

LIVES OF THE IRISH



HOLY CROSS ABBEY

SAINTS AND MARTYRS

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ST. PATRICK,

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LIVES
Holy Ghost College
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IRISH SAINTS:

AND

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Holy Ghost College
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Pittsburgh, Pa.
D. P. CONYNGHAM.

With an Introduction

By THE REV. THOMAS S. PRESTON.

"From the moment that green Erin had seen the sun of faith rise upon her, she had bowed herself to it with an ardent and tender devotion which became her very life. The course of ages has not interrupted this; the most bloody and implacable persecution has not shaken it; the defection of all modern Europe has not led her astray; and she maintains still, amid the splendors and miseries of modern civilization and Anglo-Saxon supremacy, an unextinguishable centre of faith."

COUNT DE MONTALEMBERT.

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INTRODUCTION.

IT is with much pleasure that we commend this *Life of the Irish Saints* to the Catholic public. So far as we have been able to examine it, the author seems to have taken great care to draw his sketches from the most approved sources, and to present, in a brief and interesting manner, biographies which cannot fail to do good to the reader. It is very desirable in this age, which abounds with so much light and often pernicious literature, to turn the thoughts of Christians to the really heroic virtues of men and women who have glorified God, and benefited their fellow-men by holy lives. The temptation of the hour draws us towards materialism, and we are insensibly led to form an estimate of passing events by their influence upon this life alone. The Catholic Church would have us remember that "our citizenship is in heaven;" that "we are pilgrims and strangers" here; and that it "will profit us nothing if we gain the whole world and lose our own soul in the exchange." The way of virtue is arduous, and needs the help of bright examples, which beckon us on in that heavenly race, and urge us to persevere in the great work of sanctification. What others have done before us, we can do in their footsteps—not by seeking to imitate their extraordinary ways, but by following their unselfish lives, and in our several stations seeking purity and high motives in all our daily actions. To live for God

in the lot in which He has placed us, is the true way of sanctity. This is an ever-purifying path, leading steadily towards the supreme Good. Refreshing, amid the countless examples of those who live only for some worldly or selfish end, is the sight of one who sacrifices all for God, and never strays from the view of things eternal.

There is no doubt that many Catholics read too little, or even choose for the food of their minds a poisonous nourishment, which weakens the intellect, while it tends to corrupt the heart. Better would it be for them and for their religion if they would inform their minds with more solid instruction, and cultivate their affections with more elevating influences. Great is the privilege of being descended from a race which has brought forth to God many Saints whose lives have done so much to form the temper and habits of their countrymen. We little know how much we owe to the good who have gone before us, leaving behind the sweet odor of their virtues and the light of their example, which dies not out for many generations.

The Irish race have done much for their faith in this country. God has given them this compensation for their many sufferings at home. Let them only seek to follow the steps of their great advocates in heaven—to cling to their pure creed, to shun all that would turn them from the narrow path in which their fathers walked, and were glad. The nation that serves God can never fail of true greatness. Even the Cross patiently borne is the sign of real nobility and undying renown here, while it leads to eternal peace hereafter.

We trust that this book may do much to impress these sentiments upon those who may have the pleasure to read it.

T. S. PRESTON.

NEW YORK, April, 1870.

P R E F A C E.

MANY causes combine to render the history of the Primitive Church in Ireland, in a manner as interesting as that of Rome itself. The ancient Irish were an excessively martial people—proud of their military renown—more civilized than most nations of Europe at that period—deeply attached to the poetic ceremonies and observances of their national religion. Yet this proud, warlike people, whose arms had defied the Roman power, whose legions had carried their standards triumphant to the very foot of the Alps, were meekly led captive before the Cross, and bowed in humble submission to the strange doctrines of its followers. This fact being contrary to the ordinary laws of social transition and progress, and the sufferings endured by the Apostles and Fathers of the Church in their labors to plant the Faith in other countries, make us turn back with pride to the generous toleration of the pagan princes of Ireland, in suffering the Apostles of Christianity to preach their doctrines unmolested among them, and to the pious zeal with which the people abandoned a religion that flattered their passions and fascinated their senses, for a religion of penance, mortification, and self-denial. No pagan hand was polluted by martyr blood; no immolation of Christian teachers

desecrated the soil; yet scarcely had Christianity dawned upon Ireland, when, as if God had marked the people as His chosen children, all at once its saving rays burst over the length and breadth of the land.

It is a proud, a glorious reflection, to think that Ireland is the only country of all Europe where Catholicity was not sown in the blood of martyrs, and where it has survived unheard-of persecutions, the rack, the gibbet, spoliation, and all but extermination.

The growth of Christianity was as wonderful as its introduction, for, in less than a century after the coming of St. Patrick, by the labors and persevering industry of its disciples, and the pious zeal of its followers, the land became covered with churches and monasteries, which were filled with devout worshippers; eminent schools and seminaries flourished, which soon became the resort of the students of Europe, and which supplied the colleges of England and the Continent with learned professors.

The Hagiology of Ireland is very interesting, and, alas! is little known even by Irishmen. How little is known of the great St. Brendan, whose voyages in the seventh century have been the theme of poets and bards; and there is little doubt, as is shown in his Life, that he was the discoverer of America even at that early period.

The Scandinavian Sages, whose works have been translated and published in the present century, establish the fact that the Scandinavian navigators reached this country in 1014, but they generously admit that the Irish had been in America at a much earlier period.

How little do we know of the great Virgilius (O'Far-

rell), bishop of Saltzburg, who, in the eighth century, was cited as a heretic because he asserted that the earth was spherical, and the existence of antipodes.

It is a fact that when the mission of St. Augustine had failed in England, the Irish monks succeeded in Christianizing, wholly or partially, five out of the seven kingdoms then comprising the Heptarchy. Iona, the shrine of Columbkil, spread its Christian rays over Caledonia; yet how little do the masses know of its saintly founder, except what they read in his so-called Prophecies.

An Irishman is the patron saint of Austria; and to Irishmen Gaul, Switzerland, and Germany chiefly owe the introduction of Christianity. Irishmen have reason to feel proud of this fact; yet how few are acquainted with the history of the lives of those noble soldiers of the Cross. This is in great measure owing to the fact that we have no popular History of the Irish Saints. The Bollandists are too voluminous, besides being written in Latin; the same may be said of Colgan. As for Ware, or Dr. Lanigan's able works, they are mere works of reference for the scholar, and not suited to the capacities of the masses. In fact, the same may be said of all our modern ecclesiastical histories. As for Dr. Butler's Lives of the Saints, in it he dismisses the most illustrious of our Irish Saints with a few passing paragraphs.

A truthful, connected History of the Irish Saints, compiled from the best materials, free alike from fabulous stories and miracles, and from the Puritanical exclusiveness that would ignore Divine manifestations, is a work the want of which has been much felt. 1

have tried to meet this requirement in the present volume—keeping in view the fact that the work is intended to suit the means and capacities of the masses. I give in it the Lives of sixty-five of the most illustrious founders of Irish sees, abbeys, and monasteries, and of the most distinguished Irish missionaries to England, Gaul, Switzerland, and Germany—commencing with St. Patrick and ending with St. Laurence O'Toole, Ireland's last canonized Saint.

When we consider that within that period Ireland produced about five hundred saints, we will admit the impossibility of giving the Lives of all of them in a single volume; besides, the Lives of most of them would be but a reflex of those given. On this account I have confined myself to the most illustrious of them; and I have given them in chronological order, so as to form a connected history from the fifth to the twelfth century.

I have spared neither labor nor research in collecting the materials for this volume, and have studied to make it so that the masses might learn to look back with pride and satisfaction upon the Christian zeal, great sacrifices, and missionary labors of the Fathers of the Primitive Church in Ireland.

THE AUTHOR.

NEW YORK, May, 1870.



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LIVES OF THE IRISH SAINTS.

SAINT PATRICK.

I.

BORN A.D. 387—DIED A.D. 465.

Christianity in Ireland before St. Patrick's mission—St. James the Apostle said to have preached in Ireland—Palladius and his companions before St. Patrick—St. Patrick born near Boulogne-sur-Mer, Picardy, in Gaul—His captivity by King Niall—He becomes the slave of Milcho Mac-Cuboin, in the County Antrim—Milcho's vision interpreted by Patrick—Admonished in a vision to fly—Travels across Ireland to the south, where, he found a ship about sailing—He reaches Gaul—He miraculously procures food for his starving companions—His second captivity—An angel fortells his release—Hears the voice of the Irish calling on him to come to them—His visions—Becomes a student of St. Germanus, bishop of Auxerre—Visits several islands in the Mediterranean to perfect himself in monastic discipline and converse with holy hermits—The hermit Justus gives him a staff which Christ left in charge to him for St. Patrick—Its history and fate—Goes to Britain to refute the Pelagian heresy with SS. Germanus and Lupus—Is recommended to Pope Celestine by St. Germanus as assistant to Palladius—Goes to Rome—His return—Hears of the failure and death of Palladius—Is consecrated bishop—Starts for Ireland—His mission in Great Britain.



HE arms of proud imperial Rome, which laid the world prostrate at the feet of the Cæsars, were never able to penetrate Ireland.

Her sons were never dragged after the chariot-wheels of her victorious generals, or sold as slaves in her markets. Their blood was never shed in the gladiatorial arena to grace a Roman holiday, nor upon her altars to consecrate pagan rites and sacrifices.

Saved from the licentiousness of a mercenary soldiery, and the extortions of proconsuls and prætors, the genius of the Irish people found a full development when other nations of Europe were shrouded in the darkness and ignorance of barbarism.

But Rome, Christian and apostolic, was destined to extend the sceptre of the Cross where its eagles were never unfurled; and nations bowed in ready homage before this peaceful symbol of man's redemption that spurned the power and greatness of her mighty armies. The Apostles of Rome and their disciples, spreading Christianity and civilization in their paths, penetrated where her proudest armies dared not set foot, and gained victories nobler far than those achieved by her greatest generals.

Among this saintly cohort of Christian soldiers there is not one whose name stands higher or purer than that of St. Patrick, the Apostle of Ireland.

That Ireland had heard the preaching of the Christian faith before St. Patrick's ministry, is admitted by the most competent writers on the ecclesiastical antiquities of the country. It is also certain that several Christian communities existed, chiefly along the coasts, before his arrival.

Whether these were converted by Palladius, or had inherited a crude knowledge of Christianity from some foreign traders or some former missionaries, or had imbibed its spirit from those they came in contact with while following the sun-burst of Niall of the Nine Hostages, as it defiantly swept over Scotland, England, and Gaul, and of his equally brave successor, Dathu, who pursued the Roman legions to the very walls of the Alps, it is now impossible to determine.

Some writers, in their zeal to establish an apostolical foundation for Christianity in Ireland, state that St. James the Elder announced the Christian faith in Ireland, and even name some of his converts and disciples. Tertullian writes

that in his time the Christian faith had spread to places inhabited by the Britons, until then unexplored by the Romans.

Eusebius asserts that some of the Apostles had proceeded beyond the ocean to the islands called British,* and Nicephorus, in his account of the dispersion of the Apostles, states the same. We are also told that Aristobulus, brother of St. Barnabas, followed by twelve companions, preached the Gospel to the people of Hibernia† in the time of the Apostles. Even Simon Zelotes, Simon Peter, and St. Paul, have been named as the first Apostles of Christianity in Ireland.

The assertion, quoted from Marion, that St. James preached the Gospel in Spain, and to nations of the western regions, is affirmed more positively by Vicentius, who states that James, by the will of God directed to the Irish coast, fearlessly preached the "Divine word." These assertions and conjectures are not supported by sufficient authority to entitle them to much consideration; and the only missionary of whom we have any accurate knowledge, previous to St. Patrick's coming, is Palladius.

According to Prosper, Palladius was sent to the "Scots believing in Christ" by Pope Celestine. He was a Roman deacon, and is said to have arrived in Ireland in the year 431. He confined his labors to the counties of Wicklow and Wexford. He met with violent opposition from the Druids, who inflamed the princes and people so much against him and his disciples that they soon left the country. It is said that he died on his way to Rome, at Forctun, in North Britain, on the 25th day of December of the same year.

Palladius was accompanied by four companions, two of whom, Sylvester and Solinus, remained after him in Ireland, the other two, Augustinus and Benedictus, followed him into

* The Romans applied the term Briton to Ireland as well as to England.

† Hibernia is most likely an error, and should be Iberia, the ancient name of Spain.

Britain, but returned to Rome after his death.* The *Vita Secunda* mentions that he brought relics of SS. Peter and Paul, and of other saints, to Ireland, as well as copies of the Old and New Testament, all of which were given to him by Pope Celestine the First, who then occupied the chair of Peter.

The failure of Palladius was fully retrieved by the success of St. Patrick, though a country that thus expelled a Christian missionary after a few months' labor did not present a very inviting prospect for his successor. The fierce and warlike tribes, that were embittered by constant intestine wars, and prejudiced by the machinations of the Druids, seemed rather intractable material to mould to the doctrines of Christianity. The result proved the ready pliancy and facility with which the most stubborn and fierce natures will yield to new and strange impulses.

An old Irish adage says, "Not to Palladius, but to Patrick did God grant the conversion of Ireland." When we consider the bloodless victory St. Patrick gained over fierce and warlike tribes, and the superstitious priests of a pagan religion, we must recognize the fact that God had reserved the conversion of Ireland especially for him.

Speaking of this priceless, bloodless victory, and its great accomplishment, Moore beautifully and poetically exclaims :

"While in all other countries the introduction of Christianity has been the slow work of time, has been resisted by

* The Four Masters state that they remained in Ireland and erected three wooden churches, namely, Cill Finne, whose position has not been identified, in which they placed the sacred relics brought from Rome; Teach na-Romhan, or house of the Romans, which is according to O'Donovan, Ligrani, and Domhnach Arda, now Dunard, near Redcross, County Wicklow. This church was erected on the mountain of Slieve Gadoe, where a holy well had been much frequented by pilgrims until lately, and where the two missionaries, Sylvester and Solinus, are said to have been buried. Others attribute the foundation of these churches to Palladius himself.

either government or people, and seldom effected without lavish effusion of blood, in Ireland, on the contrary, by the influence of one zealous missionary, and with little previous preparation of the soil by other hands, Christianity burst forth at the first ray of the apostolic light, and, with the sudden ripeness of a northern summer, at once covered the whole land. Kings and princes, when not themselves among the ranks of the converted, saw their sons and daughters join in the train without a murmur.

“Chiefs, at variance in all else, agreed in meeting beneath the Christian banner ; and the proud Druid and bard laid their superstitions meekly at the foot of the cross ; nor, by a singular blessing of Providence—unexampled, indeed, in the whole history of the Church—was there a single drop of blood shed on account of religion through the entire course of this mild Christian revolution, by which, in the space of a few years, all Ireland was brought tranquilly under the dominion of the Gospel.”

The time and place of St. Patrick's birth has been warmly discussed and disputed by writers. Though Usher, Ware, Colgan, and other ancient writers state that he was a native of Scotland, this has been fully exploded by the research and learning of Dr. Lanigan, who has proved that he was unquestionably a native of Boulogne-sur-Mer, in France.

In his Confessions, written by St. Patrick himself, he states: “My father was Calpurnius, a deacon, son of Pontus, a priest,* of the town of Bonaven Taberniæ. He had near the town a small villa, Enon, where I was made captive.”

It is an undoubted fact that there has been no place of the name of Bonaven Taberniæ in any part of Britain or Scotland ; but Jocelyn and other writers, who wished to give

* His grandfather being a priest, is used by the enemies of Catholicity as a proof that priests married in the early ages of the Church. In all cases where married men became priests, their wives were either dead, or they had separated by mutual consent.

Scotland the honor of his birth, try to get out of this difficulty by describing the place as an old Roman encampment near Dumbarton.

Bonaven Taberniæ was in Armoric Gaul, being the same as the present Boulogne-sur-Mer, in Picardy. The affix Taberniæ simply means that Bonaven was in that district—as we would now say, “Albany, New York,” or “Dublin, Ireland,” by way of specifying the state and county in which those cities are situated. Taberniæ, or, as it was sometimes called, Tarvena, was a celebrated city near Boulogne, the ruins of which is still known under the modern name of Terowane. It is probable that St. Patrick’s reason for adding “Taberniæ” was lest Bonaven, the place of his birth, should be confounded with Bononia, now Bologna, in Italy, or with Bononia, in Aquetain.

There is still an ancient tradition among the inhabitants of that part of France that St. Patrick was born in their country, and that he was bishop of Boulogne before he went on his mission to Ireland.

Keating in his *History of Ireland* says: “I have read in an ancient Irish manuscript, whose authority I cannot dispute, that St. Patrick and his two sisters were brought captive into Ireland from Armorica, or Brittany, in the kingdom of France ;” which is sustained by O’Flaherty in his *History*.

All the circumstances connected with his early life confirm this supposition. His family resided in Gaul—there the events of his early life took place—there he was taken prisoner in his early youth.

There was in Armorican Gaul at that period a district called Britaine, of which his mother, Conchessa, who was a near relative of St. Martin of Tours, was a native.

All these circumstances, combined with his own confession, leave no doubt as to the place of his birth, so we will not detain our readers with a longer discussion on this

subject. The date of his birth is as much a subject of controversy as the place, but the best modern writers concur in placing it in the year 387.*

The family of the Apostle was respectable, St. Patrick himself states in his Epistle to Caroticus : "I was noble according to the flesh." An old writer informs us that Calpurnius and his wife were just before God, walking without offence in the justification of the Lord, and they were eminent in their birth, and in their faith, and in their hope, and in their religion. And though in their outward habit and abiding they seemed to serve under the yoke of Babylon, yet did they in their acts and in their conversations show themselves to be citizens of Jerusalem.

St. Fiach, in his hymn, informs us that Patrick was baptized Succat, which name, in the old British tongue, signified *strong in battle*.†

The scholiast on the hymn adds, that he was called *Coth-raige* while in slavery, on account of being sold to four masters ; *Magonius* by St. Germanus, while a disciple of his ; and *Patrick* by St. Celestine, as a mark of dignity.

As he never styles himself in his writings anything but Patrick, it was most likely his original name, and that the others were given him indicating certain traits in his character.

Joeylin and other writers attribute certain miracles to him while a youth, such as the restoring sight to a blind man, abating a violent flood, and curing his sister Lupita from the

* This datum is confirmed by the fact that he was consecrated in 432, when he tells us that a friend reproached him with a sin committed thirty years before, when he was a boy of fifteen. This would make him forty-five in the year 432, which gives the year 387 as that of his birth. He was captured at the age of sixteen, which, added to the year of his birth, would give the year 403 as that of his captivity by Niall.

† *Succat* is sometimes written *Suchar*, or *Socher*, which means meekness as *sochair*, in Irish, means meekness or mildness.

effects of a severe wound ; but the truth is, little is known of his early years until he was brought captive into Ireland. He himself, with touching humility, sorrow, and extreme delicacy of conscience, in after years, in his Confessions, thus alludes to his youth :

“ I knew not God, and was led into captivity by the Irish, as we deserved, because we estranged ourselves from God, and did not keep his laws, and were disobedient to our pastors, who admonished us with regard to our salvation ; and the Lord brought down upon us the anger of his spirit, and dispersed us among many nations, even to the extremity of the earth, where my lowliness was conspicuous among foreigners, and where the Lord discovered unto me a sense of my unbelief, that, even though late, I should be converted with my whole heart to the Lord my God, who had respect to my humiliation, and pitied my youth and ignorance, even before I knew Him, and before I was wise and could distinguish between right and wrong, and strengthened me and cherished me as a father would a son. This I know most surely, that before I was humbled I was like a stone which lies deep in the mud ; and He who is mighty came and in His mercy raised me up, and again delivered me and fixed me in His place ; and from thence I ought boldly to cry out and to return thanks to the Lord for His too great benefits, here and forever, which the mind of man cannot properly estimate.”

As we are not writing a polemical work, we will not enter more fully into the arguments relative to the time and place of St. Patrick's birth, but refer the curious on that subject to Dr. Lanigan's Ecclesiastical History of Ireland, where the whole matter is fully and ably discussed, and Boulogne-sur-Mer, in Gaul, established beyond a doubt as the place of his birth.

How wonderful are the ways of God, and how often out of tribulation and suffering does He bring forth the greatest good

He suffered his servant Joseph to be borne into captivity in order to save Egypt and Israel from the horrors of famine, and to become the Saviour of his people. So with Patrick, the Lord suffered him to become captive that he might conquer his conquerors, and lead his enemies out of the bondage of sin and infidelity to the light of the Gospel.

The warlike Niall of the Nine Hostages, having passed over to Scotland to aid his kindred, followed the Romans, who were retreating from Britain to defend their capital against the fierce tribes that invaded Italy, into Gaul, where Patrick, then a youth of sixteen, and several of his countrymen, were taken captives.*

On being brought into Ireland, he was obliged to serve four different masters, who were most likely brothers. One of these, named Milcho MacCuboin, perceiving that the youth was faithful and diligent, purchased him from his partners. This Milcho lived in that part of Dalradia now comprised in the County Antrim.

Some writers state that he was a prince or chieftain of that part of the county; others, that he was a *Magus*—that is, invested with some religious function. Patrick was engaged by his master in tending sheep on or near the mountain of Sliabh-Mis, in the County Antrim. Here a captive, in a strange land, far from his native country, his friends, and parents, he gave himself up to the contemplation of the wild picturesque scenery around him, and the greatness and mercy of the Lord who had hitherto protected him. The Christian spirit which had been carefully fostered by pious parents now found full vent in meditation, prayer, and thanksgiving.

* This expedition took place in the year 403, which period does not well agree with the time set down by several historians. That Niall and his successor, Dathy, invaded Gaul, there is unquestionable proof; among others, there are ancient documents in the hands of the noble family of Sales, in Piedmont, which confirm the truth of these expeditions.

Speaking of this period of his life in his Confessions, he says : "My constant business was to feed the flocks ; I was frequent in prayer ; the love and fear of God more and more inflamed my heart ; my faith was enlarged, and my spirit augmented, so that I said a hundred prayers by day, and almost as many by night. I arose before day to my prayers, in the snow, in the frost, in the rain, and yet I received no damage ; nor was I affected with slothfulness ; for then the spirit of God was warm within me "

Could anything be more simple, touching, or so beautifully in harmony with true Christian piety than this touching out-pouring of a heart filled with the grace of God.

This captivity was a useful probation to the future Apostle, for during it he not only acquired a perfect knowledge of the people among whom he was soon destined to spread the light of Christianity, but he had also acquired a health and vigor of frame, an indifference to heat or cold, which was necessary to endure his long and wearied journeys and labors while traveling as a missionary through the country.

Joeylin relates, that while a slave with Milcho, the latter had a vision one night, in which he saw Patrick all on fire, and then the flames which issued from him were about to seize on Milcho himself, but he repelled them, and they were immediately communicated to his two little daughters, who were lying in a bed near him, and burned them to cinders, and the wind dispersed their ashes over many parts of Ireland. Milcho was troubled, and conjured Patrick to interpret the meaning of his vision. Patrick being filled with the Holy Spirit, replied : "The fire which thou sawest issue from me is the faith of the Holy Trinity, with which I am illuminated, and which I shall endeavor to preach to thee ; but my speech will find in thee no place, for thou wilt in the blindness of thine heart repel from thee the light of Divine grace ; but thy daughters shall, at my preaching, be-

lieve in the true God, and all the days of their lives serving God in holiness and in justice, shall piously rest in the Lord, and their ashes—that is, their relics, the Lord revealing them and making of them signs—shall be carried into many places throughout Ireland, and shall give the blessing of health to many who are infirm.”

At the end of six years he obtained his release in the following manner, as related by himself. While asleep one night he heard a voice say to him : “Thou fastest well, and art soon to go to thine own country.” And again the voice announced to him : “Behold, a ship is ready for you !” He tells us that the ship was about two hundred miles away, where he had never been. But strong in his faith in the Lord, whom he felt had destined him for some wise ends of his own, he left his master and traveled towards Benum.*

St. Patrick further relates : “And I was under no apprehension until I arrived at the place where the ship was ; and on the day on which I arrived, the ship was to sail from her place, and I said that I would sail with them. And the proposal displeased the master of the vessel, and he answered sharply with this reply : ‘*You shall by no means come with us.*’ On hearing this I retired for the purpose of going to the cabin, where I had been received as a guest, and while going thither I began to pray. But before I had finished my prayer, I heard one of the men crying out with a loud voice after me : ‘Come quickly, for they are calling you ;’ and immediately I returned ; and they said to me : ‘Come, we receive thee in faith (on credit) ; ratify friendship with us just as it may be agreeable to you.’†

* *Benum*, which was distant two hundred miles from Antrim, must be somewhere in the south of Ireland ; most probably it is Bantry, which signifies the coast of Ben, that is Bentraighe.

† The expression is to be understood of their giving him a passage on his word of credit, trusting for payment when he reached Gaul. The Saint observes that those men were Gentiles. Being three days on sea,

We then set sail, and after three days reached land, and for twenty-eight days we journeyed through a desert, and food failed, and hunger prevailed over them. And the master said to me : ' Christian, do you not say that your God is great and all-powerful ? Why then can you not pray for us, for we are in danger of famishing, for it is difficult for us to see any man ? ' "

The Saint desired them to turn with faith their whole hearts to God, and that, as nothing is impossible to Him, he may send them food in abundance. And with the assistance of the Almighty, it so happened, for immediately a drove of swine appeared in view, of which, having killed many, they stopped for two nights to refresh themselves. They returned thanks to God, and showed the greatest respect for St. Patrick. They also found some wild honey, and offered him some of it. But one of them said : " This is an offering ; thanks to God. " On which account the Saint would not touch it.*

On the following night he was tempted by Satan, who lay upon him in his sleep like a huge stone. " But, " continues the narrative, " the suggestion presented itself to me to call upon Elias. Meanwhile I saw the sun rise in the heavens, and while I was invoking Elias with all my strength, lo ! the splendor of the sun fell upon me, and immediately released me from the oppressive weight. I believe that I was assisted clearly indicates that they had to go beyond Britain, or Scotland. If he were a native of Scotland, the distance across from Antrim is so short that the Lord would surely provide means of escape for him there, if he were going to Scotland, and not compel him to cross Ireland.

* It would appear that the man used the words, meaning that they would offer it as an oblation to God, in honor of having provided them with food, as they were in the habit of doing to their gods, which so offended the Saint that he would not touch it. This was in accordance with the doctrine of St. Paul, who says : " But if any man shall say, This is sacrificed to idols, eat not of it for his sake. I say not thy own but another's. "

by my Lord Jesus Christ, and that the Spirit called out for me, and I hope that it will be thus on the day of my adversity, as the Lord says in the Gospel : ' It is not you who speaks, but the Holy Ghost who speaks within you.' "

Such is Patrick's own simple but touching narrative of his escape from Ireland, which shows with what patience and resignation he submitted to the Divine will.

From all the circumstances it is evident that where they landed was in Gaul. Having to cross Ireland to reach the ship, the length of the voyage, and other circumstances point to this ; and according to two ancient breviaries printed at Rheims, the place where they landed was Treguier, in Brittany, which, owing to the wooded state of the country at the time, and there being no regular roads, would fully take pedestrians twenty-eight days to reach Boulogne-sur-Mer from it.

In St. Fiach's Metrical Life of St. Patrick, he says :

" He proceeded over all the mountains
To the sea ; prosperous was his flight ;
He dwelled at (*by*) the sea with German,
Afterwards in the southern parts of Leatha. " *

Besides, French merchants were accustomed to trade with the southern ports of Ireland about this time.

St. Patrick makes mention of no other circumstances of importance until he reached home, where he was joyfully received by his family and friends, for he was looked upon as dead.

He must have reached home about the year 409, when in his twenty-second year. He soon after retired to the monastery of St. Martin of Tours, where, though that great prelate was dead some years, he was most kindly received, and earnestly devoted himself to study and ecclesiastical learning. Here

* Leatha, or Letavia, was undoubtedly a part of Gaul, as is evident by connecting with it the name of St. Gerannus, of Auxerre.

he was remarkable for his great piety, strict observance of the monastic rules, and the exercise of the religious duties. The pious example set by the good and renowned St. Martin was the guide of his disciples and followers.

Schooled in hardships, sufferings, and humiliations, here he learned that pious humility that submits in all things to the will of God, and that love and perfect charity for all taught by the pious founder, who, while a soldier, bestowed half his cloak upon a poor mendicant, and who daily waited on the poor to feed and clothe them and relieve their necessities.

Biographers of the Saint, for the most part, agree that he spent four years in this monastery, and received there clerical tonsure and minor orders. St. Ambrose, writing of the strict discipline observed in that House, tells us that, among other observances of strict discipline, such as abstinence from wine, they wore the coarsest dresses; and remarks that it was wonderful to see how cheerfully they submitted to the rules of the house, particularly as several of them were of noble families, and many of them became bishops.

At the end of the four years he went back among his relatives, and continued to practice those works of piety and charity in which he had been so well schooled.

It is most probable that at this period his second captivity took place, of which he gives the following account himself, without, however, stating by whom he was made prisoner, or whither he was taken, though it is generally thought that he was carried to some place near Bordeaux. St. Patrick says :

“The first night after my captivity I heard a divine communication saying : ‘For two months thou shalt remain with them,’—which came to pass.

“On the sixtieth night the Lord delivered me out of their

hands. He also provided for us food and fire, and dry weather on our journey every day until the tenth day, when we all arrived."

On his return to his home, his parents were overjoyed to see and embrace him, and earnestly besought him not to leave them any more—considering their old age, their lonely condition, and all the hardships he had undergone; and he adds: "And there in the midst of the night I saw a man coming as if from Hibernia, whose name was Victricius,* with innumerable letters, one of which he handed me. On reading the beginning of the letter I found it contained these peculiar words: '*The voice of the Irish.*' And while I was reading the letter I thought I heard at the same moment the voice of persons from near the wood of *Fochluth*,† which is near the western sea, and they cried out as if with one voice: '*We entreat thee, holy youth, to come and walk still among us.*' And I was greatly affected in my heart, and could read no longer; then I awoke. God be praised, that after so many years the Lord granted to them according to their entreaty."

This vision appeared to St. Patrick soon after his second captivity, or about the year 418, when he was thirty years old. It is but natural to think that a revelation so extraordinary would sink deep into a heart so deeply imbued with religious fervor and a desire to serve his Divine Master.

He had several other visions about this time, and his whole

* Most likely the same as Victricius, a famous saint among the Marini, who, having labored much and suffered for the faith, became bishop of Rouen.

† Fiach's hymn calls it *Caille Fochlad*. The scholiast says that it was in Hy-Amalgaidh, now Tirawly, in the county Mayo. O'Donovan thinks that it is a townland in the parish of Killala, barony of Tirawley; he says its position is evident from the places said to be in it, which retain their names to this day, as the church of Crosspatrick, on the road between Ballina and Killala; also the church of Domhnach, which has long since disappeared, but gives its name to the locality.

soul seemed wrapt in a celestial fire of grace, for he heard angels or spirits singing within him ; and on another occasion he heard the Holy Ghost praying within him, and then he recollected the words of the Apostles : " The spirit helpeth the infirmity of our prayers, for we know not for what to pray."

Thus urged by the Holy Spirit, and believing that he was called as the servant of God to fulfill His wise purposes, he took an affectionate leave of his family and friends, and placed himself under the guidance and discipline of St. Germanus, bishop of Auxerre.

The best writers on the subject agree that this took place in the year 418.

After he had joined St. Germanus, the events of his life until the time of his mission are involved in much obscurity and uncertainty. Probius states that when he left St. Martin's monastery he proceeded to a desert, where he spent eight years leading the life of a solitary hermit, and subjecting himself to the greatest mortification, and proceeded from thence to an island near the Rock of Hermon, close to the Bay of Normandy (now most probably Mont St. Michael), and that he was consecrated by a holy bishop named Amator. If he attached himself to St. Germanus in 418, when he was but thirty years of age, he could not then be a priest, for the Gallican Church required applicants for ordination to be at least thirty years of age. The more probable account is, that after spending some years with St. Germanus, by his advice he visited the Island of Lerins (now called St. Honorat), where a celebrated school and monastery existed, from which issued some of the most famous bishops of the Gallican Church, such as St. Hilarius of Arles, St. Lupes of Troyes, and others.

While at Lerins, it is stated that he made several voyages to the neighboring islands, visiting other monasteries and

holy hermits. In one of the many islands of the Tuscan or Mediterranean Sea, lived a hermit who was renowned for his pious life and great sanctity. His name was Justus, and, as the annalist states, "he was just in name and works." This man received our Saint with profound respect and humility, and placed in his hands a staff which he declared had been given him by Jesus Christ, with instructions to give it to St. Patrick. Patrick gave thanks to God, and remained with the holy hermit some time, but at length he left him, carrying with him the staff of Jesus.

"O, excellent gift!" exclaims the writer Jocelyn. "For as the Lord did many miracles by the rod of Moses, leading forth the Hebrew people out of the land of Egypt, so by this staff was he pleased, through Patrick, to perform many and great wonders for the conversion of many nations."

This celebrated staff, called the "*Baculus Jesu*," is mentioned by most Irish writers. St. Bernard notices it in his Life of St. Malachy, as one of those insignia of the See of Armagh which were popularly believed to confer on the possessor a title to be regarded and obeyed as the successor of St. Patrick.

Though said to be at first but a plain staff, it appears that in St. Bernard's time it was adorned with gold and precious stones.

In the ancient Irish poem by St. Fiach, mention is made of St. Tassach, from whom Patrick received the holy viaticum on his death-bed.* He was a skilled goldsmith, and in the ancient notes to Fiach's hymn, it is expressly stated that the *Baculus Jesu* was by him first adorned with precious covering.

This staff or, as it is called by most writers, crozier, was

* The sentence in Latin is: "Thassachus fuit faber ærarius St. Patricii. Fuit primus qui baculum Jesu pretioso tegumento obcelavit Ecclesia prius est Rath-Colptha Juxta Drunum ad Orientem."

preserved with religious veneration among the relics of St. Patrick at Armagh. The Annals of Innisfallen notice it, as also the Annals of Tighernach, which informs us that "the Baculus Jesu was profaned, and the profaner was killed three days afterwards." The Annals of the Four Masters make mention of it in several places.

The Annals inform us that in the year 1080, when Thorough O'Brien undertook a hostile expedition to Dublin and Meath, it was used to restore peace; and in 1143 it is mentioned as a witness or sacred bond of a treaty of peace between two chieftains. The early Anglo-Irish invaders paid great respect to this relic, and it was used to swear by, the violation of which oath was looked upon as fatal to the perjurer.

In the bag marked "Ireland," in the Chapter House, Westminster Abbey, there is a paper, No. 53, containing "an examination of Sir Gerald Mackshayne, Knight," sworn 19th March, 1529. "Upon the Holie Masebooke, and the great relike of Erlonde, called Baculum Christi, in presence of the Kynges Deputie, Chancellor, Tresorer, and Justice."

These are sufficient to show the great veneration in which this relic was held.

In the year 1178, Armagh was burned, with its churches and sanctuaries, and the Baculus was removed by the English to Trinity Church, Dublin, where it and other sacred relics were publicly burned by the Christian reformers under Henry the VIII.

Sir James Ware, in noticing this sacrilege, adds: "Also, about the same time, among the famous images whereunto pilgrimages were designed, the statue of the Blessed Virgin Mary was burned, then kept at Trim, in the Abbey of the Canons Regular, and the gifts of the pilgrims were taken away from thence. The image of Christ crucified, in the Abbey of Ballilogan, and *St. Patrick's Staff*, in the

Cathedral Church of the Holy Trinity, underwent the like fate."

Old annals in Trinity College, Dublin, give us a similar account, but add: "The Staff of Jesus," which wrought so many miracles, and which was in the hand of Christ himself, besides all the crosses, images, and sacred relics they could lay hands on, were destroyed." This occurrence is noticed fully in the Annals of the Four Masters.*

The Tripartite Life of St. Patrick, which is supposed to have been written about his own time, gives, in Irish, the following account of this great relic, as translated by O'Curry:

"Patrick took leave of German (St. Germanus, his tutor) then, and he gave him his blessing; and there went from him a trusty senior from German, to take care of him, and to testify to him. Segelius was his name, and a priest in

* A. D. 1537.—A heresy and a new error broke out in England, the effects of pride, vain-glory, avarice, sensual desire, and the prevalence of a variety of scientific and philosophical speculations, so that the people of England went in opposition to the Pope and to Rome. At the same time they followed a variety of opinions, and the old laws of Moses, after the manner of the Jewish people, and they gave the title of Head of the Church of God, during his reign, to the king.

They ruined the orders who were permitted to hold worldly possessions, viz., Monks, Canons, Nuns, and Brethren of the Cross, and the four mendicant orders, viz., the Union Order, the Preachers, Carmelites, Augustinians. The possessions and livings of all these were taken up for the king. They broke their monasteries; they sold their roofs and bells. . . . They further burned and broke the famous images, shrines, and relics of Ireland and England. They burned the celebrated image of Mary, which was at Ath-Truin, which used to perform wonders and miracles, which used to heal the blind, the deaf, the lame, and sufferers from all diseases; and the Staff of Jesus, which was in Dublin, performing miracles from the time of Patrick down, and which was in the hand of Christ while he was among men. They also made archbishops and bishops for themselves; and, though great was the persecution of the Roman emperors against the Church, it is not probable that so great a persecution as this ever came, even from Rome hither.

It is impossible to tell or narrate it, unless it should be told by one who saw it.—*Annals of the Four Masters.*

orders, and it was he that performed the offices of the Church under German. Patrick went then upon the sea—nine in his number.

“It was then the tide cast him upon an island, where he saw a new house and a young couple in it ; and he saw a withered old woman at the door of the house by their side. ‘What has happened the hag?’ said Patrick, ‘great is her debility.’ The young man answered ; this is what he said : ‘She is a grand-daughter of mine, even the mother,’ said he, ‘O ! cleric of that daughter whom you see, she is more debilitated again.’ ‘In what way did that happen?’ said St. Patrick. ‘It is not difficult to tell it,’ said the young man. ‘We are here since the time of Christ. He happened to visit us when he was among men here ; and we made a feast for him. He blessed our house and He blessed ourselves, and the blessing did not reach our children ; and we shall be without age, without decay here to the judgment ; and it is a long time since thy coming was foretold to us, and God left us information that thou wouldst go to preach to the Gaedhil, and he left a token with us, namely, a bent staff, to be given to thee.’

“‘I shall not receive it,’ said Patrick, ‘until He himself gives me his staff.’ Patrick stopped three days and three nights with them ; and he went then to Mount Hermon, in the neighborhood of the island ; and the Lord appeared to him there, and said to him to come and preach to the Gaedhil, and that he would give him the staff of Jesus ; and he said it would be a deliverer to him in every danger, and in every unequal contest in which he should be.”

To return to St. Patrick. After spending some time at Lerins, he returned to St. Germanus, with whom he remained some time, perfecting himself in the art of governing souls, and in the sacred duties of the ministry. He also visited his native place at Boulogne, and exercised there pastoral

charge for some time—not in the character of bishop, for he was not consecrated until a short time before his mission to Ireland. While there, it is said that he converted and baptized Muneria, daughter of the prince of the district. He then accompanied SS. Germanus and Lupus to Britain for the purpose of combating the Palagian heresy, in which they were eminently successful. While there, St. Patrick naturally inquired into the state of Ireland. On their representation of the benighted state of that country to Pope Celestine I., he dispatched Palladius and some companions as missionaries there, with what poor success we have seen at the commencement of this work.

It is probable that St. Germanus, knowing St. Patrick's fitness for the Irish mission, broached the subject to him, and that he eagerly entered into the project, for early in the year 431 we find him in Rome, with strong recommendations from St. Germanus to the Pope.

Celestine received him with all the respect due to his merit, as well as to the recommendations of so distinguished a person as St. Germanus. The Pope questioned him about Ireland and his acquaintance with the country, and finding his answers satisfactory, commissioned him to act as assistant to Palladius, who had left for that country a few months previous, and most likely empowered him, in case of Palladius' death or failure, to receive consecration and enter upon the Irish mission.

We can conceive with what pious feelings Patrick visited in Rome the tombs of the Apostles Peter and Paul, and the tombs of the many martyrs whose sacred blood was the baptism of Christianity in the Eternal City—no longer the City of the Cæsars, but now the City of the Popes, Christ's vicars on earth.

Having received the papal benediction and some relics of the saints, and other presents, from Celestine, he returned to

France to arrange his affairs before following Palladius. He was accompanied by Auxilius and Serrinius, who subsequently accompanied him to Ireland.

He visited his friend St. Germanus and received some chalices, vestments, books, and other presents from him.

After taking leave of St. Germanus he started on his journey, and reached Iberia (most likely the modern Evereux, in Normandy), where he was met by Augustine and Benedict, who had accompanied Palladius to Ireland, and had fled with him to Scotland, who informed Patrick of his death. He resolved to get consecrated without delay, as it was necessary to have a bishop at the head of the mission in Ireland, and the consecration was performed by Amator, prelate of Iberia.

Here his faith and resolution were sorely tried, for his family and friends besought him with gifts, tears and entreaties not to leave them to go among a people remarkable for their fierceness and devotion to their pagan rites and customs, for they looked upon it as going to certain death. But says the Saint: "By the power of God, I by no means consented or acquiesced to them, not by any strength of my own, but by the grace of God, who empowered me to resist them, that I might come and preach the Gospel to the Irish nation—that I might bear many persecutions, even to chains, and give myself and my nobility for the salvation of others."

Failing in their appeal to his natural feelings, a friend denounced him as unworthy of the episcopal rank, on account of a fault he committed thirty years before. Though the Saint does not mention what the fault was, the disclosure of it was very painful to him; but he informs us that he had a vision in which the Lord seemed to repeat to him: "He who touches you, touches the apple of mine eye;" "from which," continues the Saint, "I boldly say that my conscience

now reproaches me with nothing. But I grieve for the friend who gave such an answer for me, who would have entrusted to him my very soul."

All things being arranged, he blessed his friends and bid them farewell, and sailed for Ireland. He landed on the shores of Britain, and preached for a short time in the neighborhood of Menevia, or St. Davids, in Wales.

He is also said to have paid a short visit to Cornwall. Borlase says : "By persisting in their Druidism, the Britons of Cornwall drew the attention of St. Patrick this way, who, about the year 432, with twenty companions, halted a little on his way to Ireland, on the shores of Cornwall, where he is said to have built a monastery."



II.

St. Patrick's coming foretold—He lands in Ireland—The state of Ireland—Religion of the Druids—St. Patrick's mission—Leaves Wicklow—Converts Dichu and others—Tries to convert his old master, Milcho, who dies impenitent—Mochua and others converted—He proceeds to Tara—Converts the family of Benignus—He lights a fire in opposition to the national custom—The Druids' prophecy—King Laghaire and the Saint—His visit to Tara—A Hymn of St. Patrick—He defies the Druids and their incantations—The Ollamh, or head Druid consumed to ashes—The King gives St. Patrick permission to preach—His mission in Meath—Converts numbers at the great Fair or Convention of Tailten—Destruction of the great idol of Crom-Cruach.

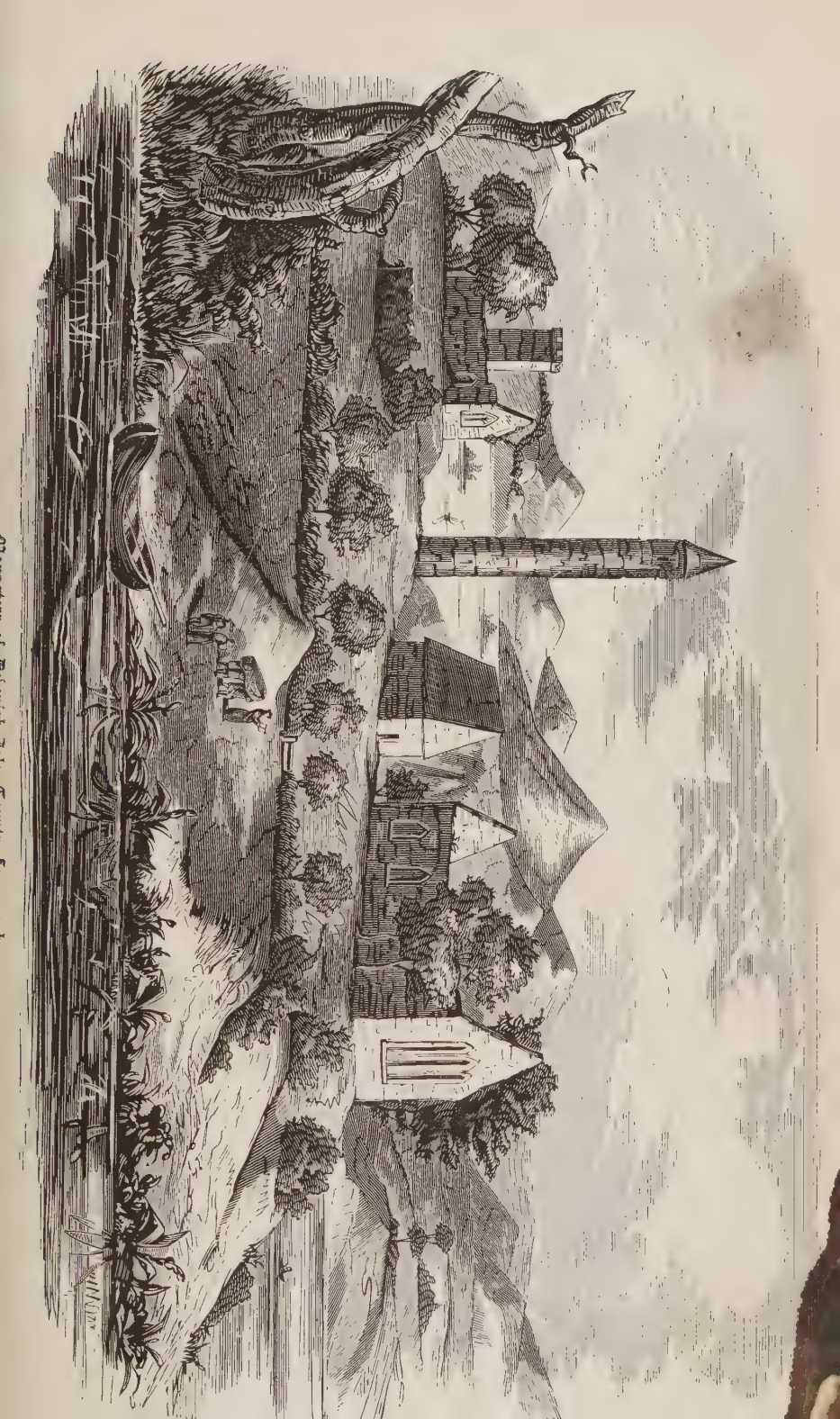


N OLD Irish works relative to a period anterior to Christianity in Ireland we find several vague prophecies of the Druids, in which the coming of St. Patrick is foretold. But, like the Jews with Christ, they looked to his coming as the era of a new political dynasty of great pomp and power, and not of a peaceful, religious transformation.

It is related in most of the ancient copies of St. Patrick's Life, that three years before his arrival in Ireland, Laghaire's chief Druids, *Lóchra* and *Luchat Mael* foretold his coming in the following words :

“A *Tailcenn* will come over the raging sea,
With his perforated garment, his crook-headed staff,
With his table (altar) at the east end of his house,
And all his people will answer, Amen, Amen.”

There is even an older prophecy in Trinity College, Dub.





in, said to be by Finn MacCumhaill, in which he foretells the coming of St. Patrick. It commences thus :

“ It is not in the path of crime my foot has come,
It is not a decline of strength that has come upon me,
But it is the warrior's stone this stone rejects ;
He is a distinguished man for whom the stone ejects me.”

It concludes :

“ Until comes the powerful *Tailcenn*,
Who will heal every one who shall believe ;
Whose children shall be perpetual
As long as *Cothraighe's* rock shall live.”

In explanation of the above, it is necessary to state that *Tailcenn* meant bald, and alluded to the tonsured or shaved head, while *Cothraighe* was a name applied to St. Patrick. The legend alluded to about the stone in the first place is this : When St. Patrick was leaving the coast, on his way to Ireland, a poor piper sought admission on the ship. Patrick, taking compassion on him, wanted the sailors to take him on board, but they refused. The Saint then threw him his altar-stone, and told him to stand on it, which he did, keeping up with the ship all through the voyage, and landed safely with the rest.

St. Patrick landed in Ireland in the year 432, being the first year of the pontificate of St. Sixtus III., the successor of Celestine, and the fourth year of the reign of Laghaire, son of Niall of the Nine Hostages, as monarch of Ireland.

During the reigns of Niall and Dathy, the Britons were reduced to the lowest ebb by the dereliction of the Romans, and were assailed on all sides by the Scots and Picts; nor was the situation of the Romans in Gaul much better ; and Niall invaded the continent with a formidable army. After his death, Dathy, King of Connaught, was called to the monarchy. He immediately followed up the victories of Niall by invading the Romans in Brittany and Normandy, and by following them up to the very foot of the Alps, where the

grave Dathy was killed by lightning. After his death, his cousin-german Laghaire took command of the Irish army, and led them back to Ireland, solemnly bearing home the embalmed body of Dathy. Laghaire was a warlike prince, and as soon as he was elected successor to the throne of Ireland, he prepared for new expeditions, in concert with his former allies, the Scots and Picts, and invaded Britain, which had to secure peace by a heavy tribute. Intestine dissensions—ever the bane of Ireland—compelled Laghaire to return home. The Lagenians having refused to pay their usual tribute, the king marched against them and entered Leinster, and a fierce battle ensued between the Lagenians, under Criomhthán, and the monarch of Ireland, at a place called Atha-Dara, County Kildare, in which Laghaire was defeated and taken prisoner, and purchased his liberty by swearing by the elements to exonerate the province of Leinster from tribute during his life.

As soon as the king had gained his liberty, he protested against promises made while a captive. The Druids absolved him from his oath, and he prepared for another invasion of the Lagenian territory. St. Patrick's mission, and the new and strange religion of the Christians, seemed to absorb the attention of the nation to the exclusion of all other affairs.

The religion of pagan Ireland was calculated to inflame the passions; for the love of glory, pomp, and revenge were the chief themes of the bards and senachies. The Druids taught the Pythagorean doctrine of the immortality and transmigration of the soul, and that the souls of the brave who perished in battle revived in other bodies more noble and pure, while the souls of gluttons and cowards animated bodies more debased. The religion of the Druids of Ireland seems to have been of a milder type than that practiced by other Celtic nations of Europe and by the Scythians. We have no proof that they offered sacrifice to

their idols, like those of Gaul. From the great respect and reverence they paid the elements, it is evident that they worshipped them as lesser deities. *Baal*, the sun, and *Samhain*, the moon, were their chief divinities. To this St. Patrick alludes in his Confessions in the following terms: ‘That which we daily see, rise by the command of God, but shall never rule, nor shall his splendor remain, and all those who adore it shall perish most miserably.’ They peopled the woods, the rivers, and lakes with their gods. Their wells were revered, and bright, beautiful goddesses were believed to have charge of them. Their woods were full of fays and gods. Their mounds or raths were peopled with the *Arrachta*, or fairies, and the ancient Tir-na-noge was a land of never-ending beauty and glory, where the good resided in never-fading youth. *Baal-fires* glowed on every hill-side on the first of May, in honor of their god; and November Eve was sacred to the moon, and dedicated with feasts and superstitious ceremonies. It was a harmless kind of religion, but one that possessed great hold on the senses, and one which a warlike, chivalrous people would not be inclined to relinquish easily for the stern, self-denying doctrines of Christianity.*

There was a poetical mysticism about it that hallowed every spot as the home of superior beings. The roaring of the tempest, the flash of the lightning, were but the angry

* The Four Masters inform us that Tighernmas, whose death is recorded in the year of the world. 3656, was the first to introduce idolatry into Ireland, and that he died while he was engaged in the adoration of the idol *Crom-Cruach*, in the plain of Magh Sleacht, or plain of adoration, situated in the ancient Breffny (now Cavan and Leitrim).—*Father O’Farrell’s Life of St. Patrick*. The Ogygia informs us that there was another celebrated idol at Clogher. Evinus, in his Life of St. Patrick, states that when he approached the royal City of Cashel all the idols fell prostrate.

A rock near Kilmackthomas. County Waterford, and the *Lia Fail*, or Stone of Destiny. are said to have issued responses like the oracle at Delphi but were all struck dumb at the birth of Christ

voices of those divinities, while the soft breeze was but their breath, the placid wells and streams their mirrors. There is little wonder that this religion had a great hold on the hearts and minds of a primitive people, when Christian Ireland, after fourteen centuries, clings yet to many of their harmless customs and practices, and has not ceased to people the raths with fairies. Jocelyn states that when St. Patrick was nearing the Irish coast he beheld a multitude of devils ready to oppose his landing ; but full of the Holy Ghost, he raised his hand, made the sign of the cross, and invoked the assistance of God, and the demons fled. It is generally supposed that he landed at the present town of Wicklow, at a place called Inbher-Dea, or the mouth of the Dee, which was the name of the present river Leitrim; or, according to others, at Bray, near Dublin. He was repulsed by the natives, and next proceeded to Anat-Cailtrim, supposed to be the present Teltown, between Navan and Kells, in the County Meath. Here he was again repulsed by a chieftain named Nathic Hua Garchon, who had before opposed Palladius. He then took to his ship, and put in at Holm-Patrick,* where he remained several days. From this he proceeded towards the coast of Ulster, where he was somewhat acquainted, with the intention of converting his old master, Milcho. He landed on the coast of Ulidia, in the present Lecale, in the County Down—most likely near the present Lough Strangford. The Apostle and his companions proceeded a little way into the adjacent country, where they met a herdsman in the service of a chief of the district whose name was Dichó. The herd, taking them for robbers or pirates, ran and told his master about them. Dichó, however, on seeing the Saint, was so struck with his appearance that he invited the party to his house, and paid

* Holm-Patrick is one of the Skerry rocks, and is about nineteen miles from Dublin.

them the greatest deference and respect. St. Patrick being thoroughly conversant with the Celtic language, conversed with Dicho about the great truths of the Christian religion, and the chief, through the power of God, believed and was baptized, with all his family. Like most converts, Dicho became zealous in the new religion, and gave the Saint a piece of ground on which to erect a church, which received the name of *Sabhal Padruic*, or Patrick's barn; the name is still preserved in the modern appellation *Saul*. Some think that it was so called because it was a real barn that the Saint converted for the occasion into a church.* Here a church and monastery were afterwards erected, and became a favorite retreat of the Saint.

His biographer states that Dicho had a brother named Rus, who was an obstinate pagan, and who gave the Saint much trouble, and scolded Dicho for forsaking the gods and the customs of his fathers. Patrick, after failing to convince him by argument, asked him if he were to restore him to health and youth (for Rus was aged and crippled), would he believe in the true God; to which Rus replied in the affirmative. Then Saint Patrick prayed and blessed him, and he was restored to health and vigor. Rus became as zealous a believer as he was before a scoffer, and brought many converts to the Saint.

After remaining some days with Dicho, the Saint left his boat in his charge, and proceeded to visit his old master. Milcho, who lived in the province of Dalradia, which comprised the southern parts of the County Antrim, and the greater part of Down. Milcho was an obstinate heathen, and refused to see him. He is even said to have shut

* Such is Dr. Lanigan's opinion, but Dr. Reeves thinks that the Irish word *Sabhal* means a church. The Irish Annals relate that in the year 915 there was a great conflagration at Armagh, which burned its *Sabhal*; and in 1011 a great mortality at Armagh carried off Cenfilad of the *Sabhal*, or church.

himself up in his own house, and, either by accident or design, to have set it on fire, with which he himself was consumed. Patrick was very much affected at the sad fate of Milcho; and we are told that, in accordance with his former prophecy, the two daughters of Milcho became nuns in a convent at Clonbrone, and that his son became bishop of Granard, in Longford.

St. Patrick returned to the district of Lecale, in which Dicho lived, and preached the Gospel with great success. A young man named Mochua, whom he had met near Bratten (now the parish of Bright, barony of Lecale, County Down), became a zealous convert and follower of the Apostle. He was instructed by the Saint, and in the course of time became bishop, or abbot, of the church of Edrum, in Antrim, where he died in the year 496.* According to Jocelyn, St. Patrick taught Mochua his letters, which is simply to be taken as instructing him in Latin, for the Irish had a written language from a very early period, and in proof of this, Mr. Tighe, in his Statistical Survey of Kilkenny, has published an inscription in Celtic characters written long anterior to the period of Christianity in Ireland.

St. Patrick's mission had thus far been attended with considerable success—several of the chiefs or leading men of Dalradia, and their followers having become converts. But the Saint resolved to strike at the stronghold of paganism, so he determined to attend the great festival of the kings and nobles at Tara, which took place about Easter time. Having blessed Dicho and his other converts, and having probably left a priest in charge of them, he embarked with his companions, and in due time arrived at the harbor of Col

* Dr. Reeves thinks that Edrum, or Neondruin of the Irish, is the present Mohe; Island, in Strangford Lough—the name being a corruption of Inis-Mochay. The remains of a round tower, and the foundation of a church, are yet to be seen on the island.

bdi (now Colp), at the mouth of the Boyne, near Drogheda.*

Ware says, that having landed at Port Colbdi,† St. Patrick committed his vessel to the care of his nephew, Laman, with instructions to wait his return forty days, while he, with his disciples, travelled into the interior parts of the country to preach the Gospel. His intention in this journey was to celebrate the festival of Easter on the plains of *Bregia*,‡ and to be in the neighborhood of the great triennial convention at Tara, which was to be held by King Laghaire, and all the princes, nobles, and Druids, or pagan priests. St. Patrick knew full well that if he were successful here, it would have a great influence on the whole kingdom; and either acting under Divine impulse or on his own judgment and resolution, he determined to encounter paganism with unshaken fortitude on this great occasion.

On his way St. Patrick took lodgings for the night at the house of a person named Segnen, who kindly received and entertained him and his company. Segnen and his whole family listened to the exhortations of the Saint, believed and were baptized. Segnen had a little son, of an amiable disposition, whom the Saint called *Benignus*, or sweet, and who became his disciple, and succeeded him as bishop of Armagh.

On Easter Eve St. Patrick arrived at a place called *Feara-fir-feic*,§ on the north bank of the Boyne, where he rested,

* In 1182 Hugh de Lacy founded a monastery at Colp for canons regular of St. Augustine. The ruins are still standing. The arches are both in the Saxon and Gothic architecture. The ruins of three small chapels are still extant.

† Colbdi is said to have taken its name from Colptha, the brother of Heremon, King of Ireland, who was drowned there about the year of the world 3500.

‡ *Bregia*, or *Mugh-Brigh*, was an extensive plain around the royal residence of the monarch of Ireland at Tara, anciently called Temaria.

§ *Feara-fir-feic*, means the graves of the men of Fiegh, so called from the

with the intention of celebrating the festival there in sight of Tara. It was penal to light a fire within the province, before the king's bonfire appeared, during the celebration of the solemn convention. St. Patrick, either ignorant of the law, or not caring about it, lit a blazing fire in front of his tent, which, though eight miles from Tara, was plainly visible there. There was consternation in the Court of Tara at such an outrage, particularly among the Druids, who informed the king that "unless yonder fire be this night extinguished, he who lighted it will, together with his followers, reign over the whole island."

Whether this was said to excite the king's anger, or whether it was a true prophecy, uttered by permission of God, we know not; one thing is certain, the Druids and Ollamhs had a prediction among them to this effect, as given in *Jocelyn's Life*: "A man shall arrive here having his head shaven in a circle, bearing a crooked staff, and his table shall be as the eastern part of his house, and his people shall stand behind him, and he shall sing forth wickedness from his table, and all his household shall answer—'So be it! so be it!' and this man, when he cometh, shall destroy our gods, and overturn their temples and their altars, and he shall subdue unto himself the kings that resist him, or put them to death, and his doctrine shall reign for ever and ever." There was another prophecy, ascribed to Fion-Mac-Cumhaill, the last verse of which runs thus: "Until comes the powerful Tailcenn, who will heal every one who shall believe; whose children shall be perpetual as long as Cothraighe's (Patrick's) rock shall live."*

men of Fiegh, who dug graves there for their enemies slain in battle. Its present name is Slane. It was afterwards made an episcopal see, with St Erc its first bishop.

* Patrick's Rock—the Rock of Cashel; Cothraige—another name of St Patrick.

The monarch became very indignant, and vowed to punish the daring intruder. Accompanied by a large retinue, he hastened, in his wrath, to extinguish the fire and punish the offender. When Patrick saw them approach, he chanted the hymn commencing

"Some trust in chariots, and some in horses,
But we will invoke the name of the Lord."

The Druids cautioned the king against Patrick's enchantments. When the king approached the tent of the Saint, messengers were sent ahead to summon him into his presence—the king meanwhile having warned his people not to rise at the Saint's approach, or to do him honor. But when the prelate came near, attended by his disciples, a certain youth named Erc, the son of Dego, rose up in sight of all and did him honor; and Patrick blessed him and promised him eternal life, and he became distinguished for his virtues and miracles, and became Bishop of Slane. Patrick boldly proclaimed the truths of Christianity before the king, and made such an impression upon him and his followers, that he was invited to preach his religion before the assembled nobles at Tara on the following day.

St. Patrick and his disciples spent the night in prayer, beseeching the Lord to open the king's heart, and to confound his evil advisers. The Druids, who saw in Patrick a dreaded rival, were equally active trying to harden the king against him.

Tara, the seat of a long line of kings—Tara, the home and theme of the bards and Ollamhs—Tara, the temple of the High Priest of Druidism, was to witness a contest between the powers of light and darkness; and a victory greater than ever crowned the arms of its proudest monarch was to crown the success of the humble, but fearless, disciple of the Lord. It is said that through the machinations of the Druids, the king had resolved on Patrick's destruction, but

strong in the Holy Spirit, the Saint defied them, and appeared at Court.

On this occasion he composed that celebrated hymn called 'The Buckler or Breastplate of St. Patrick,'* which commences thus—

"At Tara to-day, in this awful hour,
 I call on the Holy Trinity!
 Glory to Him who reigneth in power,
 The God of the elements, Father and Son,
 And Paraclete Spirit, which three are the one,
 The ever-existing Divinity!

"At Tara to-day, I call on the Lord,
 On Christ, the Omnipotent Word,
 Who came to redeem from death and sin
 Our fallen race;
 And I put and I place
 The virtue that lieth and liveth in
 His incarnation lowly,
 His baptism pure and holy;
 His life of toil, his tears and affliction,
 His dolorous death, his crucifixion,
 His burial, sacred and sad and lone,
 His resurrection to life again;
 His glorious ascension to heaven's high throne;
 And lastly, his future dread
 And terrible coming to judge all men—
 Both the living and the dead."

St. Patrick fearlessly encountered the snares, the jibes, and machinations of his enemies and the Druids, or Magi. It would be tedious to enter into a detail of the contest as related by the various ancient biographers of the Saint. Lucad the Bald, the Ollamh or High Priest of Druidism, tried all his black arts on the Saint without hurting him, and all his charms and incantations availed him not. At length Patrick said that they would test

* This hymn can be found in full in the works of Clarence Mangan, and in a *Life of St. Patrick* by the Rev. Father O'Farrell, published by the Messrs. Sadlier—the latter an excellent work, to which I am much indebted.

their power by having them both go into a house, and have it set on fire, to see who would come out alive ; but the Druid was afraid, as he said that Patrick adored fire. Then Patrick said that he would send one of his followers, who would wear for the occasion the Druid's garment. The Druid, finding the king favoring the miracles of Patrick, invoked all his gods, and consented. Benen, one of Patrick's followers, went into a part of the house built of dry wood, and Lucad, the magician, into a part built of green wood, and the house was set on fire. And Patrick prayed, and it came to pass that the magician was consumed, but a garment of Patrick's which he wore remained untouched ; while Benen passed through the ordeal unharmed by the fire, but the garment he wore belonging to the Druid was consumed. The multitude honored the God of Patrick, and Dubtach, the archpoet, or head of the bards of Erin, did honor to Patrick, and sung his praise. Whatever truth there is in St. Patrick's encounter with the Druids, one thing is certain, that his preaching so impressed Laghaire, that he gave him permission to teach his new religion without molestation.

The preaching of the Saint was henceforth crowned with wonderful success.

Though no persecution was raised against Christianity, or no martyr's blood fertilized the soil on which the seed was sown, still its Apostle and missionaries had trials, dangers, and hardships to encounter ; and though they obtained the crown, it was only after encountering "dangers of land and dangers of sea—dangers from hunger, and thirst, and weariness—dangers from foes, and even from false brethren."

St. Patrick labored with great prudence. He did not rudely assail or alter customs or ceremonies which might be tolerated ; many of them even were converted to Christian purposes. As the pagan temple, when purified and dedicated, was employed for Christian worship, so even pagan

practices, divested of their superstitions, might be retained as Christian. This was the wise policy ever recommended by Christianity, and was ably carried out by St. Patrick. The days devoted from old times to pagan festivals were now transferred to the service of the Christian cause.

The Feast of Samhain, or of the moon, coincided exactly with All Saints-day. The fires of May-day, in honor of Baal, were transferred to the 24th of June, in honor of St. John the Baptist. Moore, in his *History of Ireland*, beautifully expresses this change thus: "At every step, indeed, the transition to the new faith was smoothed by such coincidences and adaptations. The convert saw in the baptismal font where he was immersed the sacred well at which his fathers had worshipped. The Druidical stone on 'the high places' bore rudely engraved upon it the name of the Redeemer; and it was in general by the side of the ancient pillar-towers—whose origin was even then, perhaps, a mystery—that, in order to share in the solemn feeling which they inspired, the Christian temples arose. With the same the sacred grove was anew consecrated to religion, and the word Dair, or Oak so often combined with names of churches in Ireland, sufficiently mark the favorites which they superseded."

The Saint's biographer informs us that "though the king remained obstinate, the queen believed in Christ, and was baptized, and at length, with a pious end, rested in the Lord." The Saint does not mention her conversion in his Confessions when he says—"The sons of the Scots, and the daughters of chiefs, seem to be monks and virgins of Christ; and also a young Scottish lady, most beautiful and noble, whom I baptized."

On the following day he repaired to Tailten,* where the

* Lanigan thinks that Tailten was situated at a place now called Tel-town, in the barony of Kells, in the County of Meath; in which opinion

public games were celebrated, and to which the chiefs and nobles assembled at Tara had adjourned. While preaching at this place, his life was endangered by Carbre, a brother of Laghaire. The conduct of Conall, another brother of the king, made amends for this violence. He listened to St. Patrick with delight, and confessed himself a believer, and became a Christian. Conall offered the Saint his dwelling-house and land, and besought him, "to build there a dwelling-place for himself and his people, and he would build his own dwelling on the borders thereof;" and the Saint built there a place now called Donaghpatrick, and with his staff he marked out the place of Conall's dwelling, which is now called Oristown. The Saint then blessed Conall, and prophesied—"Happy and prosperous shall be this dwelling-place, and happy shall be they who dwell therein; and the Lord shall confirm thy throne, and multiply thy rule, and the seed of thy brother shall serve thy seed for ever."*

St. Patrick remained Easter week at the great fair of Tailten, and converted and baptized several persons. To this ceremony is attributed the festival called *St. Patrick's Baptism*. After this, he visited other parts of the County Meath—those who attended the fair having paved the way

O'Donovan agrees with him. These games have been much celebrated by Irish historians. They were held every year at Tailten. They somewhat resembled the Olympic Games—such as racing, wrestling, most likely hurling, kicking football, and the like. They were first introduced into Ireland by Laigaidh Lam-Fadha, the twelfth king of Ireland, who reigned A. M. 2764, in gratitude to the memory of Tailtee, daughter of Magh-Mor, prince of Spain, who, having been married to Eochoid, King of Ireland, took Laigaidh under her protection.

* The church of Donaghpatrick was the first church which the Saint founded. These early churches were in form somewhat like the Roman Basilica, and were simple oblong quadrangles. Some were built of clay walls, others of large polygonal stones, carefully adjusted to each other. The roofs were covered with shingles, straw, or reeds, and, at a later period, with lead. They seldom exceeded eighty feet in length by twenty-six feet in breadth, while the smaller ones were no more than half that size.

by carrying to their homes the news of this strange man, with his, to them, strange religion, as also how he was favorably received by King Laghaire, and had made a convert of his brother Conall. His mission henceforth appears to have been attended with considerable success. Had Druidism in Ireland been a religion of sacrifice and human immolation, as in other countries, he would most likely have met with greater opposition. Even at this early period the chivalrous nature of the Irish princes and people had fostered the spirit of toleration to an extent that might have shamed nations of a more enlightened period. We find that Laghaire, though he did not believe, allowed the Saint to preach his new religion while he would not disturb the peace. How different was the conduct of a people calling themselves Christians, a few centuries ago, in Ireland. English conquerors not only ruled the country by the sword, but also proscribed the religion of Patrick, and subjected its followers to the rack, the torture, and the gibbet. The conduct of those English reformers is diabolical when compared with that of the pagan Irish king, Laghaire. The religion of pagan Ireland was one of poetry and romance, and approached nearer the Christian conception of Omnipotence than that of any other pagan country. To a people who adored the sun as the great ruler, it was only a step further to adore a Divine power who ruled over that sun, and all created things—to a people whose Walhalla was Tir-na-noge, where the spirits of the brave and good enjoyed endless blessings, it was only a step to believe that God had prepared for the good a heaven of whose glory man could form no conception—to a people whose lesser deities inhabited rivers, sacred groves, holy wells, and raths, it was only a step to believe that our guardian angels watched over us and protected us from evil. Such was the simple, poetic religion of the pagan Irish, and so easy was its transition to Christianity, that St Patrick

found its very forms a basis upon which to establish Christianity.

During his early mission in Meath, St. Patrick is said to have erected a church at a place called Druim-Corcorthri, now Drumconrath, in the barony of Slane, and to have placed over it one Diermit. He also erected a church at Drumshallon, near Drogheda. In the district of Dilbhna-Assuill, now Delvin and Moycashel, in Westmeath, he preached with great success to the inhabitants, and converted and baptized large numbers. Here he erected a church, after meeting with great opposition from a chieftain named Fergus, a near relative of King Laghaire, who, though the Saint worked some miracles in his presence—such as portraying the sign of the cross upon a rock by touching it with his staff, and the like—remained obstinate. He next went to the celebrated hill of Uisneagh,* in Westmeath, the territory around which belonged to Fergus' brothers, Fiach and Enda.

The Saint preached before them, and prophesied, if they would be converted, for them many blessings, both in this world and in the next. They expelled the Saint from the place; but Enda repenting, threw himself before him and asked his pardon and blessing. He gave the Saint some land to erect a church thereon, and his youngest son, Cormac, to become a follower of his. Laogar, another brother, was also converted and baptized.

The Saint next proceeded to Longford, where his mission

* The royal province of Meath, was formed in the first century, by taking off a portion of the four provinces of Ireland, and erecting a royal residence on each portion. Uisneagh was built on that portion taken from Connaught. Here was held the great fair or convention of the men of Ireland, which was called Mor-dhail, or great convention of Uisneagh. At this fair they sacrificed to their god Baal; and it was customary to light fires throughout Ireland at this time, and to drive cattle through them to purify them. The fire kindled at Uisneagh was called Bealtinne, and the 1st of May is called Bealtinne-day, or day of Baal's fire.

was also quite successful. He informs us that he left some of his companions to take care of these congregations, "who should baptize the poor and the needy, as the Lord in the Gospel enjoins." This was a wise precaution, in order to instruct and strengthen in their faith newly-made converts, and to preach the Gospel to those still pagan, and to bring up the children in the light of the true religion. Churches were erected by these different congregations, the foundation of which were attributed to St. Patrick; otherwise how can we account for the number he is said to have founded in Ireland? When we consider the simple structure of these primitive churches, for they were such as a congregation might build in a few days, we will not be astonished at the number. According as the faithful increased, these humble structures gave way to more pretentious ones.

Having consolidated his new churches and congregations in Meath and Westmeath, he proceeded to Brefny, towards the plain of *Magh Sleacht*,* where King Laghaire and his people were worshipping the great idol *Crom-Cruach*, or head of all the gods, which was said to utter responses, and which was richly gilt with gold and precious stones. Around this idol were twelve inferior gods, made of brass. Having failed in making any impression upon the foolish people, who threw

* *Magh Sleacht*, the plain in which the idol stood, according to O'Donovan's "Four Masters," is in the barony of Tullyhaw, County Cavan. Dr. Lanigan says that it was near Fenagh, barony of Mohil, County Leitrim. Fenagh was celebrated as a seat of learning, having a college and monastery. Cromleaghs, and other Druidical remains, still exist there. Brefny, in which district it was situated, signifies the county of hills. On a large number of these hills over Cavan and Leitrim are found numbers of these raths or forts, which proves that Brefny had anciently a large population, as these forts were the ancient fortresses of the Irish, and were not, as is generally believed, erected by the Danes, for we find them in places in the interior, where the Danes never penetrated. The early settlers of America, and on the frontiers, built forts and stockades to protect themselves from the Indians, so Irish chieftains raised these forts for the protection of themselves and their clans.

themselves in adoration before this idol, the Saint retired a little distance to a hill, and there besought God to destroy it, and he raised against it the Staff of Jesus. Immediately the idol fell to pieces, and the earth swallowed up the inferior gods, and where it stood there sprung up a clear fountain of water, in which many of those who had come to worship the idol were baptized. This idol is thought to be symbolical of the sun, with the twelve signs of the zodiac typified by the surrounding twelve stones, and is the only one in Ireland of which we have any authentic account, from which it is inferred that the idolatry of the Irish did not extend to graven images.



III.

St. Patrick visits Connaught—Remarkable and poetical interview with two princesses—Their conversion—He visits Sligo, and founds churches there—Prevents hostilities—He visits Mayo—Spends the Lent on the mountain of Croagh-Patrick, from whence he is said to have banished the snakes from Ireland—Miracle at the fountain—Wonderful Conversion of the people of Tirawley—Visits the Wood of Foclut—The Druids form a conspiracy against him—He blesses his friend Conall—Journeys through Connaught—The bishops Secundinus, Auxilius, and Iserninus arrive in Ireland—The Saint visits Ulster—His proceedings in Tirconnel and elsewhere—Conversion of Conall Gulban—Founds several churches—Visits Leinster—Death of Faillen—Hospitality of a poor man—Warned of a plot against his life—The poet Fiach : his ordination.



AFTER three years thus spent in establishing and strengthening the infant church where he had cradled its birth, he resolved to visit Connaught, for he had not forgotten the vision he had wherein he was called by the children of that country. He is said to have crossed the Shannon at a place called Snav-daen, which Lanigan conjectures to be the village of Drumsnave, in Leitrim, and proceeded to Dunhagraidh (likely Drumahare), in the same county, where he is said to have ordained St. Ailbe of Seanchua*—not the great St. Ailbe of Emly. He then proceeded

* Seanchua is now Shanacoe, in the barony of Tererrill, in the county of Sligo. Lanigan suggests that Snav-daen is Drumahare. Tirechaus has Bandea. There is a tower called Banada in the County Sligo.—*Father O'Farrell's Life of St. Patrick.*

to the plain of Connaught,* until he came to a fountain called *Clebach*, near the royal residence of Cruachan,† near which he and his companions remained for the night.

Early the next morning they arose, and began to sing their office, when two young princesses, Ethnea and Fethlemia, daughters of King Laghaire, came to a fountain near by to bathe. They were under the tuition and guardianship of two Druids, whose names were Mael and Caplat. When the maidens perceived the Saint and his companions, they were struck with wonder at their venerable aspect and strange white garb, and at the books out of which they were singing. "And they [the princesses] knew not whence they might be; or of what form, or of what people, or of what country. But they imagined that they were men of Sidhe (men of the fairy inhabitants of the forts), or of the gods of the earth, or of phantoms. The girls said to them, 'Who are ye? and whence do ye come?' And Patrick said to them, 'Were it not better that you should confess the true God than to ask our race?' The eldest daughter said, 'Who is God? and where is God? Where is his dwelling? Has your God sons and daughters, gold and silver? Does he live for ever? Is he handsome? Has he many sons? Are his daughters beautiful, and beloved by the men of this world? Is he in heaven or on earth, in the sea, in the rivers, in the mountains, in the valleys? Tell us his description;

* The plain of Connaught, or Magh-Aei (now Machaire Chonnacht), is a beautiful plain in the County Roscommon, extending from the town of Roscommon to the barony of Boyle, and from the bridge of Clonfree, near Stokestown, westward to Castlereagh.—*Annals of the Four Masters*.

† *Cruachan*—the name of the ancient palace of the kings of Connaught, situated near Ballinagare, in the County Roscommon. The place is now called Rathchrogan, and contains the remains of several earthen forts. At Cruachan was the burial place of the pagan kings of Connaught, called Roilig-na-riogh, or cemetery of the kings, of which there are still some remains, consisting of a circular area of two hundred feet in diameter, surrounded by some remains of a stone ditch.—*Four Masters*.

how can he be seen, how he is to be respected, how he is to be found, whether in youth or age?

“But St. Patrick answering, filled with the Holy Spirit, said, ‘Our God is the God of all men; the God of heaven and earth, and of the sea and of rivers; the God of the sun, and of the moon, and of the stars; the God of the loftiest mountains and of the lowest valleys. God is above the heavens, and in the heaven, and under the heaven; his habitation is above the heavens, and the earth, and the sea, and all things which are therein. He inspires all things, he enlightens all things, he overcomes all things, he supports all things; he enlightens the sun; he strengthens the light of night and our knowledge; he made fountains in dry places, and dry islands in the sea; and he placed the stars for the office of the greater lights. He has a Son who is co-eternal with himself; nor is the Son younger than the Father, nor the Father older than the Son; and the Holy Spirit breathes in them. The Father, the Son, and the Holy Spirit are inseparable. But I wish that ye were united to the heavenly King, as ye are the daughters of an earthly king.’

“And the girls said, ‘If with one mouth and one heart we are able to believe the heavenly King, teach us most carefully that we may see him face to face; point him out to us, and we will do as you desire us.’

“Then Patrick said to them, ‘Do ye believe that by baptism ye will cast away the sin of your father and mother?’ They answer, ‘We believe.’ ‘Do ye believe repentance after sin?’ ‘We believe.’ ‘Do ye believe the life after death? Do ye believe the resurrection on the day of judgment?’ ‘We do believe.’ ‘Do ye believe the unity of the church?’ ‘We believe.’

“They were then baptized, and he placed a white dress on their heads; and they requested to see the face of Christ. But the Saint said to them, ‘Unless ye taste of death, ye cannot see the face of Christ.’ And they answered, ‘Give

us the sacrifice, that we may be able to see God's Son, our Spouse.' And they received them for the love of God; and when sleeping in death, they placed them in a little bed, covered with clothes, and they made lamentations."*

Jocelyn relates that they were desirous of seeing Christ; that having received the Eucharist, they desired to see Christ face to face, and it pleased the Lord to take them to himself. "And their friends and their kindred gathered together and bewailed them for three days, as was the custom of the country, and returned their sacred remains to the earth; and on that spot was erected a church, which is now collated to the metropolitan see of Armagh. The two Druids were also converted to the faith and baptized."

The Tripartite Life, after mentioning their conversion, states that they received the white veil, and thus became dead to the world and nearer to God, which has been taken by some writers as meaning their natural death.

St. Patrick, in his Confessions, makes mention of a young lady of an illustrious family whom he baptized about this time, who, some days afterwards, came to tell him that she was admonished by a heavenly messenger "to become a virgin of Christ, and to come nearer to God." He also adds, "The more these virgins were persecuted by their parents, the more did they increase. And we know not the number of those who are thus born of Christ, besides the widows who live in continence. Even those maidens who are bound in slavery constantly persevere, despite of threats and blows. But the Lord has given grace to many of his handmaids, for although they are forbidden to practice, yet they are strongly initiated in what they practice."

Soon after, the Saint converted one Ono, grandson of Bryan, King of Connaught, who bestowed upon him his

* Tirechans' Annotations, as published by Sir William Betham—*Antiquarian Researches*.

place called Imleach Ono, where the Saint founded a church, which subsequently became the cathedral of the diocese of Elphin,* and placed Assicus over it. This bishop Assicus was a goldsmith and worker in metals, and made altars, bookcases, and church plates for the Saint, and also beautified his pastoral staff. He made the altar-service for the church of Armagh, Oilfin, and Saul.

The next foundation of the Saint's was at Cassiol-Irra,† or West Cashal (now a small town six miles south of Sligo), over which he placed one of his disciples named Bronus. He next proceeded to the county of Ui-Oiliolla (now Tererrill, County Sligo). Here he left some disciples, among whom Cethenus is particularly mentioned. He then visited the native place of Cetecus, another of his disciples. He next preached in Huarangaradh (now Oran, in the County Roscommon). Near this place he erected a church called Killgaradh, where he left some of his disciples who had accompanied him from Gaul. Then he went to Magh-Seola, County Galway, where he held a synod, at which were present Bishop's Sacellus of Baslear-Mor (now Baslick, in Roscommon), and Felartus of Domhnach-Mor (now Donaghpatrick, barony of Clara, County Galway). He next laid the foundation of a church at Drumnea, near Lough Gara, County Sligo. While journeying here he pacified two brothers, named Bilraid and Lacraid, who quarrelled about the division of their inheritance. They gratefully gave him a field, on which he erected a church, and placed over it Cona. He next went into the barony of Costelloe, County Mayo, where he built another church, over which he placed a priest

* Elphin, or Oilfin, is derived from a well the Saint sunk there; *oil* signifies a rock, and *fin*, clear, which means the rock of the limpid water.

† Cassiol Irra was the ancient name of a fort in the district of Cail-Irra, near which the church of Killaspugbrone was erected. O'Donovan gives it as a district in the southwest of the barony of Carbury, comprising the parishes of Kilmacnowen and Killaspugbrone.

named Loarn. He next preached in the barony of Carragh, and converted and baptized a great number, over whom he placed a priest named Conan. Here a pagan attempted to take his life, but the Lord frustrated his design. He next went to Hymallia, the territory of the O'Malleys, and founded a church at Achad-Fobhair (now Aghagower), and placed over it Senachus, lately consecrated bishop.

While thus laboring for the salvation of others, he was not unmindful of his own, and he resolved to interrupt his mission for a while in order to devote himself to prayer and meditation. It being the holy season of Lent, he retired for some time to a mountain in Connaught, called Cruachan-Aichle, or Mount Eagle, or, more properly, Croagh-Patrick.* Here he is said to have spent the entire Lent in fasting and prayer. It is not probable that he stayed so long away from his missionary labors, but simply made a retreat there.

While here, we are informed by some of his biographers, he was assailed by demons and vicious creatures, all of which he overcame; and Jocelyn adds: "To this place he gathered together the several tribes of serpents and venomous creatures, and drove them headlong into the Western Ocean, and that from hence hath proceeded the exemption which Ireland enjoys from all poisonous reptiles."

An English writer thus burlesques this :

"'Twas on the top of this high hill
St. Patrick preached his sarmint;
He drove the frogs into the bogs,
And banished all the varmint.
The toads went hop, the frogs went plop,
Slap-dash, into the water,
And the beasts committed suicide
To save themselves from slaughter."

* *Croagh-Patrick* is situated in the barony of Murisk, County Mayo. On the top of it is a cairn, or altar. It has been much frequented as a place of pilgrimage. *Croagh-Patrick*, or, as it is called, *The Rock*, springs from the shore near Westport, and rises in a conical shape 2510 feet above the sea. At its base are the ruins of Murisk Abbey.—*Frazer's Hand-Book*.

None of the early writers of St. Patrick's life make the least allusion to this wholesale destruction of reptiles. We find it mentioned for the first time in the writings of Jocelyn, in the twelfth century. It is a well-established fact, that Ireland was free from all poisonous animals long anterior to the introduction of Christianity. Solinus, who wrote one hundred years before St. Patrick's mission, mentions this : and Isidore, Bishop of Seville, who wrote in the seventh century, informs us that no venomous animals were ever known to exist in Ireland. The venerable Bede also refers to it, but is silent as to the cause. Donat, Bishop of Fesulæ, near Florence, in describing Ireland, says :

' For westward lies an isle of ancient fame,
By nature blessed, and Scotia* is her name ;
Unrivalled in books ; exhaustless in her store
Of veins of silver and of golden ore.
Her fruitful soil forever teems with wealth.
With gems her waters, and her air with health
Her verdant fields with milk and honey flow,
Her woolly fleeces vie with virgin snow.
Her waving furrows float with bearded corn,
And arms and arts her envied sons adorn.
No savage bear with lawless fury roves,
No ravenous lion, through her peaceful groves.
No poison there infects ; no scaly snake
Creeps through the grass, nor frog annoys the lake :
An island worthy of its pious race,
In war triumphant, and unmatched in peace."

Keating, in his History of Ireland, states that there were no venomous serpents in Ireland in the time of St. Patrick, and accounts for it thus : " Niul, the son of Finius, King of Capaciront, who had married Scota, daughter of the King of Egypt, had by her a son named Gaidhal. Moses, in his flight from Pharaoh, encamped near Niuls, and a friendship sprang up between them. A serpent having bit Gaidhal, Moses cured him, and foretold that wherever his posterity should inhabit, no venomous creature would have any power

* Ireland was then called Scotia.

And the Irish, being descended from him, are free from the pests."

It is said that serpents introduced into the country soon die. There are no moles in the country ; and Mrs. Hall mentions that Scottish gentlemen import Irish earth from the North to spread on their pleasure-grounds to kill the moles. Within the last century frogs were imported into Ireland, and they seem to thrive remarkably well.

The Island of Crete, and some other places, enjoy similar exemption from venomous animals, which our best writers attribute to the influences of soil and climate. Rothe compares this quality, bestowed upon Irish soil through the prayers of St. Patrick, with that conferred on Malta by the merits of St. Paul, with this difference, he adds, "that while in Malta serpents, adders, and other venomous reptiles, retain their life and motion, and lose only their poisonous power, in Ireland they can neither hurt nor exist, inasmuch as not only the soil, but the climate and the atmosphere are unto them instant death."

How long St. Patrick remained in prayer and fasting on Croagh-Patrick is not clearly defined by his biographers. Some state that he spent the entire Lent upon it ; but it is not likely that he would remain away so long at that precious season from his converts. It is said that while here he blessed Connemara ; but it looked so bleak, barren, and rugged, that he declined entering it.

After his retreat on the mountain, the Saint went to Carcathinne, a district not far distant, "and to the fountain of Sinn, where he baptized many thousands ; and he also founded three churches in Toga. And he came to the fountain of Finn-Maigeo, which is called Slane, because it was indicated to him that the Magi honored this fountain, and made donations to it as gifts unto a god. The fountain was square, and there was a square stone on the mouth o

it; and the water came over the stone—that is, through the interstices—as off the face of a king; and the unbelievers said that a certain dead prophet had made for himself a study, or conservatory, in the water under the rock, that it might whiten and preserve his bones, for he feared to be burned with fire ; * for they worshipped the fountain like a god, which was unlawful in the eyes of Patrick, because of the adoration ; for he had zeal for God—for the living God. He aid, ‘ It is not true what you say, that the King of Waters is in this fountain ’ (for they gave to the fountain the name of the King of the Waters); and the magicians and the gentiles of that country were assembled at the fountain, together with a great multitude besides.

“ And Patrick said to them, ‘ Raise up the rock ; let us see what is underneath, if there are bones or not; for I say unto you that the bones of the man are not under ; but I think there is some gold and silver appearing through the joinings of the stones, from your wicked sacrifices.’

“ And they would not lift the stone. And Patrick and his companions blessed the stone; and he said to the multitude, ‘ Retire apart for a little, that ye may perceive the power of my God, who dwells in the heavens.’ Then he lifted the stone with expert hands from the mouth of the fountain, and he placed it where it now remains ; and they found nothing in the fountain but water only. And they believed the Supreme God. And there sat down by the stone, a little way off, a certain man named Cata, whom Patrick blessed and baptized; and he said to him, ‘ Thy seed shall be blessed forever.’

“ There was a little church in Toga, in the Country o.

* In ancient Ireland, while some worshipped fire as a divinity, others worshipped water; hence, many of the holy wells of to-day were the sacred wells of the Druids. The Druids and Magi held the trees, particularly the oak, in great veneration.

Carcotheimne, belonging to Patrick ; Cainechus, the bishop, a monk of St. Patrick's, founded it."

From this he proceeded northwards until he came to Tir-Amalgaidh (now Tirawley), where the seven sons of King Amalgaidh were disputing the succession, which had been decided by King Laghaire in favor of Enda Crom. The seven sons and their followers were assembled at a place called Farrach-Mac-n-Amalgaidh.* St. Patrick, profiting by so large a crowd, boldly went among them, inflamed by Divine zeal ; for he recollected his vision in which the children of Foelut called on him to come among them. He preached to the multitude, and gained over to Christ the seven princes and the king, with twelve thousand others—all of whom he baptized in the water of Tubber-enadhaire.† the well of Enadhaire. This great conversion is mentioned in most of the Lives of St. Patrick, and also by Nennius in his History of the Britons. He entrusted the care of this large community to St. Manchen, surnamed the Master.

St. Patrick founded the church of Domhnach-Mor,‡ over which he placed Bishop Muena ; and the church of Killala, for which he designated Muredach, one of his disciples.

About this time a wicked conspiracy was formed against his life, at the instigation of the Druids, two of whom, Roen and Recraid, were the chief plotters. This attempt was at a place called Kill-forelain, near Crosspatrick.§

* Farrach-Mac-n-Amalgaidh. The Rev. M. J. O'Farrell, in his excellent Life of St. Patrick, states that this was the ancient name of Mullagh-farry, near Killala.

† Tobur, or Tubber-enadhaire, has not yet been identified, unless it is Tobar-Patrick, a holy well near Ballina.—*O'Farrell's Life of St. Patrick.*

‡ Domhnach-Mor, now the townland of Donaghmore, in the parish of Killala, barony of Tirawley. Bishop Muena is patron Saint of Malghim, or Moyne, near Killala, where a great abbey was afterwards erected, the ruins of which still exist.—*Seward's Typographia Hibernica.*

§ Crosspatrick still retains its original name. The churches of Crosspatrick and Donaghmore were in the district of Foelut.

Old works state that the Lord struck the chief plotters dead, and the others became terrified. But the Saint himself gives the following account of it in his Confessions: "For your sakes, amidst many dangers, I proceeded even to the remote parts, where no one had ever been before me, and where no one had ever come to baptize or to ordain priests, or to confirm the people in the faith, which, by the mercy of the Lord, I willingly did for your salvation. In the mean time I gave gifts to kings, besides what I gave to their sons who walk with me; and nevertheless they seized me now, with my companions, and in that day they vehemently desired to kill me. But my time had not yet come, although they plundered and stole all that they found with us, and bound me with chains. On the fourteenth day the Lord delivered me from their power, through the agency of some good friends, and all that belonged to us was restored."

Tirechan, in his *Antiquities*, says that Enda, the chief of the territory, when he knew the danger of Patrick, sent his son Conall* to protect him from the fury of Recraid, who had gathered a great crowd of magicians, or Druids, and was advancing against him with nine principal Druids, all clad in white garments.

Before leaving Tirawley he went to a place near the River Moy, afterwards called Lia-na-Manach, or Rock of the Monks on account of some monks who dwelt there, and there converted and baptized a prince named Eochad, son of the former monarch, Dathy. He also visited the district called the Gilagraidh (now the Gregories), in the county of Sligo,

* In gratitude to Conall, St. Patrick stamped the sign of the cross with his crozier on his shield, and prophesied "that none of his race should be conquered in war who would bear that sign on his shield, and that he himself should be called Sciath-bachlach, *i. e.*, of the crozier shield. The O'Donnells of Tirconnell, who claim descent from Conall Gulban, son of Niall, took for their ancient armorial bearings, in memory of this event, "Argent issuing from the sinister side of the shield, an arm sleeved, holding a passion cross."

where he was badly received, and expelled by the Druids. He crossed the Moy near its mouth, and entered Hy-Fiachra (now Tireragh, in Sligo), and proceeded along the coast, and is said to have baptized seven sons of one Droghan, and to have selected one of them (MacErcá), to be educated for a religious life. As his parents were much attached to him, he left him in care of Bishop Brone, who resided near; and this MacErcá was afterwards placed over the church of Kilroe-Mor (now Kilroe, in the parish of Killala, and barony of Tirawley).

Continuing his route along the northern coast, he arrived at the River Sligo (now the Gitey), where he was kindly entertained by some fishermen, who were very poor. At the suggestion of the Saint, they threw out their nets, and, though it was winter, they were rewarded by a great haul. He next went as far as Moyburg, where he was badly received by the family of MacErcá, but a holy man named Mancus having interceded for them, a reconciliation took place.

He then returned to Calregia,* whose inhabitants had some time previously tried to expel him from their district, and there baptized a certain Macarthur, at Dromohaire, and erected a monastery at Druimlias, over which he placed Benignus, who is said to have governed it for twenty years. From that county he went to Cashel-Irra and Drumcliff† until he arrived in Ulster.

* Calregia de Culechernadan (now Coolcarney), a district in the barony of Gallen, and County of Mayo, comprising the parishes of Attymoss and Kilgarvan—tribes of Hy-Fiach-rach. The Four Masters state that the present Calregia was a territory in the northeast of Connaught, the name of which is still preserved in the parish of Calry, in the barony of Carbury, and County of Sligo; but it originally comprised a part of Leitrim, for Dromohaire was in the territory of Calregia.

† This district is now in the barony of Carbery, in the County of Sligo. It is called Drum-Cliabh (Drumcliff) from a famous monastery erected there in the sixth century by St. Columbkil. The ancient inhabitants of this territory were descended from Cairbre, the third son of Niall of the Nine Hostages.—*Book of Rights*.

He thus closed his missionary labors in Connaught, after having spent seven years in it, and traversing the most part of it, converting and baptizing the inhabitants, forming them into religious communities, and appointing pastors over them. Jocylin assigns seven years to St. Patrick's mission in Connaught; and Dr. Lanigan states that he returned to Ulster in the year 442.

The Four Masters state that in the year 438, the tenth year of Laghaire's reign, the *Senachus* and *Fenachus* (that is, the histories and laws) of Ireland were purified and corrected at the request of St. Patrick. They were revised by a council comprising three kings—Laghaire, King of Ireland, and the kings *Core* and *Dacre*; three saints—Patrick, *Benen*, and *Cairneach*; and three antiquaries—*Ross*, *Dubtach*, and *Fearghus*. The work has been called the "*Seana-chus Mor*."

Jocylin informs us that St. Patrick, while in Connaught, built a church of clay with his own hands; and *Tirechan* says that it was built in the land which is called *Fairrgea*, of the sons of *Amalgaid*. Many of the ancient churches were thus built of clay, as some houses have been down to our own period. It is also stated that while in Connaught the bishops *Secundinus*, *Auxilius*, and *Iserninus* arrived in Ireland, and joined him about the year 439. As we find these among his disciples when he landed in Ireland, they must have returned to Gaul or Britain, perhaps to be consecrated, and again came back to Ireland:

Having arrived in the province of Ulster, St. Patrick began to preach in the territory of *Tirconnell* (now *Donegal*), and erected a church at *Rath-Cunga*, in the district of *Tir-Aedha* (now *Tirhugh*, in *Donegal*). He went towards the River *Erne*, and gave his blessing to Prince *Conaall*, a brother of King *Laghaire*, and to his son *Fergus*. On this occasion he is said to have foretold the birth and extra-

ordinary sanctity of Columba, who was to descend from Fergus.

He then went to a small district called Magh-Iotha (now called Lagan, situate in the barony of Raphoe, and county of Donegal), where he founded a church called Domhnach-Mor (Donaghmore), and placed over it Dubhuduban. He next entered Inishowen,* whose chief, Owen, he blessed, and spent some time with him, at his residence at Aileach.† He next crossed the Foyle, and remained seven weeks near the river Faughan, in the barony of Terkerrin, in the County Derry. Here he is said to have built seven churches, one of which he called Domhnach—that is, belonging to the Lord; and over one of them he placed a pious priest named Connedas. After the departure of St. Patrick, Connedas followed him, and the Saint asked him why he left, and he answered “that he could not bear to be separated from his beloved father.” The Saint rebuked him, and told him that he feared they would shed his blood, since they were men of blood, but to return and fear not, for no man’s blood would be shed; and the words of the Saint were fully confirmed.

The Saint returned to Inishowen, and founded the church of Domhnach-Mor Muighe Tochaire, at the foot of Slieve Snaght, in the barony of Inishowen, County of Donegal, over which he placed one Maccarthan. He also marked out the site of a church at Magh-Bile (Moville), and gave the tuncure to Aengus, son of Olilid, and grandson of Owen. Ho

* Inishowen—the island or peninsula of Eoghan, in the northeast of the County Donegal. Later it belonged to O’Doherty; but, previous to the fourteenth century, it belonged to several families of the race of Eoghan.—*Book of Rights*.

† Aileach, where his palace was (now Ely, or Greenan Ely), is a fort, with remains of stone in Donegal, near Lough Swilly, and on the isthmus dividing it from Lough Foyle, in the barony of Inishowen. The remains of Greanan Ailegh (the palace of Aileach), which was the palace of the kings of the northern Hy-Niall, is on the summit of a hill near Burt.—*Father O’Farrell’s Life of St. Patrick*.

crossed Lough Foyle, and proceeded to Dun-Cruthen, in Keenaght, a townland in the parish of Ardmaghgilligan, in the County of Londonderry, and placed over them one Beatus. He proceeded next east of the Ban, through the territory of Dalriada. Here he baptized a posthumous infant, Olcan, who afterwards became the first bishop of Derkan. He is said to have founded several churches here. Archdall mentions the churches of Rath-Modan (now Ramone); Tullach (now Drumtoughagh); Druinn-Indich (now Dromeeny); Cuil-Escherasan (now Culfeightrim), and others. He also blessed the fortress of Dun-Sobaigi (now Dunseverick).

From Dalriada the Saint passed into Dalradia, an adjoining territory, where he founded a great number of churches, of which Archdall enumerates sixteen. In this district he was opposed by a chieftain near Lough Ethach (now Lough Néagh), named Carthen, and driven from the territory. A younger brother, also named Carthen, submitted to the Saint, and became a convert. While baptizing his wife, he foretold that she should bring forth a daughter, to whom he would give the veil—all of which was fulfilled in the virgin Treha.

We next find the Saint at a place called Gaura, near Lough Neagh, where he was also badly received. He then turned off to the district of Inichlair, and having converted a great number, he placed over them a priest named Columb. A daughter of a chieftain Echodius, named Cynnna, became a Christain, and took the veil despite the opposition of her father. Thence he went to the territory of Hy-Meith-tire, in the present County Monaghan, and erected a church at Teaghtalion (now Tehallen), and placed over it Bishop Kilen. Here he baptized Owen, son of Brian, chief of the district, and a great number of the people. He next went to the adjoining territory of the Mogdurní (the present

Cremorne, in Monaghan), and arrived at a place now called Donaghmoine, over which a man named Victor ruled, who, though at first opposed to the Saint, soon repented, and he and his household became converts. "And after a while he increased in holiness and in the knowledge of the Divine law ; and being at length consecrated by St. Patrick, he received in that church the episcopal degree, and for his virtues and merits was very much renowned."

From the country of the Mogdurni the Saint proceeded to Meath, and preached for some time in the northern part; and thence he proceeded to Bile-Tortan, near Ardraccan, in the barony of Navan, where he laid the foundation of a church called Domnach-Tortan (most likely Donaghmore, near Navan), and placed over it a priest named Justin. He also visited the country about Slane ; and Dr. Lanigan thinks that it was on this occasion he left the Bishop Secundinus to preside over the new churches and converts in Meath and in Ulster, while he was proceeding in his mission through Leinster and Munster.

Some writers account for this suffragan of Secundinus by stating that Patrick went to Rome to give an account of his mission to the holy father. Secundinus resided chiefly at Dunshaughlin, in the barony of Rateath, and County of Meath. At this time Meath was the special appendage of the monarchs of Tara, and a separate province or principality in itself.

From this our Apostle moved into Leinster, and went directly to Naas, the usual residence of the kings of Leinster. Here he baptized two princes, Ailid and Iland, the sons of Dunlung, the reigning king.

A terrible judgment inflicted upon one Foillen, an officer of the court, ended the Saint's mission. When Patrick preached, this Foillen, who was a bigoted idolator, feigned to be asleep, in order not to hear the Saint's preaching.

"Asleep!" exclaimed the Saint; "well, let him sleep, and let him not wake or rise before the day of judgment;" and the man was found dead; and it became a proverb, when a person wished harm to another, to say, "May he sleep as Foillen did in the Castle of Naas."

St. Patrick next turned into Hy-Garchon, or Wicklow, where he was badly received by the ruling prince, Drichir, son-in-law of King Laghaire. He was hospitably entertained by a poor man named Killin, who had killed his only cow to entertain the Saint and his companions. The Saint blessed him, and he and his substance daily prospered.

St. Patrick went next to Moy-Liffey, the present County of Kildare, where he converted great numbers, and founded several churches. He left Iserninus over the church of Kilcullen, and Auxilius bishop of Killossey. He then went to Leix-Now, part of the Queen's County; but the inhabitants, being adverse to the Saint, dug deep pits and covered them over, so that he and his followers might fall into them; but a pious lady named Briga informed him of his danger. He converted her father, and gave the veil to some ladies. He then proceeded to the house of Dubtach the poet, whom he had converted at Tara, and who now dwelt in the territory of Hy-Kensellagh.* Dubtach was overjoyed at this visit from the Saint, and we may imagine that they freely discussed events since that memorable day they met first at Tara.

St. Patrick inquired of Dubtach if he knew any one fit to be advanced to holy orders. He informed him that he had a disciple named Fiach, whom he considered well disposed,

* Hy-Kensellagh. This people were descended from Eanna Censailog, King of Leinster, in 358. Their country originally comprised more than the present diocese of Ferns. Domhnach-Mor, near Sletty, in the present County Carlow, was in it. The principal family of this tribe took the surname of MacMorrough, now obsolete. The chiefs of this race styled themselves MacMorrough Kavanagh, now always shortened to Kavanagh. — *O'Farrell's Life of St. Patrick.*

but that he was then absent in Connaught, to present some poems of Dubtach's composition to the princes there. Fiach, having returned, was presented to St. Patrick, who, finding him already well instructed in the faith by Dubtach, taught him the rudiments of the Latin tongue, and soon afterwards advanced him to ecclesiastical orders. This Fiach was of a noble family, being son of Ere of the illustrious house of Hy-Bairrche, in Leinster.* When duly qualified, he consecrated him bishop of the church of Sletty,† and appointed him chief of the province of Leinster. He built a monastery at a place called Forrach, which was called after him, Domhnach Fiach. The Book of Armagh thus notices his ordination: "And Patrick conferred the degree of bishop upon Fiach; and he gave to Fiach a cumtach (box) containing a bell, and a minster (relics), and a crozier, and a poolire (leather satchel)." St. Fiach lived at Sletty to a very old age, having survived sixty of his disciples, and was held in great respect and veneration. St. Patrick is said to have received great encouragement from End, King of Hy-Kensellagh. This prince, though hostile to Fiach, was a pious man, and founded and endowed several churches, one of which is stated to have been at Innisfail, and another at Innisbeg.

The Saint next moved into Ossory, where, we are told, he converted numbers of people, and founded many churches. Ossory then belonged to Leinster, and extended from the Slieve Bloom mountains to the meeting of the three waters in Waterford, and from the Suir to the Barrow.

* Hy-Bairrche. This tribe was descended from Dierre Barrach, the second son of Cahir-Mor, and possessed the barony of Sleevemargy, in the Queen's County. The chief family of the tribe took the name of O'Gorman.—*Book of Rights*.

† Sletty, now a parish in the diocese of Leighlin, barony of Sleevemargy, Queen's County. Fiach wrote a metrical Life of St. Patrick; for which, see Appendix.

IV.

St. Patrick proceeds to Munster—His visit to Cashel—The origin of Cashel—His reception by the king—His baptism—Piety of Prince Aengus—The Saint encounters some opposition—Enters Limerick—Founds some churches—He does not enter Kerry, but blesses it—He journeys through the most of Munster—Aengus and a large retinue attend him on his departure—He returns to Leinster—Martyrdom of Odran, his charioteer—Conversion of Maccaldus, a robber—He appoints some bishops—Foundation of the church of Armagh—Journey to Rome—Relics at Armagh—Synods held by St. Patrick—Last illness of the Saint—His death and funeral obsequies—Is buried in Down—The translation of the remains of St. Bridget and St. Columbkil to the same grave—Their remains discovered by Malachy—Their solemn translation in presence of Cardinal Vivian, John de Courcy, and a large attendance of bishops, priests, and abbots—Reverence to the name and memory of St. Patrick.



FROM Ossory St. Patrick proceeded to Munster, and went straight to Cashel. This took place about the beginning of the year 445. As elsewhere, he directed his first efforts toward the seat of royalty itself, knowing full well that if he once converted the king, his subjects would soon follow. The ancient Irish name of Cashel was Sidhdruiu-Corc. Core was King of Munster about the time of St. Patrick, and built a fort on the rock, from which it was called Corc's city. This fort was called Caiseal, which is the *Gaedhelic* for a stone fort or wall, whence, most likely, the name of Cashel; though some think that Cashel derives its

name from *Cais-il*, which signifies *a stone*, upon which the king's subjects paid down tribute.

As stated, Cashel was founded by Core MacLughaidh. An old manuscript work states that the rock was first discovered in the forest by two swineherds—one belonging to the King of Eile, and the other to the King of Muscraighe, both territories lying north of Cashel. When Core, King of Munster, whose residence was situated farther south, heard of this celebrated place, he took possession of it, and built a fort thereon, and from that time it became the residence of the kings of Munster. The Book of Rights sates that there appeared to the swineherds a figure brighter than the sun, which thus foretold the arrival of St. Patrick:

“Good, good, good the man who shall rule Cashel,
Walking righteously in the name of the great Father,
And of the Son of the Virgin,
With the grace of the Holy Spirit;
A comely, great, good bishop,
Child of life unto judgment,
He shall fill noble, angelic Eire
With people of each order of various grades,
To serve Christ the benign.”

The people were thus prepared for the coming of St. Patrick; besides, we find that King Core was one of those who, a few years previous, was engaged with the Saint in the revision of the laws of Ireland.

King Aengus, or more likely his father, Natfroich, when he heard that the Saint was approaching the city, went out to meet him. “And the king met the holy prelate, rejoicing and giving thanks in the exultation of his heart, as on that day an occasion of joy and belief was ministered to him.” It is said that at the approach of the Saint the idols in the pagan temple fell down and were smashed to pieces. And the king brought him with great reverence and honor unto his palace in the city of Cashel, because his mind had

longed for him for a long time, by reason of the manifold miracles which he knew had been performed by the Saint. The king was soon after baptized, with his son Aengus, who became, henceforth, very zealous in propagating the Gospel in Munster. After the ceremony of baptism was completed, Aengus* advanced to receive the blessing of the Saint, and in order to obtain it, pressed so close to him that the iron point of Patrick's staff pierced his foot, causing him great pain. The prince bore his sufferings without a murmur; and when Patrick, at the close of the blessing, perceiving the wound, asked him why he did not make it known, he replied that he considered the piercing of his foot a part of the ceremony, and cheerfully submitted to it. Patrick, admiring the strong faith of the young prince which could make him suppress his natural feelings through the desire of heavenly things, renewed his blessing upon him and his race. In Cashel there remained a tablet of stone, whereon the Saint is said to have celebrated the Holy Mysteries; it was called by the Irish *Leac Phadruig*†—that is, the stone

* Aengus soon afterwards ascended the throne. He was a pious and good prince. According to Keating, he reigned thirty-six years. He was killed at the battle of Killofnadh, barony of Forth, County Carlow, which battle, according to the Four Masters, was fought in the year 489. It is said that Kieran, the patron saint of Ossory, predicted to Eithne, Aengus's queen, that both she and her lord would fall in this battle, on account of some crime she attempted to commit. The following poem on him is from the *Leabhar Mor Duna Doighre*, as translated by Eugene Curry:

“Aengus in the assembly of heaven,
Here are his tomb and his bed;
It is from this he went to death,
On the Friday, to holy heaven.
It was at Cluain Eidneach he was educated,
It was at Cluain Eidneach he was interred;
In Cluain Eidneach of many crosses
He first read his psalmus.”

† *Leac Phadruig*. Seward states that this stone was to be seen in the ascent to the hill. It is more likely to be the stone between the lodge and the entrance to the cathedral, on which, tradition has it, the kings of Munster were crowned.

of St. Patrick ; and on this stone, in reverence of him, the kings of Cashel were wont to be crowned, and to be advanced to the throne of their kingdom.

Thus did the Saint's mission in Munster commence most auspiciously, and for the seven years he spent in that province he was remarkably successful. That he met with some opposition, even from Christians, appears from his Confessions ; but there is no real ground for stating that he was opposed by SS. Ailbe, Declan, Ibar, and Kieran, who are said to have been bishops before him. Dr. Lanigan, in his Ecclesiastical History, clearly establishes the fact that they were disciples of his, and were quite young when he commenced his mission in Ireland, as is evident from their surviving him so many years. He also proves that there was no synod held at this time in Cashel.

After leaving Cashel, the Saint visited the district of Muscraighe (Muskery) Breogain,* where he founded several churches, among them that of Kill-fiachla (the present Killeacle). Thence he went to the territory Cabra-Ara-Cliach,† in the counties of Limerick and Tipperary, in a part of which (Hy-Cuanach, barony of Coonagh) he was violently opposed by a chief named Oleld. After a time, Oleld repented, and he and his family, and subjects, were all baptized. "And thence the Saint proceeded to Urmonia, a district

* Muscraide, now Muskery. The inhabitants were the descendants of Carbarry Musc, son of Conory Mor, monarch of Ireland in the beginning of the third century. There were six Muscraides in Munster, namely: Muscraide Metine, now in the deanery of Musgrylin, County Cork; Muscraide Luachra, comprising the district in which the Blackwater has its source; Muscraide Tri Maighe, the present barony of Barrymore; Muscraide Breagain, now included in Clanwilliam.—*Book of Rights*.

† Ara Cliach. There were two Aras; Ara-Tire, now the barony of Ara, or Duhara, in the County of Tipperary, and Ara Cliach, a territory in the west of the County Limerick, comprising the parish of Kiltelly, the barony of Coonagh, and the hill of Knocany, in the barony of Small County.

east of Limerick, that he might pluck the thorns and branches of error out of that place, and sow in their stead a spiritual harvest ;" and a certain man named Lonan freely received him, and made for him and his companions a great supper. During the repast, while the Saint labored to fill their minds with the word of life, a certain wicked man named Dercard approached, and with rude, importunate speech, wearying the ears of the Saint and stopping his discourse, demanded of him food. The Saint mildly gave him and his party a roasted sheep which a young man named Nesson and his mother were bringing to his table. This Nesson was baptized by the Saint; and after some time, he was placed over the monastery of Mungret, which in course of time became much celebrated, and to-day presents some venerable and remarkable ruins.

Some of the inhabitants of Clare (then Thomond, or North Munster) crossed the Shannon to see and hear St. Patrick, and he baptized several of them in the field of Tirglais.* He was also visited by Prince Carthen, son of Blod, a chieftain of North Munster, whom he baptized at Singland, near Limerick. The men of Thomond entreated the Saint to visit their country, but he could not comply; but having ascended Mount Fintine (now Knockpatrick, near Donaghmore), he blessed Thomond, and foretold the birth of St. Senan of Iniscattery. He then proceeded to Luachra,† and while there he prophesied the birth of St. Brendan, the star of the Western World, and that his birth would be several years after his own death. He did not enter Kerry, but blessed the country beyond Luachra.

Turning back, he entered South Munster, or Desmond,

* *Tirglais* means the land of greenness, and is the present Terryglass, in the diocese of Killaloe, barony of Lower Ormond, County of Tipperary.

† Luachra extended from the harbor of Tralee to the mouth of the Shannon, and from Sliabh Luachra to Tarbert. It was, probably, in the present barony of Conillo, County Limerick.

where he is said to have founded a number of churches. He also visited the southern part of Desii, Waterford, and, with the assistance of the chieftain Fergar, and other nobles, he arranged the ecclesiastical affairs of that territory. He was kindly received by the inhabitants along the river Suir; and he continued his mission through Tipperary, until he reached Lower Ormond, where, among others, he converted two brothers of a powerful family, named Munech and Meachair.

The Tripartite Life, and other writers, give very little account of his mission in Munster, or the churches founded there by him, while they are very minute in their accounts of his mission in Connaught.

When leaving Munster, Aengus of Cashel, with a large retinue of nobles and guards, accompanied him during a part of his journey; and the people followed him in crowds, craving his blessing. The Saint blessed them and blessed all Munster, according to the Book of Rights, in the following manner:

“The blessing of God upon you all,
Men of Eire, sons, women,
And daughters, prince blessing,
Good blessing, perpetual blessing,
Full blessing, superlative blessing,
Eternal blessing, the blessing of heaven,
Cloud blessing, sea blessing,
Eruit blessing, land blessing,
Produce blessing, dew blessing,
Blessing of the elements, blessing of powers,
Blessing of chivalry, blessing of voice,
Blessing of deeds, blessing of magnificence,
Blessing of happiness be upon you all,
Laics, clerics, while I command
The blessing of the men of heaven,
It is my request, as it is a perpetual blessing.”

While St. Patrick was in Munster he was grievously afflicted by an act of cruelty perpetrated by a British prince, or pirate, named Caroticus, who is said to have been a Chris-

tian, but who became a tyrant and persecutor of Christians. This Caroticus made a sudden descent upon the Irish coast, and murdered several of the converts, and took the rest to be sold as slaves to the Scots and Picts. St. Patrick immediately wrote a letter to Caroticus demanding their liberation, but his request was treated with scorn. He then wrote another excommunicating the robbers, and warning the faithful to hold no intercourse with them. This truly able and authentic letter is given in the Appendix, and is well worth perusal.

It is supposed that St. Patrick left Munster in the year 452. In the mean time Secundinus, whom he had left over the churches in Meath and elsewhere, had died, having departed this life in the year 448, and seventy-fifth year of his age. He was a man of great piety and learning, and wrote a hymn on St. Patrick, which is also given in the Appendix. He was the first bishop who died in Ireland. Old legends state that the hymn of St. Secundinus was daily sung by the people of Dunshaughlen, where he was buried, in his own church, and that St. Patrick promised him that whoever sang the last strophe or verse of the hymn, "lying down and rising up"—that is, going to bed and getting up—would be saved.

Having left Munster, he arrived at Brosna, in the King's County, where he was received by Bishop Trian, a Roman, who dwelt at a place called Craibhech. This holy man had but one cow, which he killed to entertain the Saint and his party. Thence he went to Hy-Failge, a district comprising a great part of the King's County, where a chief named Failge, who was an obstinate pagan, laid a plot to kill him. This coming to the knowledge of Odran, the Saint's chariot-eer, the faithful servant, without informing the Saint of the reason, feigned sickness, and requested to be allowed to sit for a while in the body of the curricule. The Saint consent-

ed, and changed places with him, he acting as driver. While proceeding on their way, in a lonely part of the wood, Failge rushed upon them, and mistaking Odran for the Saint, ran him through with his lance. It is stated that the vengeance of God soon visited this wicked man, for he was suddenly struck dead on the same day on which he martyred the faithful servant of the Apostle. St. Odran is the only martyr of the primitive church in Ireland who suffered by the hands of an Irishman. From the many plots laid to kill St. Patrick, all of which were happily frustrated, it is evident that the Lord watched over his chosen servant.

Little further is known of the Saint's proceedings until he passed into Ulster, and into that part of it which was the scene of his earliest labors in Ireland, namely, Magh-Inis, now called Lecale, which name it has taken from a prince, who lived about the year 700, named Cathail. While here he encountered a wicked profligate named Maccaldus, who was chief of a band of robbers. This desperado resolved to slay the Saint, and in order to mock him first, having with his band met him on a lonely road, one of the party, named Garban, feigned sickness and lay down under a cloak ; and when the Saint came up, the others said to him : "One of our party has been taken ill, pray, sing over him some of your incantations, that he may be restored to health." St. Patrick answered that he was sick indeed ; and on one of the companions raising the cloak he found him dead. They were so struck with terror that they cried out, "This is truly a man of God !" These robbers were converted, and Maccaldus, as his penance, quitted Ireland and landed in the Isle of Man, where he was kindly received by the holy Bishops Conindrus and Romulus, under whom he became so sanctified that he succeeded them as bishop of that island.

The Saint next passed into Louth, and resolved to build a church and establish a permanent see near the present town

of Louth, but an angel informed him that it was reserved for Mocteus to found a church there, and that he should establish his see at Ardmacha, now Armagh. The Saint withdrew, and built a church at Ardpatrik. Mocteus soon afterwards established a monastery at Louth, where he was often visited by St. Patrick. He was a holy bishop, and lived to a great age, and died in the year 535.

St. Patrick's mission in Ireland had now extended over a lapse of twenty-two or three years, and what a wonderful change had he effected, both in the people and in the state of the country, in that time! They were to him years of toil and dangers and suffering, but chastened by the blessed fruit he saw on all sides springing up around him. The idols of Baal were shattered to dust, and the cross—the sign of man's redemption—reigned in their place. A fierce, warlike, infidel people, had meekly bowed to the Divine teachings of one man, and quietly resigned their cherished idols and poetic ceremonies. Such a wholesale conversion, in such a short space of time, is unparalleled, and really miraculous.

“The light serene o'er that island of green played with its loving beams;
And the fires of Baal waxed dim and pale, like stars in the morning streams!

And 'twas joy to hear, in the bright air clear, from out each sunny glade,

The tinkling bell from the quiet cell, and the cloister's tranquil shade!”

D. F. McCarthy.

Having thus preached the Gospel in every province in Ireland, and having erected churches, and placed priests and bishops over them, St. Patrick resolved on providing a permanent establishment for himself, from whence he could superintend the progress of the great work he had begun. It was necessary to establish a supreme see, or head, around which to center all the scattered members. There are various opinions as to the time of laying the foundation of Armagh,

The Four Masters place it in the year 457; while the Annals of Ulster place it as early as 444. The Bollandists place it in the year 454; and Colgan, Ware, and Lanigan assign it to the year 455, which is the most probable date.

The chief of the district of Macha, Daire,* was a wealthy and influential man, and St. Patrick having asked him for "that high spot of ground which is called Druim-Saileach, or Ard Saileach,"† to build thereon a church, he at first refused, and gave him another place, now called Fertie, near Armagh. Daire presented the Saint with a brazen vessel, and the Saint said, "Grassichum" (I thank you). After some time he sent his servant for the vessel, and the Saint gave it to him, saying, "Grassichum;" and when Daire heard this, he carried back the vessel to Patrick, saying, "Take your brazen vessel with you, for you are a constant and immovable man; and moreover, that part of the land which you formerly requested I now give you, as much as I have, and dwell there." This land was the site of the present City of Armagh. The Book of Armagh states that "St. Patrick and Daire departed to consider the offering and to ascend the hill. They found a deer, with her little fawn, lying on the place where there is now an altar of the church of

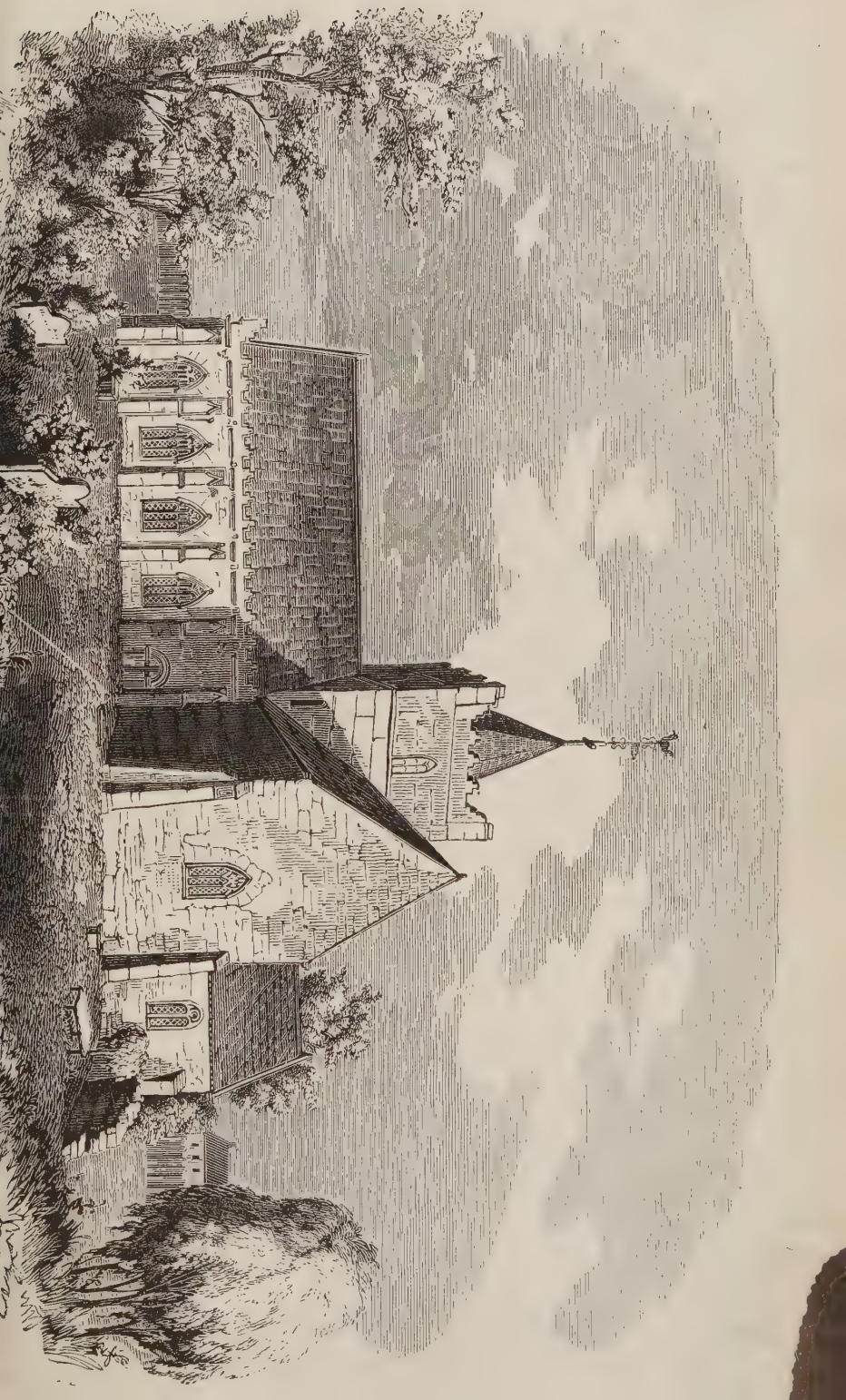
* Macha seems to have been a small territory. In it, however, was the royal City of Emania, the residence of the kings of Ulster, which was called by Irish writers Emhain-Macha. It was called Ard-Macha, (the height of Macha) after Macha, who, according to some accounts, was the wife of Nemhid; others state that she was the celebrated Macha Morigruadh, the foundress of the royal fort of Emania. It was founded 300 years before Christ, and was destroyed by the three Collas in 332, one hundred years before the arrival of St. Patrick. The ruins of Emania, or, as it is now called, Navanfort, are about two miles to the west of Armagh, to the right of the road leading to Kinnard.

† *Druim-Saileach* means hill of tallows, or willows, on account of its being covered with them. It is erroneously stated by Seward that it was so called as the cathedral was built of tallows, which was not the case, it being built of stone. It was the hill and not the cathedral, that gave the name to the place.

Armagh ; and the associates of Patrick rashly wished to slay the fawn, but the Saint was unwilling, and did not permit it ; and he himself holding the fawn, carried it on his shoulders, the deer following him like a pet lamb, until at length, he let down the fawn in another wood situated at the northern side of Armagh."

Jocelyn informs us how he built the city : "Then Patrick founded, according to the direction of the angels, a city fair in its site, its form, and its orbit ; and when by the Divine assistance it was completed, he brought to dwell therein twelve citizens, whom he had diligently and discreetly chosen from all parts, and these he instructed in the doctrines of the Catholic faith. And he beautified the city with churches, built after a becoming fashion ; and for the observance of Divine worship, for the government of souls, and for the instruction of the Catholic flock, he appointed therein clerical persons ; and he instituted certain monasteries for monks, and convents for nuns, and placed them under holy rules. And in this city he placed an archiepiscopal cathedral, and determined in his mind that it should be the chief Metropolis, and the mistress of Erin."

The Tripartite Life notices the building thus : "In those days the holy prelate measured the place and laid the foundation of the church of Armagh according to the form and manner prescribed by the angel. But, while directing the foundation and measurement of the form and quantity of the intended church, a number of prelates and abbots from other places had collected together, and a procession being formed to the place designated, Patrick, with the Staff of Jesus in his hand, preceded the whole clergy. Then Patrick declared, according to the command of the angel, that the hall of the church should be 140 feet in length ; the edifice, or great hall, thirty feet ; the kitchen, seventeen feet ; the *argyrotheca*, or treasury, or *vesarium*, where the sacred





vessels were deposited, seven feet. And all these sacred edifices were afterwards built in this manner " This was by far the largest church built in Ireland for several generations ; and Dr. Petrie has proved beyond doubt that it was a stone structure.

About this time Colman, one of St. Patrick's disciples, being greatly fatigued by getting in the harvest, and for fear of breaking the regulations would not taste even a drop of water, died. He was buried near the cross fronting the new church of Armagh, and was the first whose remains were interred in the burying-ground.

Having completed the great cathedral of Armagh, we are informed by Jocelyn, and other annalists, that St. Patrick visited Rome for the second time. This journey must have taken place about the year 457 or 458. Jocelyn says : " The glorious prelate Patrick, having converted the whole island, and finished the urgency of his laborious preaching, blessed and bade farewell to the several bishops and priests, and other members of the church whom he had ordained, and, with certain of his disciples, sailed towards Rome. When he arrived and was introduced into the presence of the supreme Pontiff, he declared the cause of his coming, and found great favor in the eyes of the Pope, who embraced him, and acknowledged him as the Apostle of Ireland, and confirmed by the supreme papal authority whatsoever Patrick had done, appointed, or disposed therein. Many parting presents, also, and precious gifts, which pertained unto the beauty, nay, even to the strength, of the church, did the Pope bestow on him ; among which were certain relics of the Apostles Peter and Paul, and of Stephen the protomartyr, and of many other martyrs ; and, moreover, gave he unto the Saint a linen cloth marked with the blood of our Lord Jesus Christ. And with these holy honors, the Saint having returned unto Hibernia, fortified therewith the

metropolitan church of Armagh, and deposited them in a chest behind the great altar. And in that church, even from the time of St. Patrick, the custom has obtained, that on the days of Easter and of Pentecost, these relics should be publicly produced, and venerated in the presence of all the people."

St. Patrick spent the remainder of his life between Armagh and his favorite retreat of Sabhul, or Saul, making occasional excursions to various places to visit and strengthen the faithful, and consolidating the church. After his return from Rome, he held a synod called "The Synod of St. Patrick," which contains thirty-one chapters. "The Synod of Bishops," namely, Patrick, Auxilius, and Iserninus, is of more importance, and its canons give us a very good idea of the condition of the Irish church, the different grades of the hierarchy and inferior orders, as also of the social state of the country.*

Mention is made of slavery, of superstitious rites and pagan ceremonies, which show that Christianity had not totally wiped out the heathenish practices of the people. There are canons in the Synod of St. Patrick relating to marriage and its indissolubility. But the most important one, as conclusive of the union between the church of Ireland and that of Rome, is the following: "If any disputes arise in the island, let them be referred for decision to the apostolic see;" again, "If a difficult cause arise which cannot easily be decided by the Irish bishops and the see of Armagh, it shall be sent to the apostolic see—that is, to the chair of the Apostle St. Peter—which hath the authority of the City of Rome."

The Synod of the Bishops is supposed to have been held about the year 456, after the whole system of the church had been fully consolidated by the establishment of Armagh.

* This and his Proverbs are given in the Appendix.

By this time the church was well provided with bishops, priests, and deacons, as also with abbots, monks, and nuns ; which prove that a fully established church existed in Ireland. The synod could not have been much later than the above date, as Auxilius, who presided at it, died in 460.

As we are now approaching the close of our Apostle's life and labors, it is but just that we should say a few words about St. Patrick's appearance and habits. During his mission in Ireland he chiefly traveled on foot, in imitation of the Apostles. He visited the king in his palace and the peasant in his hut, either to convert them or, if converted, to strengthen them in the faith. He is said to have been a man of a remarkably mild disposition, but firm in his resolutions. He dressed simply, wearing over his other garments a white cowl, which seemed a fit emblem of his own purity. He received on his own account neither gifts nor presents from kings or princes, accounting it more blessed to give than to receive. Whenever he received any present from the rich, he hastened to give it to the poor, or to appropriate it to the use of the church. Among his followers and disciples were the sons of princes and nobles, many of whom became distinguished in the church. His appearance was dignified and engaging, and such as to impress his beholders with the great sanctity of his life. He was well educated, and thoroughly versed in the British, the Gallic, the Irish, and the Latin languages, and partially understood the Greek tongue. He possessed the gift of prophecy in a high degree, and among other predictions he foretold the birth of St. Senan, St. Brendan, and others. He was a man of wonderful humility, and always spoke of himself as the lowest of sinners. Jocelyn informs us that "every day he recited two hundred prayers before God ; three hundred times did he bend his knees in adoration of the Lord ; every canonical hour of the day did he sign himself one hundred times with

the sign of the cross. Nevertheless, he never omitted to offer up every day the adorable sacrifice of the Son of God, nor did he ever cease to teach the people and to instruct his disciples." He mortified himself by the greatest austerities. He slept on the bare ground ; he girded his loins with rough haircloth, which had been dipped in cold water. He devoted most of the night to prayer and meditation, taking but little sleep to refresh his body. His diet was of the most meagre kind, consisting chiefly of vegetables. Though living on the earth and laboring for the welfare of his fellow-man, he was completely separated from it in spirit. He always observed the Sabbath with singular devotion and solemnity ; he never traveled on it, but spent the day in prayer and holy works. On one occasion, having entered the harbor opposite Drumboe on the Lord's Day, he would not leave the ship, but solemnized the day on board. He was disturbed by the heathens violating the Sabbath on shore by building a rath or fort. St. Patrick requested them to stop from their profane labors, but they laughed at him, and he said to them : "Though mightily shall ye labor unto your purpose, never shall it come to any effect, nor shall ye ever derive any profit therefrom." On the following night the sea rose and swept away what they had built.

Of his writings, we give in the Appendix his Epistle to Caroticus, which is considered authentic, also, his Canons and Proverbs. We have also largely quoted from his greatest work, styled his Confessions, which was composed by himself shortly before his death. It concludes with the sentence : "This is my Confession before I die." He is also said to be the author of the work called "Of the three dwellings: Heaven or the Kingdom of God, the World, and Hell." It is divided into six chapters. The first treats of heaven, the dwelling-place of light and joy and happiness without end ; of hell, the region of darkness, of sorrow, of discord, and

endless woe ; and of the world, a middle place, where light and darkness, peace and discord, joy and sorrow, alternate and dispute for pre-eminence. The second chapter treats of the pains of hell. The third treats "of those whom the eternity of suffering does not debar from the pleasures of the world." The fourth treats of the necessity "of migrating from the broad way into the narrow one." The fifth proves "that all things are present to God without any injury to human liberty ;" and the sixth treats of "the knowledge of the blessed ; the triple vision, corporeal, spiritual, and intellectual."

St. Patrick had fought the good fight, and triumphed over the world, the flesh, and the devil, and now awaited in humble confidence the crown of justice and glory which the Lord has reserved for his faithful servants. Little is known of the years that immediately preceded his death. He chiefly confined himself to the care of his own diocese of Armagh, discharging his duties as a good and zealous bishop. It is not stated that he again visited any of the other provinces. The good Saint looked back on his labors and saw that they were good. The rising church was prospering and progressing on all sides ; and as he glided down the tranquil stream of life, he felt that God had blessed his works, and that he had raised to the Lord a Christian edifice which would be a blessing and salvation to countless generations.

Before his death the Saint was forewarned by an angel that he would not die at Armagh, but in Saul, his favorite retreat, which he had built on land given him by his first convert, Dicho.

Jocelyn gives us the following account of this event : "Patrick, the beloved of the Lord, being full of days and of good works, and now faithfully finishing the time of his appointed ministry, saw as well by the Divine revelation as by the dissolution of his earthly tabernacle, that the evening of

his life was drawing near. Being then nigh unto Ulidia, he hastened his journey toward the metropolitan seat, Armagh; for earnestly he desired to lay in that place the remains of his sanctified body, and in the sight of his sons whom he had brought forth unto Christ, to be consigned unto his mother earth. But the event changed the purpose of the holy man, that all might know, according to the testimony of the Scriptures, that the way of man is not in his own power, but that his steps are directed by God. For the angel Victor met him while on his journey, and said unto him: 'Stay thou, O Patrick, thy feet from this thy purpose, since it is not the Divine will that in Armagh thy life should be closed, or thy body therein be buried; for in Ulidia, the first place in all Hibernia which thou didst convert, hath the Lord provided that thou shalt die, and that in the city of Dunum (Down) thou shalt be honorably buried. There shall be thy resurrection; but in Armagh, which thou so lovest, shall be the successive ministry of the grace which hath been bestowed on thee. Therefore, remember thy word, wherewith thou gavest hope unto the first converts, the sons of Dichu; when instructed by Heaven thou didst foretell unto them that in their land thou wouldst die and be buried.' The Saint was grieved at the words of the angel; but quickly returning to himself, he embraced the Divine will with much devotion and thanksgiving; and submitting his own will to that of God, he returned to Ulidia."

It is stated that St. Bridget of Kildare had a revelation of the place and time of St. Patrick's death, and that she hastened to make his shroud with her own hands, which she sent to him, and for which he returned her his thanks and his blessing.

The Saint, in obedience to the commands of the angel, returned to the monastery of Saul, "which he had filled with

a fair assembly of monks ; and there lying on the bed of sickness, he awaited, with a happy hope, the termination of his life ; nay, rather of his pilgrimage, and his entrance into life eternal. Now, the sickness of his body increasing, age pressing on, or rather the Lord calling him unto his crown, the blessed Patrick perceived he was hastening unto the tomb ; and much he rejoiced to arrive at the port of death, and the portal of life. Therefore, being so admonished by his guardian angel, he fortified himself with the Divine Mysteries, from the hand of his disciple, the Bishop Tassach, and lifting up his eyes, he beheld the heavens opened, and Jesus standing in the midst of a multitude of angels. Then raising his hands and blessing his people, and giving thanks, he passed forth from this world, from the faith unto the reality, from his pilgrimage unto his country, from transitory pain unto eternal glory. Oh, how blessed is Patrick how blessed he who beheld God face to face, whose soul is secured in salvation ! Happy is the man to whom the heavens were opened, who penetrated into the sanctuary, who found eternal redemption, whom the Blessed Mary, with the Apostles and choirs of virgins, welcomed, whom the bands of angels admitted into their fellowship. Him the wise assembly of prophets attendeth, the venerable senate of Apostles embraceth, the laurelled army of martyrs exalteth, the white-robed canopy of confessors accepteth, and the innumerable number of elect receiveth with all honor and all glory. Nor is it wonderful or undeserved—seeing that he was an angel of God, though not by his birth, yet by his virtue, and by his office ; he, whose lips were the guard of knowledge, and declared unto the people the law of life which was required by God.

“Rightly is he called a Prophet of the Most High, who knew so many things absent, who foretold so many and such things to come. Rightly is he called, and is, the Apostle of

Ireland, seeing that all the people thereof, and the other islanders, are the signs of his apostleship. Rightly is he called a Martyr, who, bearing continually in his heart and in his body the name of Christ, offered himself a living sacrifice unto God ; who, having suffered so many snares, so many conflicts, from magicians, from idolaters, from rulers, and from evil spirits, held his heart always prepared to undergo any and every death. Rightly is he called the Confessor of God, who continually preached the name of Christ, and who, by his words, his example, and his miracles, excited peoples, tribes, and tongues, to the confession of His Name, to the acknowledgment of human sin, and of Divine promise. Rightly is he called a Virgin, who abided a virgin in his body, in his heart, and in his faith ; and by his threefold virginity he pleased the Spouse of Virgins, and the Virgin of virgins. Rightly is he numbered among the angelic choirs, and the assembly of all saints, who was the sharer in all holy acts and all virtues."

Though it is admitted by writers of the Saint's life that he died on the 17th of March, there is much difference of opinion regarding the year. Usher, Colgan, Ware, and the Four Masters assign it to the year 493. The latter state : "In this year (493), the fiftieth year of Lughaidh's reign,* St. Patrick died.

The Four Masters inform us that "he was an archbishop, first primate, and chief apostle of Ireland, and that he separated the Irish from the worship of idols and spectres, and conquered and destroyed the idols which they worshipped, and expelled demons and evil spirits from among them, and

* Lughaidh, son of Laghaire, ascended the throne of Ireland in 479, on the death of Olioll Molt, son of Dathy, who was slain in the battle of Ocha, in Meath. Olioll Molt had succeeded Laghaire, who died in 458 ; said to have been killed by the elements for violating an oath not to exact tribute from the Lagenians, or Leinstermen. It is doubtful whether he ever became a Christian or not.

brought them from the darkness of sin and vice to the light of faith and good works. He baptized and blessed the men, women, sons, and daughters of Ireland. By him many cells, monasteries, and churches were erected throughout Ireland—*seven hundred churches* was their number. By him bishops, priests, and persons of every dignity were ordained—*seven hundred bishops and three thousand priests* was their number. He worked so many miracles and wonders, that the human mind is incapable of remembering or recording the amount of good he did on earth."

The Tripartite Life of St. Patrick, which, however, does not give the year of his death, says: "One indeed of the Saints and of the righteous men, through whom came the praise and magnification of the Lord before men, through the wonders and through the miracles which God wrought, resuscitating the dead, cleansing lepers, through banishing demons, healing the blind, the lame, and the deaf, and every other disease; was the righteous, noble, venerable man, for whom there is commemoration, namely, *Sanctus Patricius Episcopus.*"

Despite such strong authority in favor of 493 as the year of the Saint's death, modern research, particularly that of Dr. Lanigan, proves that he died at a much earlier date, namely, in the year ⁴³⁵~~455~~. This agrees with the statement of Nennius, a writer of the ninth century, who says that the death of St. Patrick took place sixty years before that of St. Bridget. As St. Bridget died in 525, this would give ⁴³⁵~~455~~ as the year of St. Patrick's death. It also coincides with the time given by the "Annals of Innisfallen." Besides, it is agreed that he was succeeded by St. Benignus, who was followed by St. Jarlath, in the see of Armagh. As the former died in the year 468, and the latter in 482, they could not have succeeded St. Patrick had he lived to 493. Tradition assigns Wednesday as the day of the Saint's death. Now,

the 17th of March fell on a Wednesday in the year 465, which year, taking all the facts and statements into account, is probably the one in which he died. St. Patrick was seventy-eight years of age in the year 465, the year of his death, which is again more probable than the statement of those who would make him one hundred and twenty years old when he died.

When the surrounding clergy heard of St. Patrick's death, they all flocked to Saul to celebrate his funeral obsequies. "And the multitude of the people and of the clergy gathered together, and mourned with tears the decease of Patrick, their patron, and performed in psalms and hymns the funeral rites." Each priest and bishop offered up the sacrifice of the mass. Around the body torches and lamps were kept burning day and night, so that the darkness of night was dispelled, which fact gave rise to the poetic statement, that the nights were as bright as the days. An ancient chronicler states: "By the same power the continued shining of twelve days' light showed the merit of Patrick, triumphant over this world and the prince of darkness.

"On the first night of his obsequies angels kept watch over his body, and illumining the place and all therein with their radiance, delighting and charming with the modulation of their soft flowing psalmody, poured they all around their spiritual sweetness. Then came the sleep of the Lord on all who had thither collected, and held them in their slumbers even until morning. When the morning came, the company of angels reascended into heaven, leaving behind them a sweet odor which excelled all perfumes."

A sad contention, however, arose between the people of Saul and those of Armagh, both claiming the body of the Apostle. In the words of an ancient annalist: "On the twelfth day a deadly and perilous contention arose between the people of Ulidia and Armagh about the sacred body.

While they were on the point of coming to violence, they heard a voice from heaven, which seemed as the voice of St. Patrick staying their violence." Even to the Strait of Colum Bovis (Drumboe) blood was shed, and the mercy of God interposing, the sea was excited, and the waves rose with fury, as if to arrest the enraged nations.

The Four Masters inform us that the parties "having come to a certain river, a great flood arose dividing them, and it appeared to each party that they had the body conveying to their respective territories; thus God separated them without a fight." They further add: "The body of Patrick was afterwards interred at Dun-da-lithglas (fort of the broken locks), now Downpatrick, with great honor and veneration. The body was buried very deep, to prevent it from being carried away. In the course of time some doubts arose as to where the Saint was buried. These were finally set at rest, when, in process of time, the remains of St. Bridget and those of St. Columbkil were translated to Downpatrick, and placed in the same grave with those of St. Patrick, as the following distich informs us:

"Hi tres in Duno tumulo tumulanter,
Brigidia, Patricius, et Columba Pius."
"In Down three saints one grave doth fill,
Bridget, Patrick, and Columbkil."

The claim of Down as the depository of the remains of St. Patrick is admitted by Jocelyn, the Book of Armagh, the Four Masters, the Tripartite Life, and by several other Irish writers. The fact of the remains of St. Bridget and St. Columbkil being translated there, is another strong proof in favor of it. The earlier biographies of these saints, written before the spoliation of Kildare, or Iona, by the Danes, represent them as being buried in their respective churches. In 830 the remains of St. Columbkil were brought to Ireland, but were again returned to Iona. In

877 they were finally brought to Ireland, and interred in Down, out of respect to the memory of St. Patrick. About the same time Kildare was ravaged by the Danes, and the remains of St. Bridget were transferred to Down to save them from desecration. In 1186 the translation of the relics of the three saints took place in Down in the presence of Cardinal Vivian, who had come expressly from Rome for that purpose, of John de Courcy, and several other distinguished persons, both lay and ecclesiastical. The cause and ceremony of this translation, as stated by Usher, Colgan, Dr. Lanigan, and other early writers, were thus :

It being believed that the bodies of the three great Patron Saints were buried in Down, Malachy, its bishop, prayed fervently to God that he would vouchsafe to point out the particular spot where they were buried. On a certain night, while fervently praying with this purpose in the cathedral church of Down, he saw a light like a sunbeam traversing the church. He prayed that the light might rise on the spot where the bodies were interred. The light soon moved to the place. Immediately procuring the necessary implements, Malachy dug the irradiated spot, and found the bones of the three bodies, which he deposited in three distinct boxes or coffins, and placed them again underground. Having communicated his discovery to John de Courcy, then lord of Down, they determined on sending messengers to Pope Urban III. for the purpose of getting his permission for the translation of the sacred remains to a more dignified part of the church. The Pope, agreeing with their request sent as his legate on this occasion Vivian, cardinal priest of St. Stephen, in the Monte Cælia, who had been at Down about nine years before. The cardinal having arrived in Ireland, proceeded to Downpatrick, and in his presence and that of Thomas O'Connor, Archbishop of Armagh, fifteen other bishops, and a numerous attendance of abbots and

other clergy, the remains of the three saints were solemnly translated, and placed in one monument in the cathedral of Downpatrick, in the year 1186, on the 9th day of June, the feast of St. Columbkil.

The monument erected to them continued to attract the respect and veneration of the faithful until 1538, when the Lord Deputy, Leonard Grey, plundered and burned the town and cathedral of Downpatrick, and his soldiers broke to pieces the statues of the three national saints of Ireland.

The memory of St. Patrick did not, however, perish with his statue, but will live while the Irish race and nation exist. Some of the noblest and proudest families in Ireland and Scotland felt it an honor to bear the Christain name of Patrick. The English revilers of everything Irish have raised a silly prejudice against this noble and saintly name, and they have found even Irishmen, particularly in America, weak and silly enough to blush at the patrician name of Patrick. To such foolish persons we would recommend the advice of the talented D'Arcy McGee, who says : " Your boy is called 'a Paddy.' He wants to know what 'a Paddy' is. Tell him, tell all you know—tell them of that great Saint whose festival is our national holiday; of how, from a shepherd and a slave, he became the founder of a kingdom of souls ; how monasteries and cathedrals and cities have rejoiced in his name ; how, not to mention earlier celebrities, Patrick Sarsfield and Patrick Henry, the Irish soldier and the Virginian orator, were proud to bear it."

In concluding the Life of St. Patrick, we give the following appropriate song, by the Rev. F. W. Faber :

ST. PATRICK'S DAY.

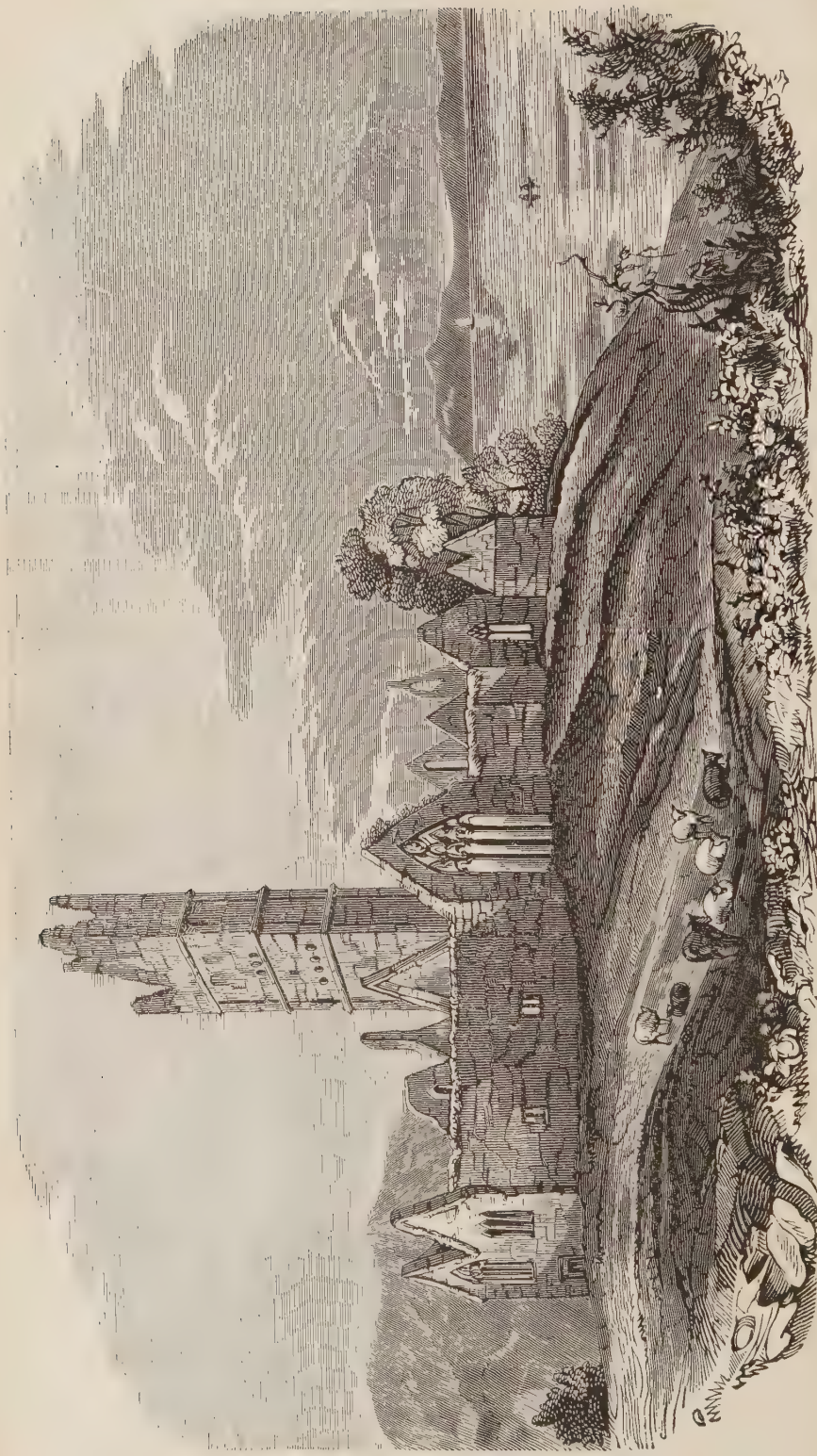
All praise to St. Patrick, who brought to our mountains
The gift of God's faith, the sweet light of his love,
All praise to the shepherd, who showed us the fountains
That rise in the heart of the Saviour above :

For hundreds of years,
 In smiles and in tears,
 Our Saint hath been with us, our shield and our stay :
 All else may have gone,
 Saint Patrick alone,
 He hath been to us light when earth's lights were all *set*,
 For the glories of faith they can never decay ;
 And the best of our glories is bright with us yet,
 In the faith and the feast of St. Patrick's Day.

 There is not a saint in the bright court of heaven
 More faithful than he to the land of his choice ;
 Oh well may the nation to whom he was given
 In the feast of their Sire and Apostle rejoice :
 In glory above,
 True to his love,
 He keeps the false faith from his children away—
 The dark false faith,
 That is worse than death,
 Oh, he drives it far off from the green sunny shore,
 Like the reptiles which fled from his curse in dismay ;
 And Erin, when Error's proud triumph is o'er,
 Will still be found keeping St. Patrick's Day.

 Then, what shall we do for thee, heaven-sent father ?
 What shall the proof of our loyalty be ?
 By all that is dear to our hearts, we would rather
 Be martyred, sweet Saint, than bring shame upon thee :
 But, oh ! he will take
 The promise we make,
 So to live that our lives, by God's help, may display
 The light that he bore
 To Erin's green shore :
 Yes, Father of Ireland ! no child wilt thou own
 Whose life is not lighted by grace on its way ;
 For they are true Irish, oh ! yes, they alone,
 Whose hearts are all true on St. Patrick's Day.*

* The rapid progress of Catholicity in America is mainly owing to the increase and faith of the Irish. They have been the pioneers of Catholicity here, and their generous zeal for the faith has covered the land with magnificent temples for Divine worship. What a graceful and appropriate compliment might be conferred upon this truly Catholic people by raising the 17th of March, the festival of their revered Patron Saint, to a holiday of the first order in America.



Monastery of Glenties, County Mayo.

SAINT MUREDACH.

DIED ABOUT THE YEAR 455.

First bishop of the See of Killala—A disciple of St. Patrick's—Takes St. Assicus as his model of piety and mortification—He fearlessly encounters dangers to convert the pagans—His admonition to the pagan chieftain—His prophecy fulfilled—St. Patrick places him over the church of Killala.



HE author of the Tripartite Life of St. Patrick, in giving an account of the Saint's progress through Connaught, says: "He came to a pleasant place where the river Muadus (Moy) empties itself into the ocean, and on the south bank of the said river he built a noble church called Kill-

Madh, of which he made one of his disciples, Muredach, the first bishop." Muredach had become a disciple of St. Patrick's while a youth, and was brought up by him in religion and piety. He had followed his master in many of his missionary expeditions through the country, and was of great service to him, from his knowledge of the country, and his relationship with many formidable clans. The young neophyte soon commenced a life of austerities and meditations, and taking his brother disciple, St. Assicus, as his model, he often became his associate in his lonely retreats, and joined him in prayer and meditation. A great love existed between the holy anchorites, and they sang their hymns and psalms in unison while keeping their lonely vigils of prayer and mortification in some mountain cell or wooded jungle.

Our Saint had at one time retired to a dense wood to enjoy a solitary retreat and communion with himself and God. At night he lay down in a thicket shaded by a huge tree. He was awoke from his sleep by some one shaking him up, and to his horror he found himself surrounded by a pack of wolves who were snarling and yelping around his rude retreat. The Saint prayed to the Lord to protect him, when all of a sudden the fierce animals yelped with fear, and fled ; and on looking out he saw something like a ball of fire rolling among them, which withered every one it touched.

Freed from this danger by miraculous interposition, he returned God thanks, and redoubled his life of austerity and piety. He was a fierce enemy of paganism, and freely went among the most bitter of that sect, exposing the sinfulness of their lives, and threatening them with eternal perdition if they rejected the word of God. He fearlessly demolished their idols, reproved their crimes and their morals and habits. He was a stern opponent of slavery, and redeemed several captives from bondage, both by his influence and by raising means to pay their ransom.

On one occasion a chieftain had seized the wife and daughter of a neighboring chief, and had taken them captives, having slain his rival in battle. They were both beautiful, and he resolved to subject them to his passion. The young maiden was a Christian, and implored the Lord to protect her. Muredach heard of the occurrence, and was moved with pity and indignation—moreover as it was he who had made a Christian of the captive maiden ; he went to the chief and implored their pardon ; he even offered a ransom ; but all to no purpose. At length he became indignant, and said to him : “ I tell you, chief, that the moment you attempt to defile that pure virgin of the Lord, that moment you shall die ! ” The chief laughed at him and his God, and called

him a meddling fool, and told him that he would that night make her submit to his wishes. In accordance with his threat, he went at night into the room where the young girl was confined, and after using all kinds of intreaties, resorted to violence. It happened that under the floor was a very deep well, into which prisoners were sometimes thrown, the mouth of which was covered with a strong flag. In his struggle with the maiden, he stood upon this flag, when in a moment it gave way, and he was hurled to the bottom a lifeless mass. The chieftain's wife and retainers were struck with terror at this result of the Saint's prediction, and liberated the captives.

Our Saint accompanied St. Patrick on his mission to Connaught in 434, and the latter having built a church at Killala,* placed him over it, where he died about the year 455.

* Killala is situated near the river Moy, County of Mayo, and barony of Tirawley. Historians sometimes call the bishops of that see bishops of O'Fiacra-Mui, or O'Feacre, from a territory of that name extending along the river, and to distinguish it from another territory in the County Galway, called O'Fiacre-Aidne.



SAINT BENIGNUS.

DIED A. D. 467.

Baptized by St. Patrick—Becomes his disciple—His great attachment to him—Succeeds him as bishop in the see of Armagh—Resigns, and is succeeded by St. Jarlath—Goes on a pilgrimage to Rome—Returns, and leads a hermit's life at Ferlingmere, in England—His tomb and epitaph.



HIS eminent successor of St. Patrick in the see of Armagh was the son of Segnen, a man of wealth and power in Meath, who had hospitably entertained the Saint in his journey to the court of the king, Laghaire, A. D. 433, and was himself and family converted and baptized by him. St.

Patrick gave the boy the name of Binen, which means *sweet*, for he was a youth of amiable temper and loving disposition. The boy became so attached to the Saint that he desired to follow him, but his parents were unwilling to lose him. The boy earnestly craving their permission, they appealed to Patrick himself, who told the parents that though it was natural they should feel afflicted at losing their son, still the boy was destined to become a servant of the Lord, for the Lord had marked him as his own. Hearing this, the parents yielded, and the boy became a disciple of St. Patrick. He was carefully educated and instructed by the Saint both in learning and in Christian piety.

Following in the footsteps of his great master, he soon acquired knowledge and experience, and became invaluable as a laborer in the harvest-field of Christianity. Brought up a pagan, he knew the weak points to assail in the Druids'

mystical rites and ceremonies, and he became one of the most formidable enemies of idolatry and its false gods. Brought up among the people, and thoroughly conversant with their habits and language, he was listened to with respect and attention, and innumerable conversions rewarded his labors. He humbled himself with the poor and the lowly; he eagerly entered into their wants and difficulties, and whenever it came within his power redressed them.

To follow his life would be to repeat much of the life of St. Patrick. When the Saint established his archiepiscopal see at Armagh, Benignus settled there with him; and when he resigned it became his successor.

Benignus had long contemplated making a journey to Rome, and, after a few years, resigned the see of Armagh for that purpose, and was succeeded by St. Jarlath, who had also been the friend and disciple of St. Patrick, and was a man of great virtue, wisdom, and piety, and a worthy successor of his eminent predecessors. St. Jarlath died in the year 482, in the eighteenth year of his pontificate.

Benignus wrote a work, partly in Latin and partly in Irish, on the virtues and miracles of St. Patrick; also some Irish poems, and the Munster Book of Rights.

St. Patrick prophesied that he would be his successor in the ministry and in the primacy of all Ireland, which, as we have seen, came to pass.

We have no account of this journey of Benignus to Rome, where the "Annals of Innisfallen" say he died in the year 467, though other accounts state that he died near Glastonbury.* In the Colton Library is the following passage, in a catalogue of the Relics of Glastonbury: "In the

* St. Benignus, most likely, retired to Ferlingmere, after his return from Rome, in order to spend his last days in retirement, prayer, and meditation. Lanigan thinks that his journey to Rome and Ferlingmere are mere inventions, or refer to a different saint of the same name.

coffin of St. Benignus, an Irish bishop and disciple of St. Patrick, are contained his relics entire, except his head and teeth, which are wanting. He took a journey to this place for the love he bore to St. Patrick. The Lord hath often manifested by the many discoveries of the virtues of St. Benignus in what a high degree of favor he stood with God. His miracles wrought at Ferlingmere bear witness to this truth. His prayers produced a large river, and from his sapless staff sprung a huge tree, green and bearing leaves. He led the life of a hermit on an island near Glastonbury, called Ferlingmere, and there made a good end, and after a revolution of many years (1091), was honorably translated to Glastonbury.*

William of Malmsbury, writing of him, says: "That the miracles of his former life, and those of his new translation, proclaim in what a high degree of favor he stood and still stands with God." He also has given the following epitaph, said to be inscribed on his monument at Ferlingmere:

"Father Beonna's bones in this tomb lie;
Of old the father of the monks hereby;
Disciple to St. Patrick so much famed,
The Irish say he was, and Beon named."

* The celebrated monastery of Armagh was founded by St. Patrick in the year 445, and was then called Druim-Salech, or place of Salley's Daire, the chief of the territory, made him a grant of the land. Here he laid out a city, large in compass, beautiful in situation, and built a cathedral, monasteries, and other religious places; established schools and seminaries of education, and determined to make it the metropolitical and primatial see of all Ireland. The schools of Armagh were the most ancient, as well as the most eminent, in all Ireland. The number of students attending those at one time exceeded four thousand, not only from Ireland, but also from all parts of Europe. The Annals of Ulster state that the whole City of Armagh was burned down in 1020. They also state that in 1162 a synod was convened in Clonard, County Kildare, by Oeladius, Archbishop of Armagh, at which it was decreed that from that time forward, none would be admitted public readers in divinity but such as had studied in the University of Armagh.

ST. ASICUS.

DIED ABOUT THE YEAR A. D. 470.

First bishop of Elphin—A disciple of St. Patrick—His austere life and retreats—Found almost dead—The angel's visit to his mountain cell—St. Patrick has a vision about the same time—They travel into Connaught—Conversion of the two princesses—St. Patrick founds the church of Elphin, and places Asicus over it.



ELPHIN,* or Elfin, is situated in a pleasant part of Connaught, and the first church was founded there by St. Patrick about the year 440, who placed over it as bishop his disciple Asicus.

Asicus was a man of extraordinary piety, and led a life of the greatest austerity. He followed his great master in most of his missionary excursions, and partook of all his labors, hardships, and dangers. He was accustomed to return sometimes to some solitary cave or cavern in the mountains, and there spend days in prayer, meditation, and fasting; sleeping on the cold ground, and existing upon berries and herbs. On one occasion he was so prostrated by fasting and penitential observances that he became faint, and would have died had not some of his brother-disciples discovered him. On another occasion he had retired to the mountains of Slieve-

* The popular belief is, that this place takes its name from a huge stone there called the stone of Fin-MacCumhail—*Ail* signifying *stone*, and *Fin*, or *Fion*, *white*. It is said that this stone fell to the ground in the year 1675, and that the day and hour of its falling were prophesied and that several persons witnessed the occurrence. The ancient name of the place was Imleach-Ona, it being the donation or gift of a petty prince named Ona to St. Patrick.

League, in Donegal, actuated by this penitential spirit. He had selected a hollow in the rocks for his cell and bed, and there spent several days and nights in works of penance and prayer. One night, as he lay down, the cell suddenly filled with a celestial light, and the heart of the anchorite beat within him, for he felt that he was surrounded by heavenly messengers. On opening his eyes he beheld at his side a young man of most heavenly appearance, who smiled on him and said, "Arise, Asicus, and follow Patrick, for you are to be the head of a great house, from which much blessings will flow." So saying, the angel disappeared, and in the morning Asicus joined his master, and followed him on his mission. He told the Saint of his vision. About the same time St. Patrick had the vision in which he heard the voices of the people of Connaught calling on him to come and save them. Asicus accompanied Patrick into Connaught, as related in the Saint's Life.

While in Connaught St. Patrick founded the church of Elphin,* a site for the purpose having been given him by a Magus, called Ona. Over this church he placed his disciple Asicus as bishop, he thus being the first bishop of the diocese of Elphin. Asicus had great skill as a goldsmith, and beautified with taste the cathedral. He also embellished for St. Patrick, books, chalices, and other articles. Asicus died at Rathcunge, in Tirconnel, about the year 470.

* Elphin was, in the twelfth century, one of the richest sees in Ireland, and had subject to it seventy-nine parish churches. Upon the annexation of the see of Roscommon, in the twelfth century, it was enriched by many estates. The sees of Ardcarne, Drumclive, and others of less note, were also annexed to it. It anciently had the following twelve prebendaries, namely, Tyrebrewer, Corcaghlin, Artaghe, Duncliff, Killmacall, Clonconagher, Ballyntubber, Varan, Killbegnet, Killucquin, Killcowell and Termonberry.

SAINT MELL.

DIED A. D. 488.

First bishop of Ardagh—Cathedral founded by St. Patrick—Mell said to be a nephew of St. Patrick—A Briton by birth—Becomes a disciple of St. Patrick—Is placed over the church of Ardagh—His mission and austerities—His miraculous escape from the robbers—Visited by St. Bridget—Forms the bards into choirs—His death.



MELL was a Briton whom, no doubt, the great fame and sanctity of St. Patrick, attracted to Ireland. By some writers he is said to have been a nephew of St. Patrick's, while others contradict it on the grounds that Saint Patrick's sisters had all become nuns, and that he left nothing himself to show this relationship ; however, this may be, the Saint entertained the profoundest respect and esteem for Bishop Mell. Other accounts state that Mell was a bishop before he came to Ireland ; but it is more likely that he was consecrated by St. Patrick himself when placing him over the cathedral of Ardagh.* It is equally uncertain as to what time he came to Ireland. In the life of St. Bridget it is said that he had been a bishop when that Saint was in her mother's womb, and that he foretold her future greatness and glory. It is also stated that it was he, and not Macaille, that conferred the veil upon her.† If St. Ultan is correct in stat-

* Ardagh means a situation on a height or eminence. Nothing now remains of the old cathedral except some loose stones. A church and college there are dedicated to his memory. His festival is observed on the 6th of February.

† For the particulars of St. Bridget's interview with St. Mell, see her life

ing that he was a bishop before Bridget was born, he must have been consecrated before the year 454-5—the year of her birth. Without contesting these disputed points, there is no doubt of his being a disciple of St. Patrick, and his faithful, unwearied companion in his missionary labors, and a zealous imitator of his virtues and good works.

It was customary with St. Patrick when he converted the people of a village, or neighborhood, to leave one of his disciples, either a priest or bishop, among them. The new neophytes, in their zeal, immediately erected a church for their pastor. Those churches were simply constructed. The walls were generally of laths or wood, plastered over, or of earth, while the roof was covered with thatch. In the course of time, as the congregation increased in wealth and numbers, these simple structures gave way to ones more costly and extensive.

About the year 454, St. Patrick having converted the chief and his followers in the neighborhood of Ardagh, assigned to them St. Mell as their spiritual guide, instructor, and bishop; so that this ancient see properly dates back to this time.

St. Mell's mission must have been attended with great success, for his monastery rapidly increased in importance and wealth, and when St. Bridget visited him, some fifteen years after its foundation, it ranked as one of the first schools and monasteries in Ireland. He was a man of great energy and did not confine himself to his monastery, but, after the manner of his master, traveled from place to place, preaching to and exhorting the faithful and converting the pagans. He mostly sojourned on foot and entered the poor man's cabin to cheer and console him, or if still a pagan, to try and open his eyes and heart to the saving doctrines of Christianity, as freely as he did the rude but more sumptuous home of the prince or the chieftain.

He oftentimes encountered cold and hunger and danger in these missions ; for the country was mostly covered with forests, which were overrun by fierce bandits and outlaws, and the houses were grouped in hamlets, both for the protection and convenience of the inhabitants.

There were no roads except ways cleared through the forests, and a journey over them was one of danger and difficulty.

He was oftentimes beset by robbers, but the hand of God always protected his servant. There was a great friend of his, a holy hermit, who lived in a hut in the midst of the forest. Mell often went to spend days of meditation, prayer, and a life of greater mortification with him. On one occasion, when traveling alone through the forest to visit the hermit, a band of robbers rushed out of the wood to assassinate him. The Saint implored the Lord's protection and raised aloft his cross, the sign of man's redemption. The assassins were immediately paralyzed and the weapons dropped from their hands and the Saint passed on unmolested.

Several of the pagan bards embraced Christianity and St. Mell formed them into a choir, and the music that so lately celebrated the worship of pagan gods and the greatness of pagan chiefs, was now turned to the praise of the Almighty Saviour of mankind. The ancient Irish were remarkably fond of music, and crowds collected to hear such strange songs of adoration. The appearance of the venerable priests, as they chanted their hymns, aided by the gray haired bards, struck the listeners with almost a superstitious reverence, and they very soon abandoned their false gods to adore the God of the Christians.

St. Mell was both bishop and abbot, for in the infancy of Christianity in Ireland, the bishoprics and abbeys were frequently blended together. As abbots they governed their

monks, and as bishops they had their see, or the country about the monastery, under their care, to appoint and ordain priests and curates and to perform all other episcopal functions. Jocelyn says, "that St. Mell, like St. Paul, got his livelihood by the labor of his own hands." This pious saint and bishop died on the 6th of February, 488, and was buried in his own church of Ardagh.



SAINT FRIDOLINUS.

DIED 495.

Fridolinus was the son of an Irish king—He became a monk—Propagated the Gospel in Austrasia, Burgundy, and Switzerland—Founded several monasteries, and died at that of Sekingen.



AMONGST the many Irish ecclesiastics, who spread the seed of Christianity throughout the continent of Europe in the early ages of the church, St. Fridolinus, or, as he was surnamed, Viator, from his unceasing toil in traveling from one country to another, holds a prominent

place. He was the son of an Irish king or prince, and at an early age embraced a religious life. He rejected the attractions of a court for religion and philosophical studies, and in order to propagate the Gospel among the infidels of France and Germany. He traveled through those countries, preaching the Gospel as he went, and establishing monasteries, being assisted in the latter work by King Clodovarus. He founded several monasteries in Austrasia, Burgundy, and Switzerland—the last being that of Sekingen, in an island on the Rhine, and now belonging to the house of Austria. In this monastery he died toward the close of the fifth century. He was the tutelar patron of the Swiss canton of Glaris, the coat of arms of which bore on its crest a picture of Fridolinus.

SAINT DYMPNA—(*The Martyr*).

MARTYRED ABOUT THE YEAR 500.

Daughter of the pagan king of Oriel—Is privately brought up in the Christian religion—Her father's unnatural proposal—Her resistance and flight—Goes to Antwerp—Builds a habitation near Gheel—Her father pursues and discovers her—Her dream or vision—Damen orders Gerebern to be beheaded—His followers refusing to obey his orders he kills his own daughter.



HE early life of this holy virgin and martyr is shrouded in much obscurity. She was descended from Orgiel, or Oriel, king of an ancient and extensive territory comprising the counties of Louth, Monaghan, and Armagh; a daughter of Damen, a king of that territory, and a near relative of St.

Enda of Arran. Her father, a pagan, was opposed to the Christian religion, while the daughter embraced its saving truths, and steadfastly adhered to them, and sealed her faith with her blood. She was a woman of wondrous beauty; but instead of being vain of this uncertain gift, she was, as an old writer states, "clothed in the garb of humility." She might have spent her life in peace and quietly worshipped God in silence, had not her mother died, and her pagan father conceived an unnatural passion for her.*

* It may be thought strange that even a pagan could resolve on marrying his own child; but such marriages were not unfrequent among nations otherwise far removed from the savage state—such as the Persians in the proudest days of their empire. The pagan Irish had several customs and rites, religious and political, similar to those of the Persians and other

Dympna was baptized and instructed in the Christian faith by a pious and worthy priest named Gerebern, by whom her mother and other members of the family were privately attended and instructed. To him the young girl confided the horrid proposal of her father. The priest was much concerned, and knowing too well the obstinate, vindictive nature of the old pagan king, he sought flight as the only means of safety and escape. But where to hide was a matter of deep consideration. He knew if they were to remain in Ireland the king would find them, and as he was a powerful prince, nobody would excite his wrath by giving them shelter and protection. He advised the young girl to explain to her father the sinful and horrible nature of such a connexion, and to pray God to soften his heart and open his eyes to the iniquity of such a union. She did so ; but the stubborn pagan was deaf to all her entreaties, and had even appointed a certain day on which the ceremony should be celebrated.

Gerebern finding it useless to attempt to turn the king from his purpose, joined the girl and her companions in making preparations for their flight, and made arrangements with a Christian trader to convey them to Antwerp, in Germany. A few Christian friends convoyed them on their way. They proceeded to Gheel, then a small place, but now a populous town in Brabant.

In the vicinity of this place the princess selected a retired place and erected a habitation for herself and her companions, where she led a most religious life, spending her time in devotion and prayer, and by her example converting many from paganism. Gerebern offered up the sacrifice of the

Oriental nations. The mode of contracting marriages was nearly the same in Ireland as in Persia. O'Flaherty instances marriages even worse than that of a father to his daughter—namely, the marriage of a son to his mother.

mass for the refugees in a cell or church near which they had fixed their habitation, and which had been erected by some former missionary.

The old king made a diligent search for his daughter, and at length, through the treachery of one of the soldiers who accompanied them from Ireland, learned the place of her retreat. He immediately sailed to Antwerp, and having arrived there, instituted a diligent search for her. Some of the king's followers chanced to stop a night at Westerloo, and on the next morning paying for their entertainment in Irish money, the host remarked that he had more money of the same kind, but did not know the real value of it. They inquired how he had come by it. He replied that a young and beautiful lady lived in a retired place not far distant, together with a venerable old priest and a few companions, and that they were accustomed to send to the inn for anything they wanted, and from them he got it. The followers of the king made inquiries about the place, and soon discovered their retreat; and having satisfied themselves of the identity of the king's daughter, they returned to Antwerp and informed the king of the circumstance. That night Dymphna had a dream, or vision, in which she saw her father ripping open his own bowels with a bloody sword, and that an angel told her to fly from the place. She was much troubled next morning, and told Gerebern her dream. The old man was silent for some time, and, piously raising his eyes to heaven, exclaimed, "Lord, thy will be done!" He also had dreamt the same night that he was in his cell in Ireland praying, when he was surrounded by the king and his followers and that they dragged him forth and murdered him. Considering these as admonitions from God to fly, they resolved to do so, but it happened that the old priest was very ill, and the generous young princess could not be induced to move without him. This resolution cost them their lives, for the king having

learned where they were, hastened to the place. She besought her father to have pity upon her and let her go in peace. Gerebern also remonstrated with him, but the king became indignant with the old priest, and accused him as being the cause of the disobedience of his daughter and her flight, and ordered him to be immediately executed. He threatened his daughter with a similar fate unless she returned with him and consented to his desire. But the noble young girl was inflexible, and, maddened by the cruel death of her aged guide and companion, she reproached her father with his sins and wickedness, and declared that she detested his gods, and that nothing would induce her to offend her Lord Jesus Christ. The passionate old man became outrageous, and in his blind fury, ordered her to be beheaded, but his attendants refusing to obey his commands, he became her executioner himself.

After his return home, the informer of her flight applied for his reward, but the king feeling remorse at the murder of his child, after paying him, ordered him to immediate execution.

The remains of the martyrs remained on the ground for some days, for their attendants fled through fear, but the inhabitants deposited them in a cave, from which they were subsequently removed. The body of Gerebern was removed to a place now called Southlee, in the duchy of Cleries, and Dympna's to Gheel, where they have been preserved in a precious urn in a collegiate church called by her name. The day of her martyrdom is said to have been the 30th of May; her festival is kept on the 15th of May, being the anniversary of the translation of her relics. The exact year of her death is uncertain.

ST. MUNCHIN.

DIED ABOUT 500.

First bishop of Limerick and founder of a cathedral there—No record of the succession before 1110—Bishop Gille legate of Ireland—New cathedral built and endowed by Donald O'Brien, King of Limerick—The charter of grants.



It is to be regretted that so little authentic is known of many of the ancient bishops and monks of Ireland. They had become so numerous that the lesser lights of the church were almost extinguished, as far as history is concerned, by the great luminaries that flourished there in the early ages of Christianity ; or more probable still, the lives of these may have been fully written, even by cotemporary historians, but met the same fate as the monks and their monasteries from the cruel, unrelenting Norsemen, that the still more cruel persecutions and wholesale devastations, under men who called themselves Christians, while despoiling God's altars, butchering his servants, and desecrating his sanctuaries. St. Munchin was the son of Sedna. After receiving a liberal education in one of those monasteries that were then overspreading the land, he was ordained priest and established a community of monks, over whom he became abbot, at *Lumneach*, now the city of Limerick. Here he also built a cathedral church, which was subsequently rebuilt and repaired, and is now known as St. Munchin's parochial church. Our Saint is most probably the Mancenas whom Jocelyn calls "a religious man, and one

of complete knowledge of the Scriptures, and whom St. Patrick placed as pastor over the subjects of Amalgaidh, King of Connaught, then lately converted by him to the Christian faith." The festival of St. Munchin is observed in Limerick on the first of January ; as for the years of his birth or death we have no record.

There is nothing known of the successors of St. Munchin in this see until the time of Bishop Gille in the year 1110, who was the first apostolic legate of Ireland. About the year 1180 Donald O'Brien, King of Limerick, founded and endowed the cathedral of Limerick and dedicated it to the Virgin Mary. This great benefactor of the church built and largely endowed a new church at Cashel ; he also founded and endowed in 1182 the beautiful Cistercean abbey of Holy Cross.

Inis-Cathy was annexed to Limerick in the twelfth century. Amongst the benefactors of the new cathedral were Hubert de Burg, Robert of Emly, Eustace Del Ewe, and several others. The charter granted by Donald O'Brien to Briticus, bishop of Lumnican, or Limerick, about the year 1190 reads thus: "Domnaldus, king of Lumniach, to all the faithful of God, as well present as to come greeting Know ye all that I have granted to Briticus, bishop of Lumniach, and to his successors, and to the clergy of St. Mary's of Lumniach, in the free and perpetual alms, the lands of Imungran (Mon-garret) and the lands of Ivamnach ; that is from the arch of Imungran to the lands of Imalin, and from the fort of Ceinu to the river Sinan (Shannon) with all their appendances. And in ratification of this my grant in *Frankalmoigne*, I confirm it with the impression of my seal. Witness, Matthew, archbishop of Cashel, and Roger O'Gradei." The cathedral of Limerick underwent the same vicissitudes as did the city during the heroic struggle made by the citizens both against the Ostmen and the English invaders.

SAINT IBAR.

DIED A. D. 503.

Cotemporary with Saint Patrick—Probably a Christian before his arrival, but subsequently his disciple—Admonished by an angel—Submits to St. Patrick—Present at the consecration of St. Conlaeth—Preaches before St. Bridget and her nuns—Founds Beg-Erin.



T. IBAR was cotemporary with St. Patrick, and abbot and bishop of Beg-Erin.* There is no foundation for the assertion of some writers that he, and St. Ailbe of Emily, St. Declan of Ardmore, and St. Kieran of Saigir were bishops before the time of St. Patrick, for

there was no hierarchy in Ireland till established by the Saint. That the Christian faith was introduced into Ireland before Palladius come to preach "*to the Scots believing in Christ*" is generally admitted, and also, that there were communities of pious Christians, particularly along the coasts. Ibar and the other ancient saints, were most likely Christians before St. Patrick's arrival and probably made zealous efforts to restore the faith in their respective localities ; but their efforts appear to have met but poor success previous to the mission of the great Apostle, whose disciples they became. It is uncertain by whom they were ordained, or consecrated bishops, but it is generally allowed that this sacred office remained for St. Patrick, while others state that they were ordained at Rome.

St. Ibar was at first opposed to St. Patrick and disinclined

* Beg-Erin or Bergy—an island on the coast of Wexford.

to acknowledge him as his superior, but in the end he came to an understanding with him, and acknowledged his authority. It is stated that he was admonished by an angel to obey St. Patrick in all things. Ibar was of an illustrious family in Ulster, and most probably had accompanied St. Patrick when he left that province for Meath and Leinster. It is said that he was one of the bishops present in Kildare at the consecration of St. Conlaeth, and that he also preached before St. Bridget and her nuns.

There is little more to be said of his life but that he founded the monastery of Beg-Erin, which became a celebrated fountain of learning and piety, where he died about the year 503.



SS. BREACA AND BURIAN.

DIED ABOUT A. D. 500.

St. Breaca in Cornwall: her saintly life and miracles—St. Burian: king
Athelstan honors her memory.



WO holy and pious Irish virgins who retired from the world, and led lives of devotion, sanctity, and prayer. St. Breaca was a convert of St. Patrick's, and is said to have been baptized by him. She passed into Cornwall, and landed at Reyver, on the eastern bank of the river Hayle, now called the Alan, in Penrith. Her life was so saintly and remarkable for works of sanctification and prayer that she was honored by the erection of a church there which became famous for pilgrimages and miracles performed through the intercession of this holy virgin.

Little is known of the life of St. Burian or what part of Ireland she had come from. She must have been a woman of remarkable sanctity, for in honor of her relics King Athelstan built a college within sight of the Scilly rocks, and a church, which enjoyed the privilege of a sanctuary.



ST. MACARTIN.

DIED A. D. 506.

First bishop of Clogher—The friend and companion of St. Patrick—Appointed over Clogher—His mission among the pagans—Miraculous protection by the winged angels—His burial in his own church.



MACARTIN was a faithful disciple of Saint Patrick's, and for many years his inseparable companion in all his travels and labors, so that he was called the staff of his old age. He was descended from the noble family of the Arads,* and was the first bishop of the church and see of Clogher.†

The cathedral of Clogher was first founded by St. Patrick and then placed by him under the charge of his friend Bishop Macartin. We know very little about this saint's early history, except what we find in the different Lives of St. Patrick. He was his faithful disciple, shared all his hardships, dangers, and fatigues, braved with him the wrath and opposition of the unrelenting pagans, and partook of the hospitality and sympathy of the evangelized. God seems to have given to these, His early servants, the wonderful grace of performing miracles to a great extent. When we consider how they had to contend against ignorance, against

* The sept of the Arads took their name from Fiachus Araidh, who was king of Ulster about the year of Christ 240, and the founder of many distinguished families; he also gave name to the territory of Dalradia.

† Clogher takes its name from a golden stone, from which, in the time of paganism, the devil used to answer questions, like the oracles of Apollo Pythius.

the prejudices of a warlike people, and against long established customs and habits, we must confess that they needed some special graces to enable them to sustain the good fight.

Paganism possessed wonderful fascination for the senses, and so combined the real in ceremonies and observances with the ideal and mystical, that we are surprised how a proud, superstitious race, so soon gave up all the gorgeous fascination and enchanting illusions that invested their worship, for the austere, self-denying precepts of Christianity.

St. Macartin, like his great master, possessed the charm of winning men's hearts and souls, and the power and eloquence to convince their judgments. His life is full of miracles, and making every allowance for the fables engrafted by imaginative writers in the *Lives of the Saints* as miracles, we find several attributed to him that bear the stamp of truth upon them. For instance, he was one night staying in the cottage of a poor man who had lately become a convert. The poor humble Christian felt honored by the presence of the priest, and tried his best to show this. While the family was engaged in prayer, the house was surrounded by pagan bandits, who had resolved to take the host's life. The poor man was terribly alarmed ; and Macartin handed him a crucifix blessed by St. Patrick, and told him to pray to the Lord for assistance. When the intended assassins burst in the door and rushed forward, spear in hand, to slay him, they were at once stopped short, and some fled and others fell down in terror. They afterwards confessed that they saw both the Saint and his host guarded by two winged giants, who brandished their swords and smote them with terror. St. Macartin died A. D. 506, and was buried in his own church. In 1041 this church was rebuilt and dedicated to St. Macartin.

SAINT CONLAETH.

DIED A. D. 519.

Appointed first bishop of Kildare—Was appointed at the special request of St. Bridget—He led a life of sanctity and piety—Several miracles attributed to him while living and to his relics when dead.



MOST cities and towns in Ireland owe their rise to conventual institutions. Kildare rapidly assumed importance and increased in size and population after St. Bridget founded her famous convent there. At first the spiritual wants of the institution were attended to by a holy priest, who was appointed chaplain to St. Bridget by St. Patrick himself, named Natfroich ; but the place had so rapidly grown, and the community had become so large and important, that after a few years a bishop was appointed over it, and at the desire of St. Bridget, St. Conlaeth was chosen first bishop of Kildare. This is noticed in an old Life of St. Bridget, which says : "Conlian, an holy bishop and prophet of the Lord, who had a cell in the south part of the plains of Liffi, came in his chariot to St. Bridget and abode with her, and the holy Bridget elected him bishop in her city of Kildare."

It is not likely that he was a bishop heretofore, for we find his consecration as bishop of Kildare mentioned by several writers. This ceremony took place about the year 490, and ancient writers tell us that there was a great assemblage of bishops and ecclesiastics in attendance on the occasion, though they do not mention their names. Most

likely St. Bridget's friends, Ibar and Ercus, were there, also Fiach of Sletty, the principal bishop of Leinster : Bronus of Cassel-Irra, and Maccallus. Some writers state that Natfroich was bishop before Conlaeth; but this is an error, for we find him subsequently officiating as spiritual guide and companion to the nuns.

Conlaeth, aided by St. Bridget, laid the foundation of the cathedral, which, after her death, was dedicated to her memory. Cogitosus gives Conlaeth the title of archbishop and describes Kildare as a principal see and church. Before being raised to the dignity of bishop of Kildare, he was a holy priest or monk, living in retirement and meditation until taken notice of by St. Bridget. Some writers state that he established a monastery and community of monks at Kildare; but the best authorities think that there were no monks established there until long after St. Bridget's time.

This pious bishop continued to govern the church and see of Kildare for twenty-nine years, and by his piety and zeal materially assisted the labors of St. Bridget. That he was the first bishop of Kildare there is little doubt, though the Red Book of the Earl of Kildare places Lonius and Ivor before him. This is evidently incorrect, for there was scarcely a house in Kildare until St. Bridget established her monastery there, and consequently no need of a bishop, and it is allowed by the best writers that he was appointed bishop at her request.

His death is set down in the year 519. We have no record as to the time or place of his birth. He was buried in his own church, near the high altar, but his bones were translated in the year 800, or 281 years after his death, into a silver gilded case adorned with precious stones, and placed in a shrine near the altar.

Many miraculous cures are attributed to the Saint while living, and even to his relics when dead.

Kildare is the only see in Leinster which was founded in the fifth century, and one of the few sees in the Catholic church which can claim an unbroken succession for nearly fourteen hundred years. Besides the bishop, there were at one period five other dignitaries attached to the church, namely, an archdeacon, a dean, a chancellor, a treasurer, and a chanter. In addition to these there were four canons and eight prebendaries. They lived near the church, and all joined in the Divine office at proper times. Kildare was the metropolitan see of Leinster in the time of Cogitosus, who lived about the beginning of the eighth century. Dr. Burke says, that it is the first suffragan see in Leinster, as Meath is the first in Ulster.



SAINT AILBE.

DIED ABOUT 520.

Said to be a bishop before St. Patrick's mission—Founds a church and school at Emly—The first bishop of the see—St. Patrick calls him the Patrick of Munster—He holds him in great estimation—He interferes with the king for St. Enda to grant him the isle of Arran—SS. Colman and Molua educated at Emly—Sketch of Emly.



It is asserted by some writers that St Ailbe was consecrated bishop at Rome at the instance of Pope Hilary, and returned to Ireland in 412, where he preached the Gospel, and was thus the precursor of St. Patrick by twenty years. Tirechan, an ancient writer, states that he was priested by St. Patrick himself; and Colgan quotes an old work which makes him Patrick's disciple. This is the most probable, and the most reliable authorities place him and Declan, Ibar and Kieran as cotemporaneous with St. Patrick, and some of them his disciples. The length of time these saints survived St. Patrick renders it impossible that they could have been bishops before him.

It is stated that when the king invited St. Patrick to his court at Cashel, he went out with his nobility, and Ailbe and Declan, to welcome him. It is also stated that the king having received baptism at St. Patrick's hands, a synod* was

* Dr. Lanigan thinks there was no synod held at this time in Cashel; however, it is probable that some arrangement was then, or soon after, entered into for the government of the church in Munster.

convened at which the king presided, and it was there settled that St. Ailbe should rank as a second Patrick, and patron and archbishop of Munster; and that St. Declan should be called the Patrick of the Deasies, and their chief bishop. Ware, speaking of this synod, says: "When St. Ailbe had heard that St. Patrick had converted Aengus McNefrien, King of Munster, to the faith in Christ, and that he was with him in the city of Cashel, he went to salute them; and the king and St. Patrick rejoiced at the arrival of St. Ailbe; and he rejoiced to see them. And there St. Ailbe took St. Patrick for his master, for he was full of humility. Then, King Aengus and St. Patrick ordained that the archbishopric of all Munster should forever continue in the city and chair of St. Ailbe.*

St. Ailbe founded a church and school at Emly, in the County Tipperary, after which the see is called to the present day.† Here, among other great luminaries, St. Colman

* A writer of the Life of St. Ailbe says: "When St. Ailbe was on his return from Cashel, the abbot Enna, or Endus, met him and said, 'Turn back with me to the king (Aengus) and beg from him the island called Arne for me, that, in the name of the Lord, I might build a monastery there.' Then St. Ailbe, returning to the king, saluted him, saying, 'Give us that island situated in the ocean that we may build a monastery there.' Then the king said, 'I have not seen nor heard how great that island is, and, therefore, I'll not give it to anybody until I know what it is.' Then the Divine power caused the king to see the whole island, and the king gave to the saints the isle of Arne, and St. Enna founded there a noble monastery under St. Ailbe, and the island was called Arne, and it is a great island, and the land of the saints, because nobody but God alone knows the number of saints that lie buried there."

† We condense the following interesting sketch of Emly from Ware: "Here, in ancient times, stood a celebrated city, which, however, by degrees, had dwindled into an inconsiderable village. It was placed on the edge of a lake, which formerly covered at least 200 acres of land. This lake was gradually filled in, and in 1718 it was laid dry by Robert Ryves, Esq., who held the land adjoining from Archbishop Palliser." The Annals of Ulster state that Emly was plundered by robbers, and the mitre of St. Ailbe, which had been preserved there for many ages with great care, was burned A. D. 1123. Malmorda, who was at that time bishop of

and St. Molua were educated. St. Molua was son of Eochad, King of Munster, and founder of the church of Killaloe. About the same time St. Declan had founded his church and school at Ardmore, also St. Kieran his college at Sier-Kieran, in the King's County, and St. Ibar his in a sequestered island in the County Wexford.

St. Patrick held SS. Ailbe and Declan in great estimation. He calls the first "The Patrick of Munster;" the other, "The Patrick of the Deasies."

St. Ailbe was not only eminent for his sanctity and humility, but also as a writer and preacher. The date of his death is as uncertain as that of his birth. Usher puts it down in the year 527, which is evidently wrong, for according to it he would have reached the extraordinary age of 167 years.

The following is the translation of a distich in Irish on SS. Ailbe and Declan, and said to have been written on them by St. Patrick himself :

"Of humble mind, but fraught with every grace,
Great Ailbe, the Patrick of Mononia's race;
Declan, the mitred honor of divines,
The deathless Patrick of his Desie shines."

Emly, made his escape by flight. It was afterwards destroyed by fire, in 1192. Bishop Christian, who died in 1249, is said to have been a great benefactor to this church, and was very intent on repairing and adorning it. Thomas Hurly, bishop of Emly, erected in this place a college for secular priests in the reign of Henry VIII. In the churchyard there yet stands a cross of unhewn stone, and near it is a well called St. Ailbe's well, to the waters of which healing powers are attributed.



SAINT CAILAN.

DIED ABOUT THE YEAR 520.

First bishop of Down—About the close of the fifth century was translated from being abbot of Nendrum to the bishopric of Down—The Saint's birth and time of death involved in much obscurity—Sketch of the church of Down.



AILAN, who is classed as the first bishop of the church and see of Down, was cotemporary with St. Macnisse, bishop of Connor, who died in the beginning of the sixth century. Before he was appointed bishop of Down he is said to have been abbot of Nen-

drum,* the location of which is now unknown; while other writers state that he presided over an abbey in Antrim. However, he was translated to the see of Down† about the

* Nendrum—Location not known, but is different from one of the Copland islands of the coast of Down, which was formerly called Neddram, which Sir John de Courcey granted to the monks of St. Mary of York and of St. Bega of Copland, in Cumberland, to found a monastery thereon.

† Dunun, or Down, was anciently called *Aras-Celtair*, as also *Rath-Keltair*—meaning the house or fortification of Celtair. Jocelyn says that Dunun took its name from broken chains, and tells a story of an angel delivering two prisoners from King Laghaire by breaking their fetters. The church of Down was repaired by St. Malachy Morgair in 1137. About forty years afterwards, Bishop Malachy, the third bishop of that name, aided by Sir John de Courcey, enlarged and beautified it. In 1783 De Courcey dispossessed the secular canons, and substituted Benedictine monks out of the abbey of St. Werburg, in Chester. The cathedral was dedicated to the Blessed Trinity, but was changed by De Courcey to that of St. Patrick. The sepulchre of St. Patrick brought this place into great reputation. The last bishop of this see before its union with Connor in 1441, was John Cely, a Benedictine monk. St. Macnisse was the founder of the church
see of Connor. and died A. D. 507.

year 500, over which he presided for several years ; **having** lived, as stated by some writers, to a venerable old age. He died about the year 520. There is so little interesting known of his life that we would scarcely record him among the list of our saints, only he being the first bishop of the **see of Down.**





St. Bridget, Patroness of Ireland

ST. BRIDGET.

I.

BORN 453—DIED 525.

The Patroness and Mary of Erin—Her birth—Her early years and education—The Druids' kindness to her and to her mother—Her father, Dubtach, claims her from the Druid—Cruel treatment by her step-mother—Her relations want her to get married—Her opposition—Her reply to the king when asked why she gave away the sword he presented to her father—Her miracles—Her profession—She visits various parts of Ireland—Establishes numerous communities, and performs numerous miracles—Visits Munster and Connaught.



IN the diffusion of Christianity and civilization among the pagan nations, the church has found a powerful auxiliary in the monastic and religious communities. Her saints, her martyrs, and missionaries have zealously labored from the dawn of Christianity to the present time in planting the cross in lands shrouded in the darkness of paganism and infidelity, while her religious orders have confirmed the converts to Catholicity, by instructing them to practice the faith and dedicate themselves to God, and by giving them an example, in their exemplary lives, of the observance of all pious works of sanctity and charity, as well as how to practice penance and self-mortifications.

St. Patrick not only planted the faith in Ireland, but he also confirmed it by his miracles and preachings, and by establishing monasteries and churches throughout the length and breadth of the land ; thus laying the foundation of those

great religious establishments which, in after ages, sent missionaries and saints to spread the Gospel throughout Europe. Saint Bridget shares with St. Patrick the glory and sanctity of being the first to combine the pious young virgins of Ireland into conventual communities. Her success in this holy task was miraculous, for religious establishments of the kind soon extended over the land, and Bridget encouraged them, by her visits, her teachings, and example.

We all know how great the influence of woman is in softening and refining society, and particularly, in moulding the minds of youths for good or evil; and it is not too much to say, that the holy and religious fire infused by Bridget into the hearts of the women of Erin, powerfully aided the labors of St. Patrick in Christianizing the inhabitants.

St. Bridget's parents, Dubtach and Brochessa, were both Christians. By her father she was lineally descended from "Con of the Hundred Battles," and her mother, Brochessa, was descended from the noble house of the O'Connors.

Colgan, Bollandus, Usher, Ware, Harris, and several other writers state that she was illegitimate, being the daughter of a handmaid kept by her father. Though Dr. Lanigan attempts to refute this by the assertion that Brochessa was the lawful wife of Dubtach, we fear he has not sufficient grounds to sustain his cause. He rests his arguments chiefly on the assertion of Cogitosus, who says that St. Bridget "was born of noble and Christian parents." It was customary in pagan times in Ireland for rich men to keep a handmaid, like Abraham and others in the Jewish church, in addition to their lawful wives, and though Dubtach may have been a Christian, it is not improbable that he still clung to this pagan code of morality. Those holy men who lived nearer to her time than we, and who state that she was illegitimate, must have been better informed than more modern writers, and

equally as anxious to ward off any stain from her honor. We must, therefore, submit to the truth of their statement.

It is stated that the wife of Dubtach, perceiving the condition of the handmaid, became so jealous that Dubtach was forced to sell her, which he did to a Druid, on condition that he would restore to him the child she was then bearing in her womb. He was induced to make this stipulation on account of various predictions regarding her future greatness. Even some pagan magicians had foretold that the child which Brochessa was bearing would be honored and revered.

While the Druid was on his way home with his new slave he stopped a night at the house of a pious-Christian. While this holy man was praying, he saw a globe of fire resting on the head of Brochessa. He informed the Druid of the matter next morning, and bade him treat her kindly, for she and her child would bring innumerable blessings upon him. The Druid traveled on with his charge until he came to Faugher, a village near Dundalk, where the child was born, according to the best received accounts in the year 453. As soon as the mother was able to travel they proceeded towards Connaught, which appears to have been the Druid's native country. Here St. Bridget spent her early years, and was reared by a nurse, who, fortunately for her, was a Christian. Several wonderful things are related of her, even in her infancy. When in her nurse's arms she was brought to see a dead infant. With childlike curiosity she touched the body, and to the joy and surprise of all, the child was restored to life. She was very delicate, and was fed on new milk. It is stated that the first words she prattled were, when looking up towards heaven, with childish accents she murmured, "This will be mine."

The mother and child were well treated by the Druid ; and though a pagan, he never interfered with their Christian worship of God. It is stated that one night the Druid

saw three persons, clad in white, enter the room in which the child was sleeping, and one of them placed his hand upon her head, and went through the ceremony of baptism, and then turning to the Druid, he desired him to call her Bridget. She grew up beautiful in appearance, but still more so by her heavenly attributes, her meekness, humility and sweetness of manner.

The mother and nurse carefully instructed her in the Christian religion, and deeply impressed upon her young mind the goodness and mercy of Jesus, and the loving tenderness of his holy mother Mary. And when told not to offend Jesus or Mary, with childlike simplicity she would ask how she could please them, and when told, would reply that she would never do anything to offend Jesus or Mary. Thus were the purest impressions made on her infant mind, and as she grew in years she became full of all the Christian virtues. What a lesson for Christian mothers and nurses! If parents but make the proper impressions on the young mind, they can never be thoroughly eradicated. If, on the contrary, they set a bad example to their child and neglect to store the young mind with Christian knowledge and piety, how much have they to answer to God if that child should grow up in wickedness and sin.

Bridget, even when a child, accustomed herself to prayer and pious works, and loved to retire in solitude to commune with her God. She was exceedingly modest, and the least indelicacy of word or action hurt her tender soul. She was also remarkably mild, modest, and obedient to her mother, like the Divine Jesus, who was remarkably obedient to his earthly parents, thus giving a lesson to children on the duty and submission due to their parents. She possessed all the virtues that adorn a child, and was admired and beloved by all on account of her many graces and virtues.

Dubtach, who never lost sight of the handmaid and her child, heard so much of the virtue and excellence of the latter, that he demanded her from the Druid, in virtue of their agreement. Her parting from her mother was heart-rending ; she also grieved at parting from the good Druid, whom she had learned to love as a father. The only consolation left her in this bereavement was that she was accompanied by her nurse. Dubtach was pleased and flattered by the accounts he had received of his child, and received her very kindly ; but her stepmother treated her with coldness and contempt. She hated her and her mother, and did everything she could to pain and annoy the child. She subjected her to ill treatment, and put her to do the most menial offices of the household, and treated her as the child of a slave. All her virtues were so many crimes in the eyes of this wicked woman. She even tried to poison the mind of the father against his child, by putting wrong constructions upon everything she did.

At this time a synod was held in the plains of the Liffey, and a pious old woman obtained permission for Bridget to accompany her to it. According to Colgan, St. Ibar had a vision while sleeping in which he thought that he saw the Blessed Virgin in the midst of the bishops. On the following day, when he saw Bridget in church, he exclaimed : " Behold the Blessed Virgin whom I saw in my vision ! " and the bishops and fathers all returned thanks to God for sending her amongst them. Her father having heard of the reception she received at the synod, and of several miracles she had performed, treated her kindly ; but all this only the more embittered her stepmother.

Bridget was exceedingly anxious to see her mother, and to her great joy obtained permission from her father to visit her. Their meeting was most affectionate, for the cruelty of her stepmother made her yearn the more for the sweet, ab-

sorbing love of her mother. While with her mother she took charge of the Druid's dairy, and her tender heart could not resist the appeals of the poor that craved charity from her, so she gave them all the produce. But when the Druid demanded a return of the proceeds she became frightened, the more so as her mother was accountable to him for any indiscretions on her part. She retired to some lonely place, and throwing herself before God implored him fervently to aid her. Her prayers were heard; she found that what she had given to the poor did not lessen the property of the Druid.

The time passed most agreeably with her mother and the Druid, the latter having become more and more attached to her. He even conversed with her about the Christian religion, and her pure innocent life and edifying conversation made a great impression upon him, and it was evident that the grace of God was working a change in his soul. When the time for her return came she felt sad at the recollection of the loving hearts she was leaving behind, and the cruel reception she was sure to meet at home. The good Druid pitied her, and seeing how deeply she grieved after her mother, he was moved with compassion, and told her that her mother was free and could accompany her. The mother and child's gratitude to him knew no bounds, and they blessed him and prayed for him and wept with joy. He even loaded them with valuable presents on their departure, and bade them an affectionate farewell. Soon afterwards he became a Christian, and died a pious Catholic.

On her journey home, Bridget distributed to the poor whom she met, all the Druid's presents. On her return she was treated in the usual harsh manner by her stepmother. We are not told what became of her mother; most likely she stayed some place near her daughter.

Bridget's charity drew down upon her the anger of her

stepmother, and she so teased her father with her complaints that he resolved to sell her to the King of Leinster, but while trading about her, she gave her father's sword, which he had received as a present from the king, to some poor person, which very much excited his anger. Cambrensis gives the following version of this incident, which he states occurred when she was only nine years old: "The King of Leinster had given her father, Dubtach, as a token of his good will and liking for his valiant service, a rich sword garnished with costly jewels. The child visited the sick neighbors, and not having anything else to relieve the wants of the poor and needy, she gave them the jewels out of the old sword. This being brought to the king's ears he was angry, and shortly afterward came to a banquet in her father's house, and calling the little maid to him he asked her how she dared to deface the gift of a king in such a manner as she had done to his gift to her father. She fearlessly replied that she had bestowed the jewels upon a better King than he was, whom, she continued, "finding in such extremities I would have given all that my father hath, and all that you have, yea, yourself too and all you have, were it in my power to give them, rather than Christ or his children, the poor, should starve." Thus we see how deeply impressed her heart was, at that tender age, with that true charity that giveth all to the poor rather than they should want. The king was so struck with her answer that he said to her father that his whole possessions would not be an equivalent for his daughter; and that he should let her have her own way in future, and not restrain the extraordinary graces God had conferred on her. He then gave Dubtach another sword more valuable than the former, as a mark of the esteem he entertained for him and his daughter.

About this time, according to Jocelyn, Bridget assisted at an instruction given by St. Patrick. During the discourse she fell

asleep, and had a vision. When she awoke Patrick, who knew she had the vision, and knew also that God often manifested His will through the mouths of innocent children, asked her what she had heard or seen in her vision. She obeying, replied : "I beheld an assembly of persons clothed in white raiment; and I beheld ploughs and oxen, and standing corn, all white, and immediately they became all spotted, and afterwards they became all black; and in the end, I beheld sheep and swine, dogs and wolves, all fighting and contending together." St. Patrick expounded the vision, and said that the whiteness pertained to the church of Ireland, as it then was; for all the prelates and servants of the church were then pure and faithful, and diligent in faith and good works, according to the doctrine of the Gospel. The things which were spotted belonged to the succeeding generation, which would be pure in faith, but stained by evil works. The blackness meant the time of the following generations, when the world would be profaned by evil works and the renouncement of the Christian faith. The contest of the sheep and the swine, of the dogs and the wolves, he declared to be the contest of the pure and unpure prelates, and of good and bad men, which in the lapse of time would come to pass. The Saint's interpretation of Bridget's vision has been too well verified by indisputable facts to require any comment.

Bridget's stepmother was always devising schemes to ruin her in her father's estimation; all others having failed, as soon as she approached maturity, she urged on him to get her married. She was remarkably beautiful, and could get most desirable matches according to the world. Her father broached the matter to her and wished her to wed a certain young man. Bridget was astonished at such a proposal, and firmly refused, and told her father that she was resolved to consecrate her virginity to God. It is stated that her stepbrother carried his anger at her refusal so far as to at-

tempt to strike her, but God showed his wrath for thus presuming to injure his servant by paralyzing his arm. This and other divine manifestations, combined with her own firmness, at length overcame their opposition, and they allowed her to choose her state in life. A new life now seemed infused into her soul, and she almost wept in the plenitude of her thanksgiving to God, and renewed her promises of love and reverence to Him. She made known her intentions to several pious virgins, all of whom resolved to accompany her. All matters being finally arranged she and her companions directed their steps to the holy Bishop Maccaile, who, it is said, was then at Ussna Hill, in the County Westmeath, and according to some writers they made their vows before him and received the white veil from his hands on the following day. He placed the white veil on her head, and gave her a white mantle or habit; fit emblems of the purity of her bright, unspotted soul. He told her that the whiteness of her dress would always remind her of her profession, and of her fervor and devotion on the happy day she received the veil.

When making her vows, Bridget touched one of the steps of the altar, which immediately became fresh and green, and preserved this freshness ever afterwards. On one occasion when the church was consumed to ashes, this step remained uninjured. Cogitosus relates that it was visible in his own time. It is said that she was professed in the sixteenth year of her age, and that the ceremony took place about the year 469. Some accounts state that seven—others sixteen—young virgins took the veil with her at the same time. There is a curious account given of the ceremony of St. Bridget taking the veil in the "Martyrology of Aengus." It also states that she received the veil, not from Bishop Maccaile, but from Bishop Mell. The most reliable writers think that the veil was given her by Maccaile; however, we give the other

version of the ceremony. The writer says: "Now Bridgid was desirous of receiving the degrees of repentance (taking the veil). She repaired to Brigh-Ele,* accompanied by seven nuns, having heard that Bishop Mell was there. And when they arrived there they found that the bishop was not at home, but had gone into the Country of the Hy-Nial. She set out, therefore, on the following morning guided by Maccaile, over *Monaid Fatneach*."† Bridgid caused the bog to become a fine grassy plain for them. When they came near the place where Bishop Mell was, Bridgid said to Maccaile that he should place a veil upon her head, so that she would not appear without a veil in the presence of the bishop. When she had arrived there a column of fire ascended from her head to the roof of the church. When Bishop Mell saw that he inquired who she was. Maccaile said: "This is the illustrious nun of the Lagenians, Bridgid." "She is welcome," said Bishop Mell. "It was I prophesied of her while in her mother's womb, and it is I that shall confer degrees upon her." This had reference to an occasion on which Bishop Mell stopped at the house of Dubtach. The Bishop saw Dubtach's wife in grief and asked the woman what ailed her. "I have cause for grief," she replied, "because Dubtach regards more the bondmaid that performs ablutions for you, than he does me." "Marvel not at that," said Bishop Mell; "for thy seed shall serve the seed of the bondmaid"—meaning Bridget. "What did the nuns come for?" said Bishop Mell. "To have degrees of repentance conferred upon Bridgid," said Maccaile. Then the degrees were con-

* *Brigh-Ele*, a well known hill on the frontiers of Offaly, now called Broghan-Hill. It contains slight traces of the ruins of the church of St. Maccaile. Colgan, nor even Lanigan, has not given the proper location of this hill.

† *Monaid Fatneach*—The bog of Fatneach was, most likely, the place now called the pass of Kilbridge, in the barony of Fartullagh in the northeast part of the County Westmeath.

ferred upon Bridgid, and it was *the degrees of a bishop* that Bishop Mell conferred upon her. Then Maccaile placed a veil upon the head of Bridgid, so that from that time the successor of Bridgid was entitled to have the degree of bishop conferred upon her. While the degree was being conferred Bridgid was holding the leg of the altar in her hand, and though there were seven churches burned with that leg in them, it escaped untouched." St. Ultan, in the work ascribed to him, gives a similar account of the transaction, and distinctly states that it was from St. Mell she received the veil. Bridget's heart was now full of joy ; she had become a nun, and was marked as the chosen servant of the Most High. Her companions looked upon her as being specially chosen by God to rule over them, and to be their guide and directress. In these primitive ages of the Christian church, consecrated virgins lived with their friends and performed the ordinary duties of the household. Soon afterwards they lived in communities under certain rules, without being bound to the precincts of a convent. By degrees the strict inclosure was introduced into monastic or conventual life.

Bridget's first community was established at Bridgetstown or Ballyboy, near Ussna Hill, under the care of St. Maccaile. Though very young at the time, she was entrusted with the management of this house, and all submitted to her cheerfully and obediently. She was prudent, and of a most sweet and engaging manner. She reproved with mildness, but firmness, and governed by love and respect, without any display of authority or superiority. It is said that on some occasions when the nuns ran short of provisions the prayers of St. Bridget procured them supplies. She was extremely charitable, and no poor person left without alms, and no weary traveler ever went away without being refreshed. This community soon became so celebrated for their piety, charity, and good works, that several virgins

sought admission into it. The poor flocked around them and even the sick came from afar to be cured by St. Bridget's prayers.

She possessed great power over evil spirits. On one occasion a person possessed by the devil was brought to her. On the way he cried out that he would not go, for they were bringing him to St. Bridget, and cast himself on the ground. His friends begged St. Bridget to come and free the poor man from the devil, as they could not bring him to her. When she arrived the devil fled and the man was cured. Her charity was so great that she often left the community in want, but God always came to their assistance. St. Maccaile frequently visited the convent, and on one occasion, having expounded the eight beatitudes, Bridget said to the nuns: "Let each of us select some beatitude, and let her make it a special virtue of her life." Bridget selected mercy, and justly too, for she was the very essence itself of mercy.

She was visited by many holy persons, both lay and clerical, and was always anxious to engage them in conversation on heavenly things. She freely mixed with the poor, and instructed such as were Christians in their religious duties, and such as were pagans she soon gained over to Christ by her charity and kindness. She took particular interest in little children, treating them with such love and kindness that they loved to follow her and to be with her. Thus do such pure spirits live and lay up treasures for heaven. Though on the earth, they are not of the earth, but of God, for whom they labor and win souls.

The fame of St. Bridget and her convent soon spread far and wide, and several bishops requested her to visit them in their dioceses and to establish communities among them. She paid a visit to St. Mell at Ardagh, and as he was a holy and learned man, she consulted him on many questions re-

garding spiritual life. It is related that while there the prince of Longford gave a great banquet. One of the servants let fall a very valuable vase and shattered it to pieces. The prince was so enraged that he ordered the man to be cast into prison and executed. St. Mell used his influence for the poor man, but without effect. Then, remembering the miraculous powers of St. Bridget, he ordered the fragments of the vase to be brought to her. Bridget prayed to the Lord beseeching him to exhibit His power, to confound His pagan enemies, and to save a poor man from an unjust sentence. Her prayer was heard. The vase was restored to the king entire, and the offender was pardoned, and many conversions followed. She visited Bridget of Kilbride, who was then in Ardagh. When sitting down to their dinner St. Bridget said: "I see the devil sitting at the table." The other looked but could not see him; then St. Bridget made the sign of the cross on her eyes and she saw him. St. Bridget then asked him why he was there, and he replied: "I always remain near this woman on account of her sloth." She then commanded him to depart, and the woman was cured of her slothfulness and led a most holy life. On Holy Thursday, she was at her devotions in the church of Ardagh, when she heard some women, who were attached to the church, disputing about washing the feet of the sick on that festival. St. Bridget at once performed the ablutions, and the Lord, as a token of his love for her, restored to health one of the patients whose feet she had washed.

She was staying with a pious family who happened to have a deaf and dumb child. All the other members of the family chanced to be absent when a poor person came to ask for alms. Bridget turned to the mute child to ask where the provisions were kept. The child at once answered and pointed out the place. When the family returned they were

overjoyed to find the deaf and dumb child able to hear and speak perfectly. While traveling one very hot day in summer, she met a poor man and his wife carrying very heavy burdens. Pitying them, she gave them the horse she had carrying her, and sat down by the wayside with her companions. They felt very thirsty, but could find no water. She told them to dig a little and that they would find water; and they did so, and found a beautiful well. A neighboring chief, who was passing by with several men and horses, having heard from the poor man, the charitable act of St. Bridget, presented her with two horses. Soon afterwards some of St. Patrick's disciples came up, and as they were fatigued and thirsty, they were very much refreshed by the water which St. Bridget had procured for them.

It is related by her biographers that she accompanied St. Mell to a synod, which was held at Teltown, County Meath, at which St. Patrick presided. The object was to investigate grave charges brought by a woman against Bronus, one of St. Patrick's disciples. She accused him of being the father of the child she carried in her arms. Though the bishop denied the charge, the woman persisted in her accusation. At the request of St. Patrick, St. Bridget took the woman aside and asked her who was the father of the child, and she repeated that Bishop Bronus was. St. Bridget made the sign of the cross on her mouth, and immediately her head began to swell. She also made the sign of the cross on the child's mouth, and he spoke and said, "Bronus is not my father, but such a man," naming a certain other party. The woman became terrified and acknowledged her guilt. On this occasion St. Patrick appointed the priest Natfroich as her chaplain, and instructed him to accompany her on all her journeys.

After visiting St. Mell she seems to have spent some time in the eastern parts of Ulster, but the accounts left by her

biographers are so disjointed, that it is impossible to trace her movements with any regularity. In company with Erc, Bishop of Slane, she visited Munster for the purpose of establishing new convents; she was received in every place with the greatest respect, and though she established several new communities, the names of but a few of them have been handed down to us. On one occasion, while traveling with Bishop Erc, she stopped and exclaimed, "There is a battle now being fought in the South, and your friends are put to flight." The bishop was anxious to see the battle, and Bridget having made the sign of the cross upon his eyes, he plainly saw it, and exclaimed, "Two of my brothers are slain!" which turned out to be a fact. She was joyfully received by the bishops and priests of Munster, and worked zealously in establishing the conventual system there. It is related that she attended a synod held at Magh-Femyn, a country lying between Cashel and Clonmel, and that one of the bishops there pronounced an elegant eulogium upon her virtues and sanctity. While there an infectious pestilence prevailed among the natives, and had carried off large numbers. The people collected around St. Bridget, requesting her to visit their sick friends, and to pray for them. It is related that she cured numbers of sick, and that through her prayers the pestilence abated and soon afterwards disappeared altogether.

While in Munster she spent some time with the venerable St. Ailbe, at Emly, and while there cured a blind man, who had been so for years. She next passed into the County Waterford, and spent some time near the sea shore in the neighborhood of the present village of Tramore, where she is said to have established a community of nuns. We next find her in the County Limerick, establishing communities and instructing and edifying the people. While there a female slave fled to her for protection; her mistress claimed

her as her property by the right of purchase, and though Bridget pleaded earnestly for her liberation, the woman insisted upon recovering her property, and seized the slave to drag her away. The unfortunate girl clung to the Saint for protection, but the other dragged her violently from her. It was the will of the Lord to show his favor for his servant, for the hand with which the woman dragged off the slave became paralyzed. She was so frightened that she released the slave, and through the prayers of Bridget, recovered the use of her hand.

Society in Ireland in pagan times was divided into free-men and slaves ; the former regarding the latter as beings of an inferior order, and treated them as mere chattels, as is the case in all slave countries even in our own time. The Catholic church labored from the beginning to abolish this barbarous custom, and finally succeeded. We find this custom prevalent at the time throughout Europe. The Romans sold English slaves in the Roman market. The Picts sold the Britons whom they captured in war. The Britons, whenever they made successful invasions into Scotland, or on the coasts of Ireland, sold their victims into slavery; while the Irish, in retaliation, swept down upon the coasts of Britain and Gaul, carrying off their victims into bondage. Christianity soon did away with this savage custom, and leveled the barriers between man and master. It recognized no distinction of persons, and soon the faith and piety of its followers prevailed, and by mutual consent, slavery was abolished. Thus we find a few single men effecting in a short time, by the teachings of Christianity, what philanthropists and statesmen have failed to accomplish in the present more enlightened ages.

St. Bridget labored hard to obtain the freedom of poor culprits, or at least to mitigate the bitterness of their captivity. Her numerous miracles and the respect and veneration

tion entertained for her gave power to her influence, which seldom failed in gaining the boon of mercy. We read that a certain person was detained captive by a king, and his friends besought Bridget's influence in his behalf. She went to the king, but not finding him in, she was speaking to some of his friends for the culprit, and seeing harps standing by, she asked them to play. They replied that they could not. She told them to try, so they did, and to their surprise played the most ravishing music. The king returned in the meantime, and was so struck by the music and the miracle, that he at once liberated the captive. Though we are informed that she established several communities in the County Limerick, the names of them, unfortunately, are not given; particular mention, though, is made of a house she established in the plains of Eleach (Ely), near **Limerick**.



II.

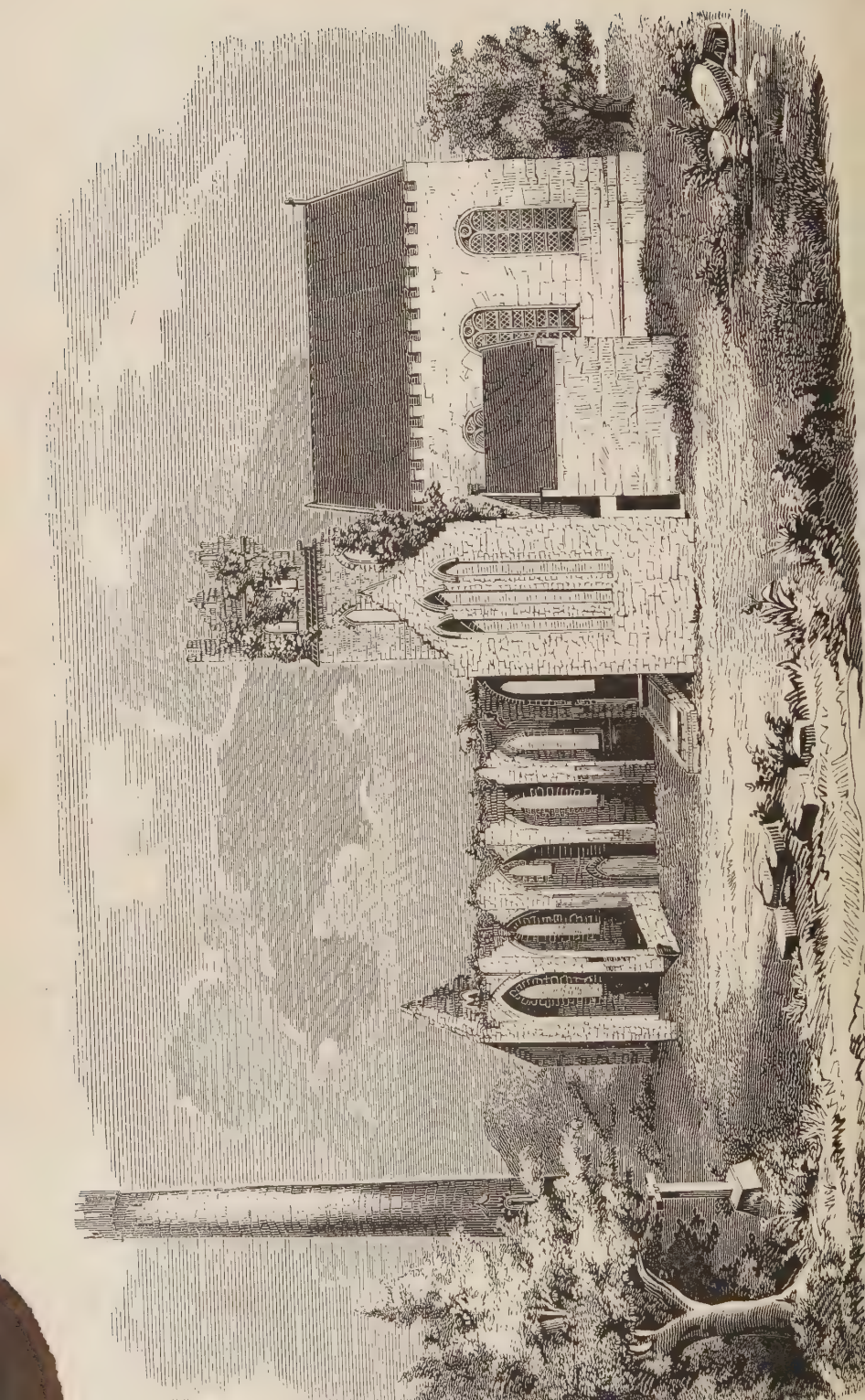
She goes from Limerick to Leinster—Her solicitude for her visitors—She visits her father—An angel warns her of danger—Again visits Connaught—The people of Leinster send a deputation to request her to settle among them—She settles at Kildare—Builds a convent—A town springs up around it—Her great fame and many miracles—Visited by several eminent and holy men—Her charity and virtues—Foretells her death—Death of Bishop Conlaeth—Death of St. Bridget—Her relics—Their history—She is buried at Kildare—Translated to Down—Sketch of Kildare.



LIKE St. Patrick, St. Bridget spent much of her time in traveling through the country, establishing communities of nuns, and converting and instructing the people; like him, also, she was accompanied by several companions or disciples, one of whom she always left to preside

over her newly established community, and, finally, having fulfilled her mission, like St. Patrick, she established a permanent house, where she spent the remainder of her life as head of the great and numerous order of Bridgetine nuns, which she had established. The fame of her miracles, her virtues and piety had spread over the land, and young virgins—even the daughters of kings and princes—were inspired with similar religious zeal, and desired to follow in her footsteps, and to become worthy to establish religious communities.

St. Bridget went from Limerick to the county of the Lab-rathi, in South Leinster, which Colgan says was the same as Hy-Kinsellagh, which embraced Wexford, Carlow, and



parts of Kilkenny and the Queens County. Here she spent some time and established several communities of nuns, which are not particularized by her early biographers. While there she received large gifts and presents of all kinds from the rich, which she divided among the poor, for she never retained but what barely supplied the necessary wants of herself and her followers. On one occasion, some persons, who were bringing her presents, lost their way in the woods, and Bridget, without having any intimation of their coming, told the sisters to prepare for some guests, and to display a light, as they had lost their way. The travelers saw the light, and guided by it reached the convent, where they were hospitably entertained; and on their return found that they had miraculously escaped numerous pits in the woods while straying about. While here she visited her parents, who resided near Kildare, and whom she had not seen in a long time. Her father, Dubtach, was delighted to see her, and received his saintly daughter with great affection and respect. As to her stepmother, or even her mother, no mention is made of them, further than it is said in the third life, "She went to visit her parents," thus implying that she also visited her mother, who, most likely, did not reside with her father.

It is stated, that while staying at her father's, one night she was roused from her sleep by an angel, who informed her that robbers were about attacking the house. She awakened her father, who found the house beset by robbers. All the inmates were roused up and preparations for defence made, which induced the robbers to retire without attacking the house. She informed one of her nuns that she had frequent visits from heavenly messengers; and that she had several supernatural illuminations, and was often apprised when the Holy Sacrifice of the Mass was being offered up at Rome, so that she might spiritually assist at it.

After remaining some time with her father, she visited Connaught, and spent much of her time in Roscommon. Here, most probably, she spent her early days with the Druid, and now enjoyed her early recollections, and brought many of her early playmates within her fold. She erected several convents and established several communities of nuns in Connaught, particularly in Roscommon. The fame and sanctity of St. Bridget was now second to that only of St. Patrick himself. He had sown the good seed broadcast over the land until it budded and blossomed into a most bounteous harvest ; she followed as the gleaner of souls to Christ.

While thus engaged, the people of Leinster began to feel uneasy that such a precious treasure should be partly lost to them. They complained that she founded convents, established religious communities through all parts of Ireland, and blessed the inhabitants with her virtues and charities, while she gave little attention to her native province of Leinster. A meeting was held and a deputation of respectable men was invited to go into Connaught and invite Bridget back to her native place, where they resolved to aid her in establishing a convent. The deputation having waited on her, she consented to return with them. Having made due preparations, and having confided the house over which she then presided to the care of a proper superioress, she set out with her friends. They journeyed on until they reached Athlone, where the lordly Shannon interrupted their progress. There chanced to be no boats on the river at the time. There were several pagans on the banks who sneered at the nuns, and desired Bridget to perform a miracle now by walking over. It is said that some of the nuns, who had full confidence in the miraculous power of Bridget, called on God and Bridget to protect them, and advanced into the river and passed over it in safety, to the great discomfiture

of the pagans. The priests and laymen, who were with Bridget, at length procured a boat, in which the remainder of the party embarked, but having proceeded some distance into the stream the boat was upset, but through the prayers of St. Bridget, not one of the party was lost. They then continued their journey in safety until they reached Kildare.

Bridget's tour through Ireland occupied about seventeen years. In that time she had established innumerable convents and religious communities ; she had taught these young aspirants of the cross, the virgins of Erin, how to lead religious lives, and how to combine in conventual communities ; she had set them a pattern of exalted virtue, piety, and charity, which they labored to emulate. In a few years the rich fruits of her labors brightened into an abundance of saintly nuns, whose convents rivalled the growing monasteries, as temples of prayer and devotion, and as places of refuge and relief for the poor, the needy, and the oppressed.

St. Bridget was received by the people of Kildare with every demonstration of joy. They vied with each other in exhibiting marks of love and respect towards her, and regarded her coming to settle among them as a special mark of Divine favor. A site was soon selected for a convent, and amidst the blessings of the poor and the rejoicings of the people the Convent of Kildare was erected about the year 487.

The convent was situated near a large oak, which St. Bridget blessed, and which existed for centuries afterwards. This oak gave a name to the place and to the town which soon afterwards sprang up there, for *Kil-dara* means the cell or church of the oak. This was a favorite tree with Bridget, and oftentimes she sat under it, reading or in meditation ; after her death pieces of it were carried away by relic hunters until it finally yielded to age and time.

At first the convent was a simple structure, but by degrees

it was enlarged and increased until it became the most celebrated in Ireland. The fame and sanctity of St. Bridget attracted persons to it, not only from all parts of Ireland, but also from Britain and Scotland. Some sought admission into the community, others came to spend a few days in peace and sanctity the better to prepare for a happy death. Saints and bishops came to converse with her on religious affairs and holy things. Nobles came to pay their respects and to obtain her blessing. Mothers brought their children to receive the blessing of the Saint. The poor came there to be fed, to be clothed ; the sick to be healed, and the weary traveler to obtain shelter and refreshments. So great was the crowds of visitors, strangers and pilgrims that flocked to it, that for their accommodation, houses were built and a town shortly sprung up there. It soon became the chief town in Leinster, kings and nobles vied with each other in conferring favors upon it. It was made a city of refuge, and all who escaped within its precincts were safe from their enemies and pursuers.

At a time when the law was partly inoperative, and when private individuals redressed their own wrongs by acts of retaliation on the real or supposed offender, cities of refuge were a great boon; there the party was free from the rage of his pursuers. If he were guilty of crime, he was given over to the laws; if not guilty, he was restored to his family under the protection of the laws. Cities of refuge existed among the Jews before Christianity. The Christian religion rendered this protection even more sacred until the better administration of the laws rendered such asylums unnecessary.

So rapidly had Kildare grown, that soon after its establishment, Bridget deemed it desirable to have a bishop to preside over it. The proper authorities at once consented to her request, and at her desire, Conlaeth, who heretofore had been an humble, pious anchorite, was elevated to that

important position, and was consequently the first bishop of Kildare, which has preserved an unbroken line of prelates ever since, and is, consequently, one of the most ancient episcopal sees in Europe. Several bishops attended Conlaeth's consecration, and a very imposing ceremony took place. Aided by Bishop Conlaeth St. Bridget not only constructed a house for her religious, but likewise a church, which, though designed for the sisterhood, accommodated the faithful in general. Cogitosus, who wrote but a few centuries after St. Bridget's death, thus describes it: "As the number of the faithful of both sexes increased, the church extended over a wide surface of ground, and rose above to an imposing elevation. It was adorned with paintings, and contained under one roof three spacious oratories, separated by boarded screens; while one wall at the eastern end of the church ran across the whole breadth, from side wall to side wall, richly ornamented with painted figures and hanging tapestries. This had two portals, one at either extremity. Through that on the right the prelate, with his regular college, and those appointed to the holy ministrations, and to offer sacrifice to the Lord, approached the sanctuary and the altar. Through the other portal, none entered but the abbess and her maidens, and faithful widows, in order to enjoy the banquet of the Body and Blood of Jesus Christ. This church contains many windows, and one ornamental door, in the right side, through which the faithful of the male sex enter, and another on the left, by which the congregation of virgins and faithful women enter. Thus, in one great church, a vast number of people, of different rank, degree, sex, and places—partitions being interposed between the several divisions—in various order, but with one heart, make their prayers to the Lord God omnipotent."

The shrine of St. Bridget was to Ireland what Loretto has been to Italy, and was enriched, from time to time, by the

offerings of the faithful until it became one of the wealthiest in Ireland. In that early age of the primitive church the conventual life was only just beginning to assume shape and form. St. Bridget was, perhaps, the very first among the saints of Europe who gathered into communities governed by certain rules a congregation of holy virgins. She was anterior to St. Scholastica, the sister of St. Benedict, who was the great founder of monasticism in the West. These communities were primitive in their manner of living, as also in the severity of their rules and discipline, which were of the most austere nature. They dwelt in cells of the rudest and simplest construction and spent their time in prayer, mortification, and acts of charity. They freely clothed the naked and fed the hungry; and the convents and monasteries were not only the asylums of the learned and pious, but also of the poor, the afflicted, and the distressed. At a time when the licentiousness of paganism struggled against the purity of Christianity in men's hearts, the pure, sacrificing lives of those holy virgins, who despised the pleasures and allurements of the world, to give themselves up soul and body to Jesus Christ, must have had great influence upon the sterner and ruder nature of man.

Innumerable are the traditions handed down of St. Bridget's charity and generosity. The poor never left her empty-handed, and her convent was, indeed, a house of refuge for them. Though, in this practical age, we are too apt to ignore the supernatural and miraculous, it is not right to reject well authenticated statements of miracles performed by God through his favored servants; neither can we deny the gift of prophecy, for by so doing we would be ignoring the teachings of the very Scriptures themselves.

The number of miracles said to be performed by St. Bridget are innumerable. A young girl blind, but full of faith, once exclaimed to her, "Bless my eyes that I may be-

hold the world!" and the Saint did so, and the girl saw Another girl, deaf and dumb, was brought to her, and she simply asked her would she like to be a virgin consecrated to God? and she immediately replied, "I will do whatever you command me." When Ninnidh, who was afterwards abbot of Innishmacsaint, was a young lad, St. Bridget met him and predicted that he would become a religious, and that she would receive the holy viaticum from his hands on the day of her death.

The abbess of Kildare exercised influence over all the convents of the Bridgetine order in Ireland, something like an archbishop over his suffragen bishops. The great difference between the Augustinian and the Bridgetine nuns is this: Each community of Augustinian nuns, who followed the rules laid down by St. Augustine, had its own superioress, and no one house was subject to another. But in the Bridgetine order it was quite different. Cogitosus, in his Life of St. Bridget, says: "The Convent of Kildare was the head of almost all the Irish convents, and its abbess was venerated and obeyed accordingly." How far this authority existed it is now impossible to say. It is certain that not only the abbess of Kildare exercised a certain jurisdiction over the convents of the Bridgetine order, but that the bishop of Kildare exercised a corresponding jurisdiction over the priests attached to the Bridgetine convents. But we are not to infer from this that these convents were exempt from the jurisdiction of the bishops in whose dioceses they were in. It is asserted by some writers that there was no written rule for the government of her order left by St. Bridget, but that the rule called after her was the work of later date; but we can see no reason why the rules that governed her order should not be drawn up by herself, and be the work of her own hand. As this subject does not come within the scope of the present work, we will not dis-

cuss it further, but simply state that the dress of the old Irish nuns was a white veil and a white garment, which continued in use for several centuries afterwards.

The church of Kildare belonged to the convent, and all the church plate and property belonged to the nuns. From this it does not follow that the bishop of Kildare was subject to the abbess. The bishop was the highest spiritual authority in the diocese, and all were subject to him in religious matters. It is even thought that the chaplains of the different Bridgetine convents were ordained at Kildare, and were subject to its bishop.

St. Bridget was visited by several of the holy bishops and nuns of her time, and a warm friendship existed between herself and most of them. St. Darerca, abbess of the convent of Killeavy, County Armagh, frequently visited her, and brought some of her nuns betimes with her, that they might profit by St. Bridget's instruction and example. St. Ailbe of Emly was also her most intimate friend, and frequently visited her. St. Finian of Clonard paid her a visit, and delivered a discourse to the nuns on the occasion. She was frequently visited by several other holy men, and by the kings and princes of the land.

The nephew of King Echodius was brought to Kildare to be baptized, and at the request of his parents St. Bridget stood sponsor. She told the bishop to call him Tigernach, and prophesied that he would be raised to the episcopacy. He afterwards founded the monastery of Clones, and is said to have succeeded St. Maccartin in the see of Clogher. She also foretold the birth and greatness of St. Columbkil. The great St. Brendan entertained a high regard for St. Bridget, and often discoursed with her on spiritual perfection and religious affairs.

Bridget practised the greatest austerities and spent most of the night in prayers and religious devotion ; her health,

which was never vigorous, suffered severely from such severities. She was very much afflicted with a headache. On one occasion she asked St. Aid to beseech God to take away the pain if it were his holy will. The Saint did so, and she was never tortured with it afterward. Her biographers state that St. Patrick had a great love and veneration for St. Bridget, on whom he looked as one raised up by Providence to perfect the good work he had commenced. He watched over her from infancy, and prophesied her future greatness and the wonderful supernatural graces bestowed on her. She visited him frequently to learn wisdom from his wise counsels and sanctity from his saintly life. He was to her as a father, advising and counseling her in all her actions.* She is said to have had a revelation of his death, and to have sent him the shroud in which he was buried, in return for which he sent her his blessing. Other accounts state that when she was admonished of his approaching end, she took four of her nuns with her and set out for Saul, where she arrived in time to receive his dying benediction and to attend at his obsequies.

St. Bridget seems to have possessed all the qualifications necessary for the government of a religious house. With all her sweetness, humility, and tenderness, she possessed firmness and a love of order and regularity. She effected more by her gentleness and tender solicitude for her nuns than she could by harshness or severity. On one occasion a young novice in the convent contracted an affection for a soldier, and had consented to an assignation. When the time came the grace of God worked powerfully in her soul, and she ran to the fire and threw burning coals into her shoes.

* This does not agree with the statement that St. Patrick died in 465, for as Bridget was born in 453, she would be only 12 years old at his death. If we credit the accounts that St. Patrick lived till 493, this friendship between the two saints would be likely enough.

When Bridget made inquiries of her about her feet, she confessed all, and the Saint, far from chiding her, embraced her tenderly, and praised that devotion that, sooner than offend God, could inflict such self-torture. She was the comforter of the distressed, and never heard of persons in affliction but she tried to relieve them. Through her influence several were released from prison, and she often paid the ransom for their liberation. The King of Leinster was resolved to take the life of a certain man he held in prison, and refused any compensation for his freedom. Bridget interceded for him, but the king privately sent persons to kill the man. The Saint, who was aware of this, miraculously protected him and succeeded in obtaining his pardon.

Several instances are related of persons escaping imminent dangers through St. Bridget's intercession, and persons setting out on journeys, or engaging in dangerous enterprises, were very anxious to obtain her blessing. Her biographers quote several instances of those under her protection, or who had received her blessing, being miraculously preserved from danger. She even, on several occasions, reconciled contending chieftains and disputants, and thus prevented the effusion of much blood.

St. Bridget's life was one series of acts of mercy, love, and charity. She labored in peace and for the good of mankind and the glory of God. She sacrificed all worldly pleasures for the beatitude of heaven. The only attainment she sought on earth was to do the will of her Father who is in heaven. His grace was her staff through life, and supported her in her trials and afflictions. His love was the pure flame that warmed her heart and that rewarded her for all her labors and sacrifices. The love of her Saviour alone filled her heart ; for him she lived on earth, and with him she reigns in heaven.

Having thus faithfully served her God, and seeing her

good works overspreading the land, she calmly awaited the heavenly call to enjoy her eternal Spouse in heaven. Her good old friend and bishop, St. Conlaeth, had died a few years before her, and she calmly and resignedly awaited her dissolution and the reward of her good works. She was forewarned of her death, and told a favorite nun named Derlugdacha of the event. This was the same nun who put the fire into her shoes, and ever since a great love sprung up between herself and the Saint. Derlugdacha wept at being separated from her beloved friend and abbess, but Bridget consoled her by telling her that her own death would take place on the 1st of February, and on that day twelvemonth Derlugdacha would be united with her in heaven. The prediction was fulfilled, for St. Bridget, having received the Blessed Sacrament from the hands of St. Nennidh, a heavenly calm rested upon her features, and she soon afterwards slept in the Lord, on the 1st of February, 525, in the 72d year of her age. The remains were piously interred at one side of the high altar of her church, those of St. Conlaeth being at the other.

The Four Masters, after mentioning her death in the year 525, say—"It was to her *Kill-dara* was granted, and by her it was founded. Bright was she who never turned her mind or attention from the Lord for the space of one hour, but was constantly meditating and thinking of Him in her heart and mind." Cogitosus states that "the bodies of Bishop Conlaeth and St. Bridget were placed on the right and left sides of the high altar of the church of Kildare, being deposited in monuments adorned with various embellishments of gold and silver, and gems, and precious stones, with crowns of gold and silver depending from above."

Her tomb was the resort of pilgrims for centuries, and many cures are attributed to her intercession, and kings and princes were anxious to pay devotion to her

shrine. During the invasion of the Danes the remains of St. Bridget, which had been enshrined, were removed to a place of safety. This was necessary, for these fierce invaders plundered the church of Kildare in 831. The relics of the Saint were subsequently removed to the cathedral of Down and deposited with those of St. Patrick. Colgan says that they were removed, probably by Killach, who was abbot of Kildare monastery for some time, and afterwards abbot of Iona from the year 853 to 865.

After the relics of St. Bridget were enshrined for nearly four hundred years in the cathedral of Down, without ever being touched by sacrilegious hands, the reformers came and destroyed the shrine. According to some writers, the relics were concealed by the Catholics from the barbarism of the reformers, and guarded by an Irish priest, who carried them to Austria, until he came to Neustadt on the borders of Hungary, where, according to Colgan, Bollandus and several Austrian authorities, the head of St. Bridget was preserved until translated to the Jesuit church at Lisbon, in the year 1587.

Cordosus and other writers give a different account of the relics. They state that three Irish knights brought the head of St. Bridget of Kildare to Dionysius, King of Lusitania, who placed it in the church of the Cistercian nuns at Lumiar, a small town near Lisbon, where an office is yearly held on the 1st of February in honor of St. Bridget. It is added that outside the church door was a slab with the inscription: "In these three graves are interred the three Irish Knights who brought the head of the glorious St. Bridget, who was born in Ireland, and whose relics are preserved in this chapel. The sodality of this glorious Saint ordered this monument to be erected in memory of the event, in the month of January, 1283."*

* As the remains of the three saints, Patrick, Bridget and Columbkille

The wonderful sanctity of St. Bridget's life, her profound humility, her self-mortifications, combined with her burning zeal for the salvation of souls, gained for her, even in her lifetime, a veneration and respect perhaps never so fully accorded to any other Saint. Not only was she regarded by the public as a model of sanctity, purity and virtue, but even her advice was sought on weighty matters by bishops and ecclesiastics of her day, and is said to have been looked upon, on one occasion, as authoritative in a synod held in Dublin. So great was the veneration of the people for her that they likened her to the Blessed Virgin, and the Irish still continue to observe her festival with great respect and reverence. In ancient documents she is called "*Altera Maria*," "*Another Mary*," and "*Mary of the Irish*."

Several churches in England, Scotland, Germany, France, and other parts of Europe, were dedicated to God under her patronage and in her name; among others, that of St. Bride, Fleet street, London; also churches at Seville, Lisbon, Placentia, Tours, Besancon, Namur and Cologne. A church of St. Bridget, near Athol, was celebrated for its miracles: and a portion of her relics was kept, with great veneration, in a monastery of regular canons at Abernethy, once a bishopric and the capitol of the kingdom of the Picts. Columbkil, who was born a few years before St. Bridget's death, was an ardent admirer of her saintly life. He celebrated her as a model of sanctity, purity and perfection. He called her the bright virgin and the founder of religious life in the Island of Saints. We take the following extract from his poem, which was written in Irish, in praise of her:

were translated in the year 1186, in the cathedral of Down, the relic at Lumiar could scarcely be the head of St. Bridget of Kildare. However, the greatest respect and honor has been paid to her memory, not only in Ireland, but also throughout the continent of Europe.

"Bridget, the good and the virgin,
 Bridget, our torch and our sun ;
 Bridget, radiant and unseen,
 May she lead us to the eternal kingdom.
 May Bridget defend us
 Against all the troops of hell,
 And all the adversities of life ;
 May she beat them down before us,
 All the ill movements of the flesh.
 This pure virgin whom we love,
 Worthy of honor without end,
 May she extinguish in us—
 Yes, she shall always be our safeguard,
 Dear Saint of Lagenia.
 After Patrick, she comes the first,
 The pillar of the land,
 Glorious among all glories,
 Queen among all queens.
 When old age comes upon us,
 May she be to us as the shirt of hair ;
 May she fill us with her grace ;
 May Bridget protect us !"

The following poem, attributed to St. Bridget, is taken
 from MS. in the Burgundian Library, Brussels, and published by Eugene Curry :

"I should like a great lake of ale
 For the king of the kings ;
 I should like the family of heaven
 To be drinking it through time eternal.
 I should like the viands
 Of belief and pure piety ;
 I should like flails
 Of penance at my house ;
 I should like the men of heaven
 In my own house ;
 I should like kieves
 Of peace to be at their disposal ;
 I should like vessels
 Of charity for distribution ;
 I should like caves
 Of mercy for their company ;
 I should like cheerfulness

To be in their drinking ;
 I should like Jesus,
 Too, to be here (among them ;)
 I should like the three
 Marys of illustrious renown ;
 I should like the people
 Of heaven there from all parts ;
 I should like that I should be
 A rent-payer to the Lord ;
 That, should I suffer distress,
 He would bestow upon me a good blessing."

Thus passed from earth this glorious Saint, whose name to-day is revered wherever Catholicity sheds its hallowing influence. In Ireland her name is a household word, and held next in reverence to that of the Blessed Virgin herself. She is the patroness of the Christian women of the land ; and amid the glories which encircle her in heaven, she ceases not to use her advocacy for the daughters of her native land, and to watch over the destinies of those who are driven from their homes to encounter the trials and temptations of an evil world.

St. Bridget was well read in the theology and in the literature of the day ; we find that her advice was often sought on important matters by the most eminent ecclesiastics of the time, and several works have been attributed to her. She caused "a harmony of the Gospel," written by St. Jerome, to be copied in letters of gold. Among the early notices of her life are, a hymn by St. Brogan on her virtues and miracles ; a life by Cogitosus, supposed to have been written in the seventh century ; a life by St. Ultan. Another life of the Saint was written in the tenth century by Animosus, bishop of Kildare ; another by Dunelmensis, and one in verse by St. Cœlan, of the monastery of Inis-Keltein. The praise bestowed upon the Saint by these early writers shows that she was pre-eminent for her saintly qualities, in an age when it pleased Providence to raise up so many holy men and women

as justly to give to Ireland the designation of "*The Island of Saints.*"

As the memory of St. Bridget is intimately connected with the monastery of Kildare, we present our readers with a short sketch of the modern history of that institution, condensed from Harris' Ware : "The church of Kildare is for the most part in ruins, yet the walls are still standing, together with the south side of the steeple, and the walls of the nave, which is adorned to the south with six Gothic arches and as many buttresses. The north side of the steeple is level with the ground, and is said to have been beaten down by a battery planted against it during the rebellion in 1641. The choir where Divine Service is used had nothing worth notice in it except a large Gothic window, much decayed, which the chapter have lately taken down, and replaced by a modern Venetian window. The south, which was formerly a chapel, is in ruins, and in it lie two large stones, in alto-relievo, curiously carved. One represents a bishop in his robes, a pastoral staff in his right hand, and a mitre on his head, supported by two monkeys and other decorations, but being without inscription, it only leaves room for conjecture, that it was erected for *Edmund Lane*, bishop of Kildare, who was buried here in 1522. The other is a monument of Sir Maurice Fitzgerald of Lackagh, curiously cut in armor, with an inscription round the stone, and upon the right side of it are fine emblazoned escutcheons. Ralph of Bristol, bishop of Kildare, greatly adorned the cathedral, and was the first Englishman who sat in this see. He died in 1232. It was again repaired by Bishop Lane in the reign of Henry the VII., but soon after battered down. Near the west end stands a handsome round tower, adorned with a battlement, and full forty-four yards high ; near it stood, on an ancient pedestal of rough hewn stone, a cross, the top of which now lieth in the churchyard. Near the round

tower is an old building called the "Fire House," where the *unextinguishable fire* was formerly kept by the nuns of St. Bridget."

Cambrensis gives the following account of the unextinguishable fire in ancient times preserved at Kildare by the nuns of the convent of St. Bridget: "At Kildare, which the glorious Bridgid renders illustrious, are many miracles worthy of notice, and the first that occurs is Bridgid's fire, called the unextinguishable fire, not that it cannot be put out, but because the nuns and religious women are so careful and diligent in supplying and recruiting it with fuel, that from the time of that virgin, it hath remained always unextinguished through so many succession of years, and though so vast a quantity of wood hath been, in such a length of time consumed, yet the ashes hath never increased." This fire was at length extinguished by Henry Launders, Archbishop of Dublin, in the year 1220. As to the origin or use of it, writers are much divided in their opinions. Some look on it as a remnant of the pagan superstition of the *Baaltime*; others say that after St. Bridget's death a flame issued from her grave, from which the nuns lit the sacred fire and kept it lighting in memory of the occurrence. In the life of St. Kiran, mention is made of a certain custom prevalent in Ireland, of blessing fire on the eve of the Pasch, and by supplying fresh fuel, the fire was kept lighting until the return of the same festival on the following year. This custom might have been observed at Kildare in St. Bridget's time, and afterwards was kept up by the nuns, out of respect for their great and holy patroness.



SAINT DECLAN.

DIED ABOUT THE YEAR 527.

How the invaders civilized Ireland—St. Declan's birth and parentage—A pious priest foretells his greatness—His great friendship for SS. Ibar and Ailbe—Founds his monastery and school at Ardmore—His death—Visit to Ardmore.



THE Danish and English invaders civilized Ireland by burning and destroying churches and monasteries as well as the historical records of the country. It is therefore impossible to come at, with any certainty, the dates of the births and services of such saints as Declan, Ailbe and several others, who confined themselves to their monasteries or dioceses, and who did not go about preaching and founding religious institutions like St. Patrick.

After weighing the different authorities, we are inclined to place St. Declan, like St. Ailbe, as cotemporary with St. Patrick, but considerably later in the period of his birth and death. St. Declan's father was Erc, a prince of Waterford.

At the time of his son's birth, he, his wife and suite were on a visit at the house of a friend named Dobram. While there Coleman, a priest, who was afterward a bishop, came to the house, and, filled with the spirit of prophecy, he foretold the future sanctity of the child who had just been born. Coleman's preaching converted Erc and his wife, and they suffered him to baptize the child, whose future glory as the servant of God, he had prophesied. Dobram being a pious

man, and struck with the circumstances attending the birth of the child, requested that he should be committed to his care, which his parents complied with, and when he had become an ecclesiastic, he presented him with his house and place, which the Saint converted into a cell, and on the site he subsequently erected a church and school.

The education of the youth was committed to the care of a Christian priest named Dimma (after whom the abbey of Adare, County Limerick, was called Ceil-Dimma), under whom he soon became famous for knowledge, sanctity, and wisdom. Some of his biographers state that he received episcopal consecration from the Pope himself. Usher says: "Then it occurred to St. Declan to go to Rome, that he might there acquire the knowledge of ecclesiastical customs, and receive a faculty, or degree in rank, and obtain from the *Apostolical see* a license to preach." It is even stated that he met St. Patrick in Rome about the year 402, which is improbable.

After receiving ordination, St. Declan took up his residence in a cell into which Dobram's house had been converted, near the present village of Ardmore, where he subsequently built a monastery and school. As stated in the Life of St. Ailbe, he met St. Patrick at the synod in Cashel, and was recognized by him as the chief bishop of the Decies. A great friendship existed between him, Ibar and Ailbe, especially with the latter, to such a degree that they made a vow of friendship to be kept—"on earth and in heaven." The time of his death is uncertain, but he is said to have survived St. Ailbe a few years.

St. Declan was remarkable for his great piety and zeal in preaching the Gospel to his flocks; he built a church and school, which were frequented by the faithful, not only of Ireland, but also from other parts of Europe.

The village of Ardmore is but a few miles from the town of

Youghal. Ardmore, though now a small village of miserable huts and cabins, was once a populous town and a place of considerable importance. It was an Episcopal see, having St. Declan as its first bishop. It still possesses the ruins of two churches, the rude, simple architecture of which mark them as being almost coeval with the Saint's time. Near these stand one of the finest round towers in Ireland, which Dr. Smith, in his History of Waterford, affirms was used for a belfry, and therefore of Christian origin. The round tower is nearly one hundred feet high, and is constructed of elaborately cut stone. The conical cap which tops it was surmounted by a rude cross, which was shot away by some sacrilegious soldiers.

On the west end of one of the ruined churches are several carvings in basso-relievo, taken from Scriptural pieces. One of them represents Adam and Eve, with the tree of knowledge between them; another the Judgment of Solomon. Near the beach is a curious boulder of several tons weight, on which, tradition says, the bell, missal and vestments of St. Declan, which he had forgotten at Rome, floated after him. There is a convexity in the centre of this stone to pass under which is considered an infallible cure for back-ache. A patron used to be held here, which custom has now fallen into disuse, but near the ruins is a celebrated holy well, the water of which is still used by the peasantry, and believed to possess curative powers. Near the ruined chancel is a grave, said to be the Saint's, the clay of which has been frequently scooped away by the peasantry, as a cure for certain diseases.

The cottagers, for the most part, make their living by fishing. If we are to judge by the tattered nets that lie scattered about, and the broken boats that line the beach, they have not been very successful in their calling. Though the ocean lies before them, with its wealth of fish of various

kinds, their poverty renders them unable to gather in its exhaustless treasure.

A few miles from Ardmore is the ancient town of Youghal, made historical by its associations with Sir Walter Raleigh. Between Youghal and Lismore lies the magnificent valley of the Blackwater, the scene hallowed by Spencer's "Fairy Queen." Ardmore,* though a poor village in itself, is surrounded by scenes of historical and poetical interest.

* "The last time I visited Ardmore was during the famine years. The poor fishermen were suffering fearful privations, and the churchyard was full of the graves of famine-stricken victims. In a kind of vault adjoining the church, and by some said to contain the bones of the Saint, were huddled together a poor starving woman and four helpless children. They were sick with fever, brought on by hunger and exposure, and the mother could scarcely crawl to the door, to take the little the poor villagers could afford her. One child had been dead four days before the neighbors knew it, or, in fact, could muster strength enough to bury it. I suppose the rest followed. Such scenes, in the 19th century, are enough to shock humanity."—*Author.*



SAINT ENDA AND OTHERS

St. Enda was descended from the illustrious house of Orgiel—Aengus grants him the Isle of Arran, where he founds his monastery—Died A. D. 540—*St. Brendan of Birr*—He was of a distinguished family—His friendship with several eminent Saints—Died about the year 550—*St. Molocus of Cong*—Difference of opinion as to the founder of Cong—Description of Cong—Died A. D. 642—*Columba of Tirdiglas*—He was descended of a noble family—Travels about with his disciples—Founds Tirdiglas—Died about the year 552—*St. Munchon*—Called the Wise—Said to be the first bishop of Limerick—Died A. D. 652—*St. Machelloe, or Kelloc*, founds the monastery of Cathar—Mac-Comehaidh, near Lismore—Founds Kilmallock, County Limerick—Sketch of the ruins and history of Kilmallock, the Balbec of Ireland.



WHEN we consider the great number of holy men and women that sanctified by their virtues and labors the primitive church in Ireland, we will at once admit the impossibility of publishing, in a single volume, the Lives of but a few of the most prominent of them. Besides, this work has not been written to court the approbation of the learned or to grace the libraries of the rich, but to place within the reach of the mass of Catholics, particularly Irish Catholics, a history of what the monks and fathers of the primitive church in Ireland did, not only to civilize and Christianize that country, but also to spread the Gospel over most countries of Europe. On this account we have given full Lives only of the most prominent saints and missionaries, confining ourselves to a slight notice of others, not less distin-

guished by their exemplary lives and virtues, but whose services were more limited in their missionary labors and operations. St. Enda of Arran was one of these. He was descended from the illustrious house of the prince of Orgiel,* and is said to have been brother-in-law to King Aengus, who is stated to have been married to his sister Dairene.† He was the son of Conal, the son of Damen. Colgan states that St. Fanchea, a sister of Enda, was born at Rathmore, near Clogher, formerly a castle and residence of the princes of Orgiel, so it is reasonable to conclude that our Saint was born at the same place. The holy St. Carecha, who died in 578, on the 9th of February, and who governed a nunnery in Hy-Mane, a territory partly in Galway and partly in Roscommon, was also a sister to St. Enda. It is said that St. Enda was a disciple of St. Patrick's in his youth, and was also under St. Ailbe of Emly. He is said to have traveled for some time in foreign countries and to have been ordained at Rome. We find in the Life of St. Ailbe that through his influence Aengus, King of Cashel, granted the Isle of Arran‡ to St. Enda to found a monastery thereon. The Saint immediately took possession of the island, and being joined by other monks, he set

* Orgiel comprised the present counties of Louth and Monaghan and some other districts.

† From this it would appear that Aengus was twice married, first to Dairene, next to Ethna, daughter of Crimthan of Hy-Kinsellagh, who was his queen at the time he was killed.

‡ Isle of Arran, is the largest of the south isles of Arran, which are three in number and lie in the mouth of Galway Bay. It has been called Ara-na-naomh, or Arran of the Saints. Mr. Hardiman says, "The bay of Galway is esteemed one of the noblest entrances in the world; it extends nearly thirty miles eastward of the isles of Arran, and contains innumerable roads and harbors. The haven is safe and spacious, and is capable of affording protection to the largest fleets." "The Arran Islands are three in number; one of them, Stanmore, is of considerable extent. They are full of interesting objects—wonderfully abundant in natural scenery, and containing a vast number of rude monuments of remote antiquity."—*Holl's Ireland*.

to work building his monastery. This took place between the years 480 and 490, and as the Saint lived till the year 540, he had time to raise this institution to great perfection before his death.

It is stated that Enda erected ten monasteries on the island, though the most authentic writers think that he built but one monastery there, and that the others were erected at a much later period. Here he governed one hundred and fifty monks according to the strictest rules of discipline, and his house soon became the resort of many distinguished persons, and the manner in which he is spoken of in the old calendars and martyrologies, show that he was an eminent Saint, and greatly respected for his virtues and saintly life. In the acts of St. Brendan of Clonfert it is related that, before the latter set out on his great voyage, he paid a visit to St. Enda at Arran, and remained three days with him. This event is stated to have taken place in the year 540, the year in which St. Enda died.

ST. BRENDAN OF BIRR.

There have been several eminent saints of the name of Brendan, or Brenan, the most eminent of whom have been the great St. Brendan of Clonfert, and St. Brendan of Birr.* He was the son Luaigene and descended of a distinguished family in Munster. Colgan states that he was a relative of St. Ercus of Slane and a descendent of Prince Corb, who resided in Munster, in that part now called the Decies. Of his early life little is known prior to the time that his name appears as one of the chief disciples of St. Finian of Clonard, by whom he was highly esteemed for his great sanctity and supernatural gifts. In the acts of St. Finian he is mentioned

* *Birr* is a town now in the Kings County, in the ancient territory of Ely-O'Carrol. The town and monastery of Birr were plundered by the Danes in the year 842.

as a prophet and a man of great learning and sanctity. He was intimate with many of the distinguished and holy men of the time, particularly with the two Kierans, Brendan of Clonfert, and Columbkille, particularly with the latter. A short time before Columbkille left Ireland he paid a visit to St. Brendan, at Birr, and the latter being gifted with the spirit of prophecy, told him that it was ordained he should form an establishment in a small island which bore the name of one of the letters of the alphabet—I, which was the original name by which Hy, or Iona, was known. The exact time when he founded his monastery at Birr is not known, but it was most probably about the year 550. St. Brendan composed some verses on the virtues and exemplary conduct of his friend St. Columbkille. St. Brendan died on the 29th of November, A. D. 571, and his death was revealed to St. Columbkille, then at Iona, at the very time it happened.

ST. MOLOCUS OF CONG.*

Writers greatly differ as to the founder of the monastery and ancient see of Cong. In a Life of St. Fechin, who was abbot of a religious house at Fore, in Westmeath, and presided over the monastery of Immagh, now Inismain, in the Bay of Galway, besides being the founder of several other houses, Molocus is mentioned as being in his monastery of Cong (*Suo Monasterio de Cunha*), but Dr. Lanigan thinks there was not sufficient authority for inserting the *Suo* (his). Ware says, that the monastery of Cong was founded by Domnald, son of Aed or Aidus, and grandson of Anmirech, that is, Domnald the Second, King of Ireland, who died in the year 642, and assigns its foundation to the year 624. Colgan's opinion is, and with this Dr. Lanigan and others agree,

* Cong was anciently a place of great note, and the residence of the kings of Connaught, lying between Lough Corrib and Lough Maske, in the barony of Kilmain County Mayo.—Ware.

that St. Molocus, whose name is in the Calendar at the 17th of April, was the founder of the abbey and see of Cong, and was the first abbot of this monastery, and that he built it at the expense of King Domnald, which gave rise to the statement that the latter was its founder. St. Molocus' name has been joined to Cong, as we see in Colgan's Topographical Index at *Cunga*—so that there is little doubt but this celebrated abbey was founded by him. The ancient see of Cong was annexed to Tuam in the early part of the twelfth century. The ruins of Cong Abbey still present many tokens of its ancient splendor. Here Roderick O'Connor, the last king of Ireland, retired to end his life in peace, and was buried. The fine remains of this once famous abbey are still in a good state of preservation. The style of architecture was chiefly of the decorated Norman order. Some of the carvings, mouldings, and figures look as fresh as if they had just passed from the hands of the sculptor. The cross of Cong, now in possession of the Royal Irish Academy, is a most interesting and richly-wrought memorial of ecclesiastical antiquity, and contained a portion of the true cross. The old bell, presented by King Donald O'Lochluin in 1092 to the abbot Donald MacAmalgaid, is an interesting relic, and is thought to be coeval with the introduction of Christianity into Ireland. It is now in the possession of a Belfast gentleman. The monks of Cong, to the number of seven hundred, were banished by Richard Burke, at the desire of his wife, who coveted the place. They left their curse after them, and the family never throve afterwards, and there never was a second son born to any of their descendants.

COLUMBA OF TIRDIGLAS.*

In the Acts of St. Finian, St. Columba is mentioned as the

* Tirdiglas is situated in the barony of Lower Ormond, County Tipperary, near Lough Derg.

son of Crimthann. He was of a noble and, some writers state, princely family of Leinster, and was probably of the royal blood of Hy-Kinsela. We find in the Life of St. Finian of Clonard, that in his last illness, he was attended by St. Columba of Tirdiglas, who had been a disciple of his. Like several other of the old saints, there is little known of his early life. Having completed his studies, he undertook the direction of three disciples, Coemham, Fintan, and Mocumen. These three holy men became abbots in due time. Coemham became abbot of Enach-trim, or Annatrim, in the Queens County; Fintan, of Clonenagh; and Mocumen became abbot of Tirdiglas after the death of Columba.

St. Columba and his disciples traveled about for some time visiting different monasteries. They remained for a year at a place called Clonenagh, and after having left this to go elsewhere, Columba looked back upon it from an adjacent mountain, and it occurred to him that it would be a very eligible place to erect a monastery, and accordingly he sent back his disciple, Fintan, to settle there.

Soon afterward he founded the celebrated monastery of Tirdiglas, about the year 548. He did not live to see his monastery acquire the fame and reputation it did in after years, for, after presiding over his infant community about four years, he died on the 13th of December, A. D. 552.

ST. MOCHELLOC, OR KELLOC.

This Saint is highly spoken of in the Irish calendars and martyrologies as a man of great wisdom, learning and piety. He was educated under St. Declan of Ardmore. He is said to have been a relative of St. Finian of Kinnity, in the Kings County. He founded a monastery in the city of Cathair-Mac-Conchaidh, in the district of Fiodh-Lethan, supposed to be the present Mocallop, the name of a parish not

far from Lismore, where he died between the years 639 and 656, and his festival was observed on the 26th of March. Besides the establishment at Cathair-Mac-Conchaidh, he is said to have founded the church at Kilmallock, County Limerick, the name being a contraction of Kil-Mochelloc. We take the following description of this place, once so famous, and the chief seat of the state and power of the Desmonds, from Mrs. Hall's Ireland.

"Kilmallock has been termed 'The Balbec of Ireland.' It is a place of high antiquity, and is said to have been a walled town before the invasion of the Anglo-Normans. A monastery was founded here in the early part of the seventh century by St. Mochelloc. The place is now a mass of ruins; miserable hovels are propped up by the walls of stately mansions, and the ancient and loyal burg—for so it was styled as late as 1783, when it retained the privilege of sending two members to parliament—is as humiliating a picture of fallen grandeur as may be found in any country in the world.

'The peasant holds the lordly pile,
And cattle fill the roofless aisle.'

"The ancient houses, or rather the remains of them, are of hewn stone, and appear to have been built on a uniform plan; they are generally of three stories, ornamented with an embattlement, and tasteful stone mouldings; the limestone window frames, stone mullions, and capacious fireplaces, are carved in a bold and massive style, and retain nearly their original sharpness. Unfortunately, however, there is no care for the preservation of these interesting remains. They are daily becoming less and less; much of the fine materials may be found built up in the neighboring cabins, and much more has been broken to repair the street. A few—very few—of the massive and elaborate residences of the ancient burgers still endure; and the castellated gate-houses which guarded the entrances to the town from the

Limerick and Cork sides still stand in tolerable preservation. The walls, though rather ruinous, still surround the town, harmonizing, in their dilapidation, with its altered fortunes.

"The abbey and church, being held sacred by the peasantry, are in a better state of preservation than the houses.* The former, which stands within the town walls and adjoins the river, was dedicated to SS. Peter and Paul. It consists of a nave, choir and south transept. The choir is still used for Divine service, while the nave and transept are unroofed. The nave is subdivided by a range of four pointed arches, springing from three square columns of plain mason work. There are several old tombs within the body of the nave and transept. Standing in the centre of the west wall is a circular belfry, rising, in two unequal stages, to some height above the church. It is perforated by several pointed windows, and seems to be coeval with the church of which it forms a part."

"The Dominican Friary is situated at the northeast side of the town. It is subdivided into a church and convent. The former is again separated into a choir, nave and transept, a tall steeple standing at their intersection, the west wall of which, as well as the south wall of the steeple, has fallen down. A distinguished English antiquary, the late Sir

* Kilmallack was destroyed during the reign of Elizabeth, by order of James Fitzmaurice. It rose phoenix-like from its ashes, but was again destroyed by the parliamentary army. The commander was so struck with its beauty that, contrary to the usual cruel practice, he hesitated about destroying it, but mercy or clemency was a virtue he or his army knew nothing of, so he gave orders to demolish the city. In Kilmallack, the "Sugan" Earl of Desmond made his abject submission to Sir John Perrott with the point of the latter's sword resting upon his heart. We have dwelt longer than our subject would warrant upon the ruins of Kilmallack, not for the instruction of Irishmen, for their native country is the grave of cities, churches and monasteries despoiled by the English, but for the enlightenment of our American readers.

Richard Hoare, observes of this friary : ‘It surpasses in decoration and good sculpture any I have yet seen, but does not seem older than the reign of King Edward III.’ The east window is in a chaste and elegant style, and there are many parts of the building that merit notice, and furnish good subjects for the pencil in a variety of points of view. A great part of the cloister still remains, but it was never of an ornamental character, the ambulatory having been formed only of timber. In the choir is a handsome canopied niche. A fragment of the tomb of the White Knights also lies on the ground ; a small hollow in the middle of which is said by the peasantry to be never without water. This they call the *braon shinsher*—that is, the drop of the old stock.”



SAINT KIARAN.

BORN A. D. 514—DIED A. D. 549.

His birth and parentage—Entertains King Diarmid—They plan the erection of a great monastery—Diarmid ascends the throne—Founder of the celebrated Abbey of Clonmacnois—Tighernach—Sketch of Clonmacnois—Kiaran's death.



T. KIARAN derived his greatest interest from being the founder of the celebrated Abbey of Clonmacnois, the magnificent ruins of which still commemorate his munificence and piety. He is said to have been born about the year 514; being the second year of the reign of the monarch Tuathal. He was descended from the sept of the Arads. His father, Boetius, was a carpenter, for which reason the son was nicknamed Mac Steir (son of the artificer). He received his education under St. Finian, in the University of Clonard. In the year 548 the monarch Diarmid granted him a tract of land near the eastern bank of the Shannon, in the County of Meath. Here he built the Abbey of Drum Tipraid, subsequently known under the name of Clonmacnois.

It is said that King Diarmid, Monarch of Ireland, shares with St. Kiaran the honor of founding Clonmacnois. This prince lived in close union with the church. He was an exile in his youth, and found shelter and safety in the hut of St. Kiaran, who was then a pious recluse leading a life of sanctity and austerity near the Shannon, and on the spot where he afterwards built his monastery. In their solitary hours they

planned to build a great monastery, which the prince vowed to richly endow if he were restored to power. Even in their religious enthusiasm they laid the foundation by planting piles for the foundation, for the ground was marshy. "Plant with me the first stake," said the monk to the exiled prince; "put your hand under mine, and soon that hand shall be over all the men of Erin." And it soon came to pass that Diarmid was restored to the throne, and he richly endowed the monastery, which was called Clonmacnois, and which became one of the most celebrated monasteries and schools in Ireland. It was so rich in possessions that, according to popular saying, "half of Ireland was contained within the enclosure of Clonmacnois." This enclosure contained nine churches, with two round towers. Kings and lords had their burying-place there for a thousand years, upon a green height which overlooked the marshy banks of the river. Among the ruins is still to be seen a stone cross, upon which is to be seen sculptured the prince and the abbot holding their hands on a stake. This abbey was subsequently greatly enlarged, and became one of the most famous schools in Ireland, remarkable alike for its extent and magnificence as well as for the number of holy and distinguished men it produced.* This place has much in common with Glendalough. Like it, it is called the seven churches, and is still a place of great veneration by the peasantry, who, until very lately, held a yearly patron there.

Irish writers are remarkable for attributing misfortunes befalling persons who plundered churches, to the influence of

* *Tighernach*, the celebrated annalist, is said to have been a successor of St. Kieran as abbot of Clonmacnois, and flourished in the 11th century; the Annals of Innisfallen state that he was buried at Clonmacnois. He was one of the most learned of the Celtic historians, and quotes, in his work, Eusebius, Orosius, Africanus, Bede, Josephus, St. Jerome, and other ancient writers. He also collates the Hebrew text with the Septuagint of the Scriptures. Perhaps no abler, learned, or more reliable chronicle can be produced by any other northern nation than the *Annals of Tighernach*.

the patron saints of churches or monasteries; and so many of the despoilers met with sudden deaths, that one must feel inclined to believe that the anger of God manifested itself against them. We are told that when Felim Mac Crimh-thainn, King of Cashel, plundered Clonmacnois in the year 846, he saw the spirit of St. Kiaran approach him, crozier in hand, with which he gave him a thrust, which caused an internal disease of which the king died. It is also recorded that in the year 1130 one of the Danes of Limerick robbed the altar of Clonmacnois of several valuable cups, chalices, and other sacred vessels. He repaired with the booty to Cork, Lismore, and Waterford, with the intention of sailing to some foreign country, but was met at each place by St. Kiaran, who drove him back with his crozier. This is narrated in the Annals of Clonmacnois, which gives the Dane's name as Gillecowgan, and his full confession of the theft, and the manner in which the Saint followed him until his arrest and execution. So great was the Saint's influence considered to be by the peasantry, that a common imprecation or blessing with them was and I believe still is, "God and St. Kiaran after you."

The Abbey of Clonmacnois suffered much from intestine wars as well as from the ravages of the Danes. In the year 835 Clonmacnois was ransacked and burned by the Danes. Again, in the year 935, Auliffe, son of Godfred, assisted by the Northmen of Loch-cuain (Strangford Lough), pillaged it; and in the same year they burned the Monastery of Mungret. They also pillaged Clonmacnoise in the year 952. In 1065, two Connaught chieftains, named O'Ruaire and O'Kelly, plundered it again, but were defeated on the following day by Hugh O'Connor, and all the spoils and booty recovered. In 1089 it was again laid waste; in 1092 it was pillaged by a Munster fleet. We need no greater proof of the wealth and importance of Clonmacnois than the number of times it was

villaged and laid waste. Colgan states that it was plundered twelve times from the year 1044 to the year 1098, without enumerating the number of times it was pillaged and burned before and after these periods. This celebrated monastery was visited by many distinguished persons and saints. St. Columbkil, when he accompanied to Ireland in 574 King Aidus, who laid claim to the sovereignty of Ireland, spent some time there.

Clonmacnois signifies "retreat of the sons of the noble," a name supposed to originate from its distinguished schools, where many of the sons of the chiefs and princes of the land were educated. It was the see of the ancient bishopric till about the middle of the 16th century, when it was united to Meath, and reduced to a parish church. It was also a famous burying-place, and the nine churches were built by different kings and princes for the sepulture of their remains. Of these, one called Temple Ri was built by O'Melaghlín, King of Meath, and is still the burial-place of the family. Temple Connor was built by the O'Connor Dun; another by O'Kelly and McCarthy More; and another by McDermot. One of these is still used as the parish church. In 1201 the work of dilapidation commenced, under the English, by Meiler Fitz-Henry; after which there was little intervention from violence while anything remained to attract the cupidity of the invaders. St. Kieran survived the founding of his abbey but one year, and died in 549. Ware, in his *Antiquities*, gives the following sketch of these interesting ruins: "Before the west and north door of McDermot's church stood a large old-fashioned cross or monument, much injured by time, on which was an inscription in antique characters. The west and north doors of this church are guarded with fine wrought small marble pillars, curiously hewn. Another of the churches hath an arch of greenish marble, flat wrought and neatly hewn and

polished, and the joints so close and even set, that the whole arch seems but one entire stone, as smooth as either glass or crystal. The memory of St. Kiaran is yet fresh and precious in the minds of the neighboring inhabitants. In the great church was heretofore preserved a piece of the bone of one of the Saint's hands, as a sacred relic. The 9th of September is annually observed as the patron day of this Saint, and great numbers, from all parts, flock to Clonmacnois in devotion and pilgrimage."



SAINT SENAN.

DIED ABOUT 550.

St. Patrick prophesies St. Senan's birth to the people of Thomond—His early life—Is captured, but soon liberated—His education under Cassidan and St. Natalis—He visits St. David of Wales—His journey to Tours—His return—He erects several churches and monasteries—Is opposed by pagan chiefs and Druids—His triumphs and miracles—Iniscatthy, now called Scattery and Iniscattery—His last visits—His death and obsequies—His disciples—Dr. Ledwich's false assertions.



WHEN St. Patrick was preaching in Munster, having ascended Mount Fintine, near Donaghmore, he turned his face to the country of Thomond, and blessed it. St. Patrick baptized great numbers of the people of Thomond, who had crossed the Shannon to be instructed by

him. They earnestly besought him to visit their country, but he told them that it was out of his power to comply with their wishes ; but by way of consolation, he informed them that God would provide them with a great bishop and patron from among themselves, whose name would be Senan.

St. Senan was born in a place called Corcobaskin, a district in the western part of Thomond, and now the barony of Moyarta, County Clare. His parents were Christians, and of noble families. His father, Ercan, was of the royal blood of Conary I., formerly monarch of Ireland. Young Senan got all the advantages of education that able and pious masters could impart. His mother was a very religious woman.

and her early lessons of piety and virtue must have made a deep impression upon him, and most likely gave a strong religious turn to his inclinations.

St. Senan, having arrived at the age of eighteen, the chief or dynast of the Corcobaskin had some difference with the chief of the neighboring territory of Corcomroe. As such disputes generally ended in one chief making a raid on the territory of the other, who mostly retaliated with a vengeance, the Corcobaskin chief invaded the territory of the Corcomroe chief. The father of Senan was chief of a clan or tribe, and had to respond to the call of his superior. There was rallying of tribes and clansmen with the intention of overrunning the territory of the Corcomroe tribes, and enriching themselves with spoils. The Corcomroe men were fully apprized of all these great preparations, and made ready to give a warm reception to their enemies. The latter succeeded in devastating a part of their neighbors' territory, but the Corcomroe men, having mustered all their strength, swept down upon them in a de file and routed them with great loss, and succeeded in recapturing the booty and taking a large number of prisoners. Among the latter was young Senan, who was compelled to accompany his clan in the expedition, but took no share in the devastation of the country.

Senan was not detained long a captive, but was soon liberated: some say through the influence of a person whose life and property he was instrumental in saving from the raiders, while others assert that the Corcomroe chiefs recollected the prediction of St. Patrick, that a man named Senan would be born among them, and would become their bishop, and on account of the name being the same, liberated him. Soon after his return home he became a pupil of the Abbot Casidan, with whom he studied for some years, and became a great proficient in piety and ecclesiastical learning, and

received from him the monastic habit. After this he visited several holy persons, perfecting himself in religious and monastic discipline. He next repaired to the monastery of the holy Abbot Naoel at Kilmanagh, County Kilkenny, with whom he spent several years. Here he was remarkable for his simple, austere habits, religious life, and the humility with which he submitted, or rather enjoined on himself all kinds of manual labor.

He and the holy abbot of Kilmanagh lived on the most friendly relations. In fact, more like brothers in blood than brothers in religion. Like many of the eminent monks in Ireland at the time, he felt a great desire to visit Rome, the head and center of Christianity, and to bow his knee in homage to the successor of St. Peter. With this intention he passed over to Britain, and thence to Gaul. He spent some time at Tours, profiting by the example and the instruction of the holy men of that place. He next went to Rome, where he spent some time, and having received the papal benediction, and most likely consecration from the Pontiff, he returned home by way of Wales. He stayed some time with David in his celebrated monastery at Menevia, and a great friendship sprung up between the two holy men, which was kept up during their lives.

On his return to his own country Senan preached the Gospel for some time to the people, and made many conversions, and aided greatly to perfect the work of St. Patrick. The loss which the church sustained in the south of Ireland about this time by the death of St. Ailbe of Emly, and St. Declan of Ardmore, was filled up by several men equally distinguished for their piety, their zeal in routing out heresy and spreading the true Gospel, and their great learning, which has rendered so memorable the monastic establishments of Ireland. Foremost among these was St. Senan, and among the many bright lights that now began to shed

lustre on the Irish church, few possessed to such a degree all the great qualities necessary for a missionary, and for shaping and organizing the many monastic institutions still in their infancy.

In the schools of Kilmanagh and Menevia St. Senan had learned much useful knowledge in the order and government of monastic institutions, which his sojourn in Gaul and Rome perfected.

Senan's first religious establishment in Ireland was at Inniscarra, five miles from Cork, near the Lee. Here he erected a church and established a community of monks. This place increased very fast, and while here a vessel arrived in Cork harbor, bringing fifty religious from the continent, who came for the purpose of leading a life of strict discipline, and improving themselves in the knowledge of the Scriptures—for the fame of Irish monasteries had already spread through Christian Europe. Senan retained ten of these, while the remainder were allotted to various other establishments.

At first his monastery encountered great opposition from the chieftain of the territory in which he had established it. This man was named Lugadius, and was, if not a pagan, at least strongly wedded to its doctrines. He attempted to extort from Senan a tax, and that homage of serfdom which tribes or clans paid to their chiefs. This was opposed by St. Senan, who wisely foresaw the evil effects that should spring from allowing the chiefs of the country to exercise this kind of supremacy over the monastic establishments. Lugadius was stimulated in this contest by his wife, who was the daughter of a Druid, and strongly opposed to the new religion. He threatened to root out the community, and had sent some of his followers for that purpose, but the abbot, dressed in full canonicals, met them, and prophesied that the man who would desecrate the sanctuary of the Lord would

perish. Many of these men had already seen, or at least heard of the miraculous powers exercised by these venerable servants of the Lord against the enemies of the church, and became frightened, and refused to interfere. A similar dread seized the chief, and at the instigation of two young nobles who were visiting him, Lugadius entered into a satisfactory arrangement with the Saint.*

Soon after this Senan, having left eight of his disciples at Inniscarra, went to Inisluinge,† and erected a church and established a community there. While here he baptized and confirmed many Christians, and gave the veil to two daughters of Brendan, the dynast of Hyfiginte. Having established this monastery, he placed over it one of his disciples, and set out by water for Inis-Mor, but was driven by adverse winds to an island called Inis-Tuaiscert.‡ Here he erected a church and established a community, which he also left to the care of some of his disciples. He next established a community at Inis-Mor,§ which he governed for some time, and then, leaving it under the charge of Liberious, he went to the Island of Inis-Caorach,|| where he constructed an oratory, and placed over it one of his disciples.

He founded several other houses and communities, including that of Iniscunla, before he established his great monastery of Iniscatthy, or, as it is more generally called, Iniscattery.

* These young men were Lugadius and Sidus; the latter became the father of Cathald, King of Munster, who died in the year 601. Senan is supposed to have founded Inniscarra about the year 532.

† Inisluinge is supposed to be an island in the Shannon, between Limerick and Iniscathy, and I believe now called Inisula.

‡ Inis-Tuaiscert—likely Inistusker—an island off the coast of Kerry, barony of Corcaguinny.

§ Inis-Mor, or Great Island, supposed to be Inchmore, alias Deer Island, in the river Fergus, where it joins the Shannon.

|| Inis-Caorach, one of the Enniskery islands, off the barony of Ibrickan, County Clare, now called Mutton Island.

The exact date when the celebrated monastery of Iniscattery was founded is not given, but it took place most probably in the year 537, or thereabouts ; for in the Life of St. Kieran of Clonmacnois, it is related that he visited St. Senan in Iniscatthy in the year 538, and became a pupil of his. This Life also states that on his way to St. Senan he gave his cloak to a poor man whom he found almost naked ; and when on the bank of the river near Iniscatthy, he met St. Senan, with a boat to bring him across the river, and a cloak in place of the one he had given away.

Mactalius, a dynast of Hyfiginte, who claimed the Island of Iniscatthy as a part of his territory, gave St. Senan much opposition in the erection of his monastery, like Lugadius at Iniscarra. This Mactalius was a pagan, and was much under the control of the Druids, who were not willing to lose their power without making every effort to retain it. They excited the chief to kill the Saint and his followers ; and it is said that they put off in a boat for the island with that intention, but no sooner had they left the shore than a dense black fog arose, and they were forced to return, when the fog immediately cleared off. They made efforts on other occasions, with similar results each time. Enraged and confounded, the chief invited the Saint to a conference on the mainland. Senan, who knew the blackness of his heart and his wicked intentions, refused to go. Thus baffled, the Druids used all their incantations to banish him from the island. They raised fierce storms, which harmlessly swept over the island ; and St. Senan went on with his monastery, the same as if the powers of darkness were not raised against him. This infuriated them the more, and they brought one of their gods and placed him in a boat, in order to bring down his vengeance on the place. A few armed men and a Druid accompanied the god on his voyage ; but the darkness became blacker than ever, and a fierce storm arose and swept over the river. It

appeared as if all the Druid's incantations were turned against themselves, and the boat, god, Druid, and men soon went to the bottom. This so terrified the chief that he at length let the Saint proceed with his work without the slightest molestation.

St. Senan soon built a church, and formed a religious community distinguished for the strictness of its discipline. Besides the observance of the conventual rules, prayers, fastings, and almsdeeds, manual labor was also enjoined on the monks. At the time St. Senan landed on the island it was thickly wooded, uncultivated, and uninhabited. By the labors of the monks the forest soon disappeared, and was replaced by richly cultivated gardens and fine pastures. Churches and monastic buildings sprung up as if by magic under their hands, and hymns and prayers echoed o'er the lordly Shannon ; and the sailor, as he lazily rowed his cur-rach over its waves, listened in wondering admiration to the heavenly notes of holy men, and viewed with surprise the altered face of the forest isle, where he so lately hunted the wolf and wild deer ; and he soon learned to love and respect the men who had wrought such a change, and had thus given up their lives to the worship of their God.

The poor, the naked, and the hungry soon found food, shelter, and clothing from the hermits of the isle ; while the oppressed and persecuted found in St. Senan a ready protector and defender. They found these simple monks men of generous, loving hearts ; for with them charity was love and love of mankind is one of the Divine precepts.

Schools too sprung into existence, and the ignorant took advantage of them to educate and instruct their children, as well as the princes and nobles of the land. Here poverty was no barrier ; education was free to all. Religion made no invidious distinctions ; for the teaching that aims at sanctification in good works is not likely to hold the princely

offering of more value in the sight of God than the widow's mite, nor is it likely to flatter human weakness by holding out the delusive hope of a royal road to heaven. God has called the poor of the earth his little ones, and true religion is ever solicitous for the welfare of the children of God. Wealth and power constitute earthly greatness ; poverty, patience, humility, and sufferings seem the great passport to heavenly glory.

One of St. Senan's monastic rules rigidly excluded women from visiting, not only the monastery, but also the island itself. St. Bridget, daughter of Conchraid, of the family of Mactail, who had her cell at Cluan-in-fidi, near the conflux of the Fergus and the Shannon, had prepared a vestment which she wished to send to Iniscatthy for St. Senan. Finding no mode of conveyance, and as neither she nor her nuns would be admitted on the island, she wrapped it up in a bundle of hay, and put it into a basket. She then put the proper direction on it, and committed it to the waters. It is added that it safely reached the island, and that St. Senan got his vestment.

Some writers erroneously attribute this event to St. Bridget of Kildare ; but she was dead at the time this event occurred. The name of the great patroness of Ireland became a general name for religious women to take, and we find several lesser lights of the name of Bridget, whom writers too often confound with the sainted nun of Kildare.

At another time St. Camera, a nun from Bentraighe, a district near Bantry Bay, finding herself near death, wished to receive the holy viaticum from the hands of St. Senan, and to be buried in Iniscatthy. Accordingly, she set out for the island, and when arrived just close to it, was met by St. Senan, who obstinately refused to allow her to land, and requested her to go to the house of his mother, who lived not far distant, and was related to her. At length she prevailed

on him to admit her, when, moreover, he found that she was near her end and desired to receive the holy Eucharist at his hands. She died soon afterwards, and her wish to be buried in that holy place was carried out.

A very interesting legend has been founded upon this incident, to the effect that a young woman tried to gain admittance to the island, but the Saint having

"Sworn his sainted sod
Should ne'er by woman's feet be trod,"

she was repulsed ; though the story adds that she was under the care of an angel who wanted to introduce her to St. Senan. But if Moore's beautiful version of the affair be true, Senan was right, for

"Legends hint that had the maid
Till morning's light delay'd,
And given the Saint one rosy smile,
She ne'er had left his lonely isle."

Though this exclusion of women may appear a harsh and rigid rule, when we consider that a school or college was attached to each monastery, which soon became crowded with young students, we must confess that it was a very advisable one. It was also enforced by St. Cartagh at Lismore, St. Molua, St. Fechin, and others, until at length it became a general rule, and is still observed in most of the monasteries and episcopal seminaries on the Continent, and in the La Trappist Monastery in the County Waterford. A convent beside an ecclesiastical seminary, with free communication between the inmates, would not be likely to conduce to the spiritual advancement of the parties now more than then.

St. Senan has been revered in connection with St. Ida as the patron saints of the territory of Hy-Conaill, and it was an old saying, that all that country belonged to them. From this it appears that his jurisdiction embraced the present

barony of Conilloe, County Limerick, and also districts lying on the south and southeast side of the Shannon. At the time of his establishing himself at Iniscatthy, the people inhabiting these districts were chiefly pagans.

Senan did not confine himself to his monastery, but made several missionary excursions among the neighboring tribes, and by his preachings, aided by several well-attested miracles, he succeeded in evangelizing them. He was a man of great energy and much sternness of purpose. He fearlessly encountered the opposition of the Druids, and silenced the diabolical agencies by which they procured their incantations and spells. He traveled through the country on foot, associating with the poorest as well as the richest, partaking of the scantiest fare, and encountering the greatest dangers and hardships, until he had succeeded in wiping out all vestiges of paganism. Not willing to leave his new converts exposed to the false doctrines of the unconverted Druids, he established several monasteries and communities among them, over which he placed his disciples.*

St. Senan kept up the most friendly relations with St. Madoc of Ferns, whom he frequently visited, and also with St. Brendan of Birr. He also made frequent visits to his old master, Cassidan, until his death; and such was his veneration for him and for the school where he received his early education, that, finding his life coming to a close, he resolved to visit this monastery once more, and also to pay a final visit to his aunt, St. Scota, who presided over a nunnery in a district called Irras, not far from his own

* The number of religious houses and communities founded in Ireland from the time of St. Patrick until the early portion of the seventh century is almost incredible. No less than seven hundred churches are said to have been built and constructed by St. Patrick alone; while there appears no limit to those founded by his followers. Among the most distinguished of them was reckoned the school of St. Fridian; Cluan Fois, founded by St. Jarlath, Clonard, Banchor, Clonmacnois, and Lismore.

monastery. On his way he visited the church of Kill-nac-Caillech (cell of the nuns), in the County Clare, for the purpose of calling upon the nuns there, particularly on the holy daughters of one Naereus, who had received the veil from him. Having performed his devotions in the church of St. Cassidan, he prepared to return to his own monastery. His health was feeble, and he had to return slowly, and when near the convent of Kill-nac-Caillech, he heard a voice, which seemed to proceed from the clouds, informing him that on that very day the Lord would relieve him from his earthly cares and summon him to his reward in heaven. Hearing this welcome tidings of his redemption, he returned to the convent of Kill-nac-Caillech, and informed the abbess that he had come to die among them, and accordingly he delivered up his soul into the hands of his Creator on that very day.

News of his death having been sent to his monastery, several members of his community carried his body to his own church on the following day. His obsequies were celebrated for an entire week, and were attended by the prelates and clergy of the neighboring churches and monasteries, and by a large concourse of the neighboring chiefs and people, and on the eighth day (being the 8th of March, which would give the 1st as the day of his death and festival) his remains were deposited in his own church, after a very imposing and religious ceremony.

The exact year of his death is unknown, but it is generally admitted to be about the year 550. Among his disciples some are mentioned who became bishops, and founded monasteries, or presided over them. The most eminent of these were Dallan, Sedna* or Sedonius, Erc, Mola, and

* St. Sedna was brother of St. Goban, who had been a disciple of the great St. Ailbe of Emly, and abbot of the monastery at Kinsale, where Sedna died and was buried. St. Multos, whose name the parish church of

Odran. The reputation of St. Senan extended farther than Ireland, and the people of St. Pol-de-Leon, in Brittany, revere him as their patron saint, under the supposition that he was the same as St. Senan, one of the chief patrons of their diocese.

I can find nothing in the Life of St. Senan that would show that he was ever in Brittany ; however, this is possible, when we consider the frequent intercourse then kept up between it and Ireland. It is more probable, though, that some Britains became his disciples, and gave such accounts of his great sanctity to their friends in Brittany, as to induce them to adopt him as their patron saint. Despite the well-established reputation of this Saint, and the undoubted proofs of his existence and transactions, Dr. Ledwich states that St. Senan was only an apotheosis of the Shannon, and that no such person existed. This sceptic and falsifier of Irish history seems to have a great dislike to our saints, for he transforms St. Kevin into a mountain, St. Senan into the Shannon, St. Dunus into Down, and doubts if there was ever such a person as St. Patrick. The arguments of this perverter of history and truth are not worth refuting. Every one of our saints, whose names correspond with any mountain, river, or city, is at once personified into it, despite tradition and the most authentic facts to the contrary, and Lives written by cotemporary saints ; but, according to Ledwich, they are all false. According to his mode of reasoning, history is false, Christianity is false, and the Gospel itself is false.

This falsifier of ecclesiastical history even impugns the existence of St. Patrick himself, and states that there has Kinsale bears, was also a brother of his. They were natives of Munster, and of distinguished parentage, their father's name being Evan. He was a chief of Altraighe Cliach, now the barony of Duhallow, County Cork. Sedna presided over a church at a place called Cluan, now Clonmene, in Duhallow.

not been a single work left to prove his existence ; though, in another part of his work, he admits that the Confessions of St. Patrick and the Tripartite Life bear strong marks of being genuine. When we consider that every day works written in various languages are coming to light in the different libraries in Ireland, England, France, Germany, and Italy, all confirming the existence and apostolical labors, not only of St. Patrick, but also of several of our Irish saints we can easily see what value is to be placed on the statements of Dr. Ledwich.

There is no doubt but St. Senan traveled a great deal, and founded several houses before the celebrated monastery of Iniscatthy.*

* Iniscatthy, or, as it is now called, the Island of Scatterry, contains about one hundred and eighty acres of land. Of the ruins, there still remain portions of seven churches, the architecture of which is of a style subsequent to the twelfth century. They are very plain structures, and of insignificant dimensions. These were most probably built on the site occupied by St. Senan's church and monastery. Near one of the churches is still standing an imposing round tower over 120 feet high. Some years since it was shattered by lightning, and is, like the churches, fast going to ruin.



SAINT TIGERNACH.

DIED A. D. 550.

His family illustrious—Baptized by Bishop Conlaeth—St. Bridget his godmother—Taken by pirates into Britain—Placed by the king in a monastery—Returns to Ireland and founds the monastery of Clones—His piety, virtue, and humility.



OUR readers must not confound this saint with Tigernach, the great annalist and abbot of Clonmacnois, who flourished in the 11th century. Tigernach's father, Corbre, was a celebrated chieftain, and his mother was daughter of King Eochod. He was baptized by Conlaeth, Bishop of Kildare,

who is said to have foretold that he would become eminent in the service of God. It is stated that St. Bridget became his godmother. It is related in his Life that, when a youth, he was carried off by pirates into Britain, and fell into the hands of a British king, who, being impressed with his obedience and virtue, placed him in a monastery. Here he devoted himself zealously to learning and the service of God. When he returned to Ireland he received episcopal consecration, but declined the see of Clogher, of which he was chosen bishop. He founded the abbey of Clones, in the County of Monaghan, now united to Clogher, where he fixed his episcopal see. Here he labored, preaching and instructing his people in religion and piety.

He was remarkable for his many virtues, and for his great modesty and humility. He became blind in his old age, and retired to a lonely cell, where, rapt in Divine contempla-

tion and prayer, he spent his time until the Lord called him to enjoy the fruits of his blessed labors.

Though blind to the world and its scenes and beauties, the eyes of his soul were open to spiritual things. In his lonely cell he communed with his God, and the darkness of earth only seemed to render more brilliant the dazzling brightness of celestial joys. He often cried out in a kind of ecstasy : " O Lord ! though thou hast shut out from me the things of this world, thou hast only made my heart yearn the more for the glories of heaven." According to Usher, he died in the year 550, at a very old age.



SAINT JARLATH.

DIED ABOUT THE YEAR 500.

First bishop of Tuam—His early life devoted to field sports and martial feats—A young maiden's advice induces him to give up the world—He founds the monastery of Clonfois—SS. Brendan and Colman his disciples—In accordance with St. Brendan's prophecy he founds the monastery of Tuam.



HIS Saint was son of Loga, of the noble house of Conmacnie, and was born about the year 500. He is looked upon as the founder of the cathedral of Tuam, anciently called *Tuam-de-Gualand*, which church was afterwards dedicated to his memory, and called *Tempal Jarlaith*, or Jarlath's church.*

Little is known of the early life of this holy man. Ware says that he was a disciple of St. Benignus, archbishop of Armagh, from whom he received holy orders.

St. Jarlath's youth was spent in the boyish exercises and pastimes of the period. He was even remarkable for his fondness for field sports and military displays, and was admired by the clans of Connaught as a promising young warrior. But nobler sentiments than those of war were mould-

* In the year 1152 this cathedral was, by the aid of O'Connor, King of Ireland, newly built by Edan O'Hoisin, who is said to have been the first bishop of Tuam; at least the first who had had the use of the pall. His successor built a new choir and other additions, and converted this church into the nave of the cathedral of the bishoprics annexed to the cathedral of Tuam, the first was that of Mayo which most likely took place in the year 1210, and the second, that of Enaghduene.

ing the heart of Jarlath. He had received a good religious education from his parents, and he began to think that an eternal life of happiness was cheaply purchased by a few years of privations here. The glory of God usurped the love of the chase, and the ambition of serving the Lord, so as to enjoy Him eternally, seemed more glorious than feats of arms, which only led to crime and suffering and the poor admiration of mankind. This decision was formed through the influence of a young maiden, the daughter of a neighboring chief, to whom he was attached with all the devotion and warmth of boyhood's passion. He declared his love, but instead of receiving a favorable answer, the maiden looked upon him with compassion, and said, "I respect and admire you, Jarlath, but I am pledged to be the spouse of our Divine Master ; to His service I have vowed my life and virginity, for to enjoy Him in heaven is far preferable to the fleeting vanities of this world. Give your heart to Him, as I have done, and then you will realize what time, love, and happiness mean!" It is said that there they both bound themselves to embrace religious lives, so that they would be united in heaven.

After the regular course of study and preparation, he received ordination, and soon afterwards founded the monastery of Cluanfois, near Tuam, now a chapel in the parish of Tuam. Here he opened a school, which soon became celebrated, and the resort of numbers of scholars and holy men. Among them were St. Brendan, subsequently abbot of Clonfert, and St. Colman, the founder and first bishop of Cloyne.

The biographer of St. Brendan says : "St. Brendan came to St. Jarlath, the bishop, who then had his residence in Connaught, and abode with that holy man, slaking his thirst with the cups of his saving doctrine."

It appears that Jarlath had left his monastery with the intention of founding another, but had not gone far when, as

the annalist tells us, the holy bishop mounted his chariot, and addressed himself to his journey ; but both the wheels broke when not far from his cell, and there he built a monastery, which is called Tuam-de-Gualand, now Tuam. It is stated that he was induced to found a new establishment by a prophecy of St. Brendan, who told him that it was destined that he should go more eastward, and that his glory and resurrection would be at Tuam. This took place about the year 545, and it is probable that he did not live long after its foundation ; for it is said that he died about the year 550, and was buried at Tuam—not in the cathedral, but in a chapel called Scrin, or Shrine, because his bones were enshrined there long after his death. The day of his death is not given. He left some works, including a prophecy concerning his successors in the see of Tuam, which work others ascribe to St. Malachy, archbishop of Tuam.



ST. FINIAN OF CLONARD.

DIED A. D. 552.

Baptized by St. Abban, and educated by St. Fortkern—He goes to Britain—On his way he spends some time with St. Caiman—Is entertained in Wales by St. David and others—Preaches to the people, and founds monasteries there—His miraculous preservation from assassins—An angel appears to him and tells him to return to his own country—He returns and founds a monastery in Wexford, another near Carlow, and finally Clonard—His life and death.



OUR Saint's early history is involved in much obscurity. Ware states that he was descended from a noble family, of the branch of Ire, the second son of Milesius. The place of his birth is as uncertain as the date. Ware says: "He was baptized by St. Abban, and in his youth put under the tuition of St. Fortkern, bishop of Trim, who taught him the psalms, hymns, and ecclesiastical offices, with which bishop he continued until he was thirty years old."

As Finian was born before the great St. Abban, it is not likely that he received the rites of baptism from him. These points are immaterial to our purpose, which is to compile a readable life of the Irish Saints from the most reliable authorities, without discussing disputed points. On the whole, it seems very probable that St. Finian was a native of Leinster, and born somewhere near the river Barrow, not far from New Ross.

St. Finian's father's name was Fintan, and his mother's Talech. They were Christians, and shortly after the child

was born they sent him to be baptized by Bishop Fortkern. The women who were carrying him met on the way the priest St. Abban, and having learned their errand, he baptized the child himself at a place where the two rivers unite into one. When arrived at a suitable age he was placed under the tuition and control of Bishop Fortkern.

When about thirty years of age he was seized with that missionary zeal that then characterized the monks of the period, to spread the Gospel in other lands, and to rescue pagan souls from their idolatrous worship. Accordingly he took leave of his old friend and preceptor, Bishop Fortkern.

Before embarking he spent some time with the venerable St. Caiman of Darines, near Wexford. This saintly old man had lived during the latter part of St. Patrick's life, and was also cotemporary with Declan and Ailbe, and was well qualified, both from his great learning and his observation, to instruct St. Finian in theological subjects as well as in the usages and ceremonies handed down by their father and founder, St. Patrick.

After having his mind well stored with knowledge and piety by St. Caiman, he crossed over to Britain. He remained for some time at St. Davids, in Wales, where he received lessons of wisdom and grace from those holy men, David, Gildas, and Cadoc, from whom most probably he had acquired a knowledge of the Saxon and Pictish tongues, for his ambition was to spread the Gospel among those people, most of whom had not yet been converted to Christianity.

The accomplishments of Finian, and his great zeal to convert unbelievers, together with his sanctity and ascetic austerities, gained him the love and admiration of his holy companions, and were the means of making many converts among those to whom he preached. A petty prince of the country, who chiefly owed his conversion to him, made him some grants of land, and he founded three monasteries there,

the names of which are not recorded. He traveled through the country preaching to believers and strengthening their faith, and exhorting unbelievers to abandon their false gods and to worship the one true God, who was the Father of all, and a God of justice, goodness, and mercy. It is even stated by his biographers that he went on his mission through France, and preached in Tours. It is related that at one time he was attacked by a band of pagans, who sought to kill him, but the first one who raised his hand to slay him the member dropped powerless by his side, and the weapon fell to the ground. This so terrified the others that they fled in fear, leaving their companion in crime powerless to move. The intended assassin besought the Saint's forgiveness and mercy, which he freely gave, on condition that he would give up his lawless life, and be converted. The man was restored the use of his limb, and became a disciple of St. Finian. There is no correct account as to how long he remained in Britain, or why he returned to his own country. The time of his mission in Britain, I am inclined to think, did not extend beyond ten years, though some accounts say that he remained there thirty years. It is said that he returned owing to a vision he had in which an angel, or, as others state, St. Patrick appeared to him, and told him to return to his native country, for the Lord had chosen him as his servant to extend the Gospel preached by Patrick, and to be the founder of a house which should shine among monasteries, like the sun among the stars of the firmament; and in the vision he saw a bright light shine over the Boyne, making it as bright as at noon-day, and the angel pointed out to him the place where he would build his monastery.*

* When speaking of the founding of monasteries and building churches at this period, we often simply mean where a community was established, for, during the infancy of Christianity in Ireland, religious houses were simply mud walls, or wattles plastered, and thatched with straw. On the sites sanctified by their holy founders, subsequently arose splendid edifices

Interpreting this vision as a Divine admonition, he accordingly returned to his own country, accompanied by some religious Britons, who had become very much attached to him. On his way he paid a visit to his old friend Caiman, and thence continuing his voyage, landed at the port of Killecareni, now in the parish and church of Carn, County Wexford, and not far from Carnsore Point. After resting himself after his voyage, he sent word to the prince of the territory of Hy-Kinsellagh, in which he had landed. King Muirdeach was highly rejoiced when informed of the Saint's arrival, and immediately set out to visit him. When the king, who was attended by his suite, came in the presence of St. Finian, he threw himself on his knees before the Saint and asked his blessing, which the latter willingly bestowed upon him. The king then informed him that wherever he desired to establish his mission, or erect a church, he should not want for ground for that purpose. Having accepted the king's hospitality and a grant of land, he set about his mission, and erected some churches at a place called *Achad-abhla*, in the County Wexford, and established religious communities there.

Soon afterwards he formed another community at Mugna, in the district of Hy-barche.* Here he remained for seven years, giving lectures on the Holy Scriptures, and perfecting his community before his establishment of the monastery at Clonard, which was the scene of his greatest labors.

Ware states that, "upon his return to his own country, The first stone church in Ireland we have any record of was built by St. Kenan about the year 480. In his Office it is said, "St. Kenan built a church of stone in this place (Tyrone), and that from thence it took the name of *Dannleagh*—that is. the house of stone." Dr. Petrie and others state that Armagh Cathedral was built of stone by St. Patrick.

* Archdall states that these places were in the Kings County. I believe Hy-barche, or Bairreche, was the country around Carlow. To strengthen this assertion, it is said that St. Finian, while presiding over this monastery, preached before St. Bridget and her nuns.

in the year 520, he was made a bishop, and fixed his see at Clonard, in Meath, near the river Boyne, where he also opened a school, which by his care and industry produced many men of eminent sanctity and learning ; among whom were the two Kierans, the two Brendans, the two Columbs (namely, Columbkil and Columb, the son of Crimthan), Lasearian, the son of Nathfrach, Cainec, Moveus, and Ruadan. And as St. Finian's school was properly a sacred repository of all wisdom, so he himself got the surname of 'Finian the Wise.'"

Ware thus places the foundation of Clonard in the year 520, and does not make allowance for the ten years he spent after his return to Ireland, preaching through the country and founding other monasteries ; this would bring down the date of the time he formed his establishment at Clonard to 530, which is generally allowed to be the correct one.

The monastery and schools of Clonard became famous in a few years, and students flocked to them from all parts of Ireland ; and it is said that at one time they reached the extraordinary number of three thousand. The wonderful knowledge and sanctity of St. Finian had, no doubt, attracted thousands there to profit by his lectures and the holiness of his life. He led a most austere life. The indulgence of the flesh, he said, was but the food of our passions, and incompatible with purity and perfection. The purification of the body leads to the sanctification of the soul, and as this world is nothing to a man if he loses his immortal soul, no mortifications that lead to perfection and glory should be considered too severe. St. Finian, acting on this principle, led a most austere life, denying himself all things that might be considered worldly comforts. His food consisted of vegetables and herbs ; his drink, cold water ; his bed was the bare ground, and his pillow, a stone. After such a life of usefulness and virtue, and after presiding over his favor-

ite monastery for twenty-two years, he peacefully slept in the Lord on the 12th of December, A. D. 552, and was attended in his last moments by St. Columb of Tirdiglas. He was buried at Clonard, and the good Saint's blessing seemed to sanctify the place, for it yearly increased in wealth and fame.

Ware states that there were formerly many episcopal sees in Meath, as Clonard, Duleek, Kells, Trim, Ardbracan, Donshaglin, Slane, and Foure, besides others of less note ; all which, except Duleek and Kells, were consolidated, and their common see was fixed at Clonard before the year 1152, at which time the division of the bishoprics of Ireland was made by John Paparo, Cardinal of St. Lawrence, in Damasco, and legate from Pope Eugene III. to the Irish ; and this division was made in a synod held on the 6th of March, in the abbey of Mellifont, or, as some say, at Kells. Duleek and Kells afterwards submitted to the same fate.

St. Finian was also founder of the church of the see of Achonry ; "for about the year 530 he founded the church of Achad, or Achad-Conair, and placed over it his friend and disciple St. Nathy, who was the first bishop of the see of Achonry."



SAINT NAOEL,

COMMONLY CALLED NATALIS, SON TO AENGUS, KING OF CASHEL.

DIED ABOUT THE YEAR 564.

Educated by a Druid and a holy monk—Finishes his studies with St. Ailbe—Travels through Munster preaching to and converting the people—His great success—Founds several churches and monasteries, including one at Kille-Naoel, or Killenaule—Travels into Ossory—His capture and release—A wicked woman punished, and becomes penitent—Founds the church and abbey of Kilmanagh—His death.



AOEL, or NATALIS, was a son of the celebrated Aengus, King of Cashel, who was converted by St. Patrick, and who became greatly instrumental in forwarding Christianity in Munster. Of him is related the celebrated anecdote concerning how St. Patrick incautiously trans-

pierced his foot with his pastoral staff during the baptismal ceremony, which he bore patiently, thinking it a part of the ceremony. Writers state that he left twenty-four sons and daughters, most of whom became religious.

Naoel is said to have been a child when St. Patrick visited his royal father in Cashel, in the year 445,* and though not old enough to receive instruction from the great Apostle, still retained a recollection of him.

Brought up in his father's court, he was trained to all the military arts of the time, nor was his education, religious

* Probably an error, for accordingly he would have been eighty years old when he founded the Abbey of Kilmanagh. Likely it was some years later when he was born, and baptized and confirmed by St. Ailbe of Emly.

and secular, neglected. He was placed under the instruction of a venerable and learned Druid who had embraced Christianity, and also of a holy monk who had been a disciple of St. Patrick.

It is edifying to look back and see a king meekly and submissively bowing his head in obedience to the servants of the Lord, and using his influence to bring his subjects within the fold of the true believers. Aengus never tried to compel anyone to embrace Christianity, but the example set them by himself, his family and court, must have had greater influence on them than any coercive measures could.

It is greatly to the credit of the first Christian kings of Ireland, that they never resorted to coercive measures to Christianize their subjects or dependants. They gave every encouragement and support to missionary monks and priests, and did all in their power, both by example and precept, to spread Christianity among their people; but there is not a single instance on record where they resorted to coercion in order to compel them to embrace the new religion.

When Naoel had grown up, he was placed under the care of the holy Ailbe, bishop of Emly, with whom he remained some years, until he was fully instructed in theology, and fit for the priesthood. After his ordination he became a missionary, and went from place to place instructing and teaching. He was a powerful preacher, and eloquently denounced the crime and folly of pagan observances. His rank, appearance, eloquence, and saintly life, all combined to give him great influence and success. He traveled through Munster from place to place, encountering the greatest fatigues and dangers. He visited the poorest cabins and the most inaccessible places in his pious zeal to bring the people within the fold of Christ, and turn them from their worship of idols and false gods. He even founded several churches and monasteries, and placed over them religious

and pious men, who had been his fellow-laborers in the mission.

He founded a monastery at a place called Kilnaoel, now Killenaule, around which a village soon sprung up.* There a prosperous community was soon established, and the inhabitants of the neighboring districts were soon Christianized through their influence. He remained here for a short time, and again set out preaching to the natives, and converting great numbers. He next proceeded toward Ossory, where he was very successful in converting the pagan inhabitants. This was about the year 515, and there is some traditionary account that St. Canice, the first bishop of Ossory, and abbot of the monastery of Achadboe, which he founded himself, was placed under Naoel's care.

Naoel was twice taken prisoner by some of the hostile clans who fought against his father at the battle of Killosnadh, and would have been put to death but for the influence of an old Druid, who said "that he was the servant of a great and eternal prince, and whoever should slay him should be eternally cursed."

After this prediction they did not detain the Saint long, no one wishing to incur such a malediction by slaying him.

While journeying through Kilkenny County he was compelled by the inclemency of the weather to remain several days at a chief's house, whose wife was a woman of licen-

* Killenaule, which signifies the church of Naule or Naol, is a village about ten miles east of Cashel. Near it are some old ecclesiastical ruins, also the holy well of Kilbee (yellow church), which was much frequented by pilgrims and devotees until lately. This well is on the property of a Protestant gentleman named Perry, who once informed me that a servant brought in some of the water to boil a leg of mutton, but after several hours' cooking the meat was taken out as raw as when it was put in. There were several statues and images surrounding this holy well. Tradition states that the well was formerly at a place called Spring Hill, a mile distant, but some persons having washed a mangey sheep in it one night, in the morning it was found to have removed to Kilbee.

tious habits. In her husband's absence she made certain infamous proposals to the Saint, which he rejected, and gave her such a reprimand that she vowed to have revenge.

On her husband's return she told him that their guest had shamefully treated her, and so inflamed him, that he pursued Naoel (for he had previously left) to slay him. Having overtaken him near the present village of Tullaroan, he was going to slay him, when Naoel asked to be confronted with his accuser, and if he did not then prove his innocence he was willing to suffer. The chief thinking this but just, brought him back, and the woman boldly accused him in the presence of her husband.

"Woman of sin!" replied the Saint, "why thus provoke the Lord thy God by belieing one of his servants; and I beseech Him to prove the righteousness of his servant, and by some visible sign to pass judgment between us. O Lord, let the tongue that has uttered such falsehood become dumb!" Immediately her tongue was paralyzed, and she trembled from head to foot, and flung herself on her knees, and clung to the Saint, who said: "Woman, I will release you, if you tell the truth." He then made the sign of the cross upon her mouth, and her speech was at once restored. She then confessed all, and both she and her husband became converts and pious Christians.

Not far from where this incident occurred he founded, in the year 520, the most celebrated of his monasteries, namely, that of Kilmanagh.* This place soon rose to considerable eminence, and contained a large community of monks.

* Kilmanagh, in Irish called *Killmanach Drochid*, the cell of the monks, is a small village about eight miles west of Kilkenny, and bordering the County Tipperary. It still possesses the remains of some old ecclesiastical buildings. Near it is the village of Tullaroan, formerly a place of great importance, being the centre and capitol of Grace's County. The Graces held in this and adjacent counties eighty thousand Irish acres. The Graces fought against the Protector, and their large estates were confiscated.

The schools of Kilmanagh became famous, and scholars crowded to them from all parts. The venerable founder and abbot, who was a very learned man, presided over the schools as well as over the monastery. The country all round was a wilderness at the time, but in a few years the forests disappeared before the indefatigable zeal of the monks, and blooming gardens and rich pastures sprung up in their place, and pientiful harvests soon enriched the monastery.

The monks were the first to introduce a proper system of agriculture into Ireland. Before their time the people were so distracted by intestine wars, that they merely raised what crops would barely support them, after paying a certain share to the owner or chief. The casualties of war or bad harvests often left them in want; besides, they seldom drained or manured the land, thus rapidly exhausting its natural resources. The monks, on the other hand, as soon as they had established their community and founded a church, commenced fencing in the land around it. They even drained the marshy and unhealthy lands, and in a very few years after their establishment in a place, its whole aspect was wonderfully changed. They also manured their lands, and it is remarkable that to-day, in Ireland, where you see very fertile soil, the peasantry will account for it by informing you that they were abbey lands. This example set by the monks soon extended to the whole community, and an improved system of tillage, and better crops, of course, was the result.

The abbey and schools of Kilmanagh were famous in their time, and were visited by many eminent men. St. Senan of Iniscatthy was a pupil of Naoel's while young, having been directed to his monastery by the Abbot Cassidan.

chiefly to the Butler family. Carlstown. the family residence, was at Tul-laroan. Thus passed away the ill-got acres of Raymond Fitzwilliam de Carew, surnamed "Le Gross," who had married the only sister of Strongbow

In the Lives written by St. Senan, Naoel is highly extolled as "a learned and pious man, who faithfully served God, and founded a noted monastery at Kilmanagh."

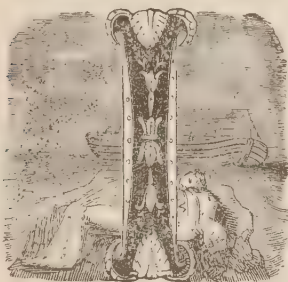
St. Naoel is said to have lived to the year 564, and was buried in his monastery at Kilmanagh, though accounts state that he died some years earlier. His memory was evered in the parish of Kilmanagh on the 31st of July, and patron was held there, which was attended by large numbers of pilgrims.



SAINT IDA.

DIED 569.

Justly called the Bridget of Munster—Her early life—Establishes a nunnery—Her miracles—Her vision of her uncle's soul in purgatory—Released by alms and prayers—Her visit to Clonmacnois—The priests and monks follow for her blessing—Visited by saints and holy men.



IDA, or, as she is called by some writers, Ita, may justly be styled the St. Bridget of Munster, on account of her piety, sanctity, and religious zeal. She was of the princely family of the Desii or Nandesii. Her father's name was Kemfoeland, and her mother's, Necta. The time of her

birth is not recorded, but it is supposed to have been about the year 480. Her parents were Christians, and brought her up in all the excellencies and virtues of a Christian life. From an early age she exhibited the most Christian spirit of modesty, humility, and a strict observance of the fasts and commandments of the church.

It is stated that while a child a cot in which she was asleep was seen to blaze up, and when persons hastened to extinguish the supposed fire, they found the child uninjured, and an angelic expression on her features. Having selected a religious life, she was opposed by her father, who wished her to marry a powerful young noble who had proposed for her. Ida remarked to some persons: "Let my father alone; I tell you he will soon not only permit, but order me to give myself up to Christ, and will allow me to go as I please for the purpose of serving God."

Not long after she fasted for three days and three nights, and earnestly besought God to change her father's purpose. On the third night her father was admonished in a vision not to oppose her inclination any longer. He apprised her of this, and gave her full permission to choose a religious life.

She was in due time clothed with the veil, and enrolled in the list of consecrated virgins. The ceremony was most likely performed by St. Declan of Ardmore. She again fervently besought the Lord to guide her as to how she could best serve him, and was instructed in a vision to proceed to the territory of Hy-Conaill, and remain in the western part of it, at the foot of the mountain Luachra.* Thither she went, and established her residence in a retired spot called Cluin-Credhuil, which was the first religious house in that part of the country. She was soon joined by pious young maidens, and their saintly lives attracted the attention of the chieftain and the principal persons of Hy-Conaill, who offered her large tracts of land around the house for its support. She modestly refused their offer, except a small portion for a garden.

A wealthy man once offered her a large sum of money ; she refused it, and even washed her hands after touching it, as if they were defiled by the contact. She carried abstinence and mortifications to such a degree, that she is said to have been warned by an angel against such rigid austerities.

Some miracles and cures are narrated by her biographers as performed by her. By her prayers she restored to health an old man who was suffering excruciating pains in his limbs and body. This man's name was Feargus, and the author

* Luachra was the name of a district (the word means rushes). O'Brien has *Muscirith Luachra*, the country between Kilmalloe, Kilfinore, and Ardpatrick. It was probably more westward, and not far from the borders of Kerry ; most likely in the barony of Conello, County Limerick, in which is a mountain called Luachra, near which St. Ida had her monastery.

states that he got the facts from his son. Columbanus, bishop of Leinster, paid her a visit without giving her any notice to that effect, yet she had an entertainment prepared for him, and asked him for his episcopal benediction before he informed her that he was a bishop, or before she had any way of knowing it unless by supernatural means. One of her maidens left the convent, and became guilty of some errors or crimes, and was forced to become a servant in Connaught. Ida knowing by inspiration, where she was, and that she would repent and do penance if she had the chance, sent to her friend St. Brendan of Clonfert to procure her liberty and have her sent to her. St. Ida received her with great joy, and her subsequent behavior fully justified her prediction.* From the following instance of St. Ida applying prayers and alms to the relief of her uncle's soul, it is evident that the doctrine of purgatory, and the efficacy of prayers and alms-deeds for the benefit of the souls of the faithful, was as generally observed in the early ages of the church as in our own time.

She seemed even to have visions of events in the other world, a remarkable instance of which is thus related: An uncle of her's having died she sent for his eight sons, who lived in the Nandesi Country, and said to them: "Your father, who was my uncle, is, alas! now suffering in the lower regions for his transgressions,† and the manner in which he is tormented has been revealed to me. But let us do something for the good of his soul, that he may be delivered. I therefore desire that each of you do give,

* This is a lesson for the proud and haughty not to trample upon their frail sisters but, like St. Ida, seek them out, and reform and elevate them by acts of kindness and charity.

† The words in the Latin text are, "In poenis infernibus," which means "infernal pains." This must refer to purgatory, for out of the hell of the damned there is no redemption. The term was general at the time, and is to be found in many old theologies.

every day during this whole year, food and lamps to the poor for the benefit of his soul, and then at the end of a year return to me." They being wealthy, acted according to her injunctions, and on returning, she said: "Your father is nearly out of his situation owing to your alms and prayers; go home and repeat your donations for the next year." This they did, and on returning she told them to go back and clothe the poor for the ensuing year, for their father in his life had not given clothes to the poor in the name of Christ, and for this he was still suffering. Having obeyed her orders, they returned at the end of the year, when she informed them that their alms and their prayers had been attended to, and that their father was in the enjoyment of eternal rest.

She had been once as far as Clonmacnois, and received the Eucharist from a worthy priest without it being known who she was. After her departure her identity was discovered, and the priest, attended by other members of the order, set out for her retreat in order to get her blessing. On the way one of them lost his sight, which was restored by St. Ida when they reached her. These are but a few of the many miracles attributed to our Saint. St. Comgan, supposed to be Comgan of Glean-Ussen, finding his end approaching, sent for St. Ida, and asked her the favor of having her close his mouth at the moment of his death, as he believed that it would conduce to his eternal happiness.

She was often visited by abbots and holy men. St. Luchtigherna, abbot of Inistymon, County Clare, frequently visited her. On one occasion he was accompanied by St. Lasrean, abbot of Druimliag in Kerry, who, not being known to the nuns, was not welcomed by them at the gate; but St. Ida, though she had never seen him before, welcomed him and told them who he was. The great St. Brendan often consulted her on Christian and spiritual affairs and

duties. This holy virgin, having led a life of great austerity and purity, resigned her spirit to her Maker (according to the Four Masters) on the 15th of January, 569, at a fine old age. She foretold her death, and gave her blessing to her nuns, and to the clergy and people of Hy-Conaill. The country people all crowded around her remains, and several cures are said to have been effected by them. They were then deposited in her own monastery. Her memory has been preserved with great veneration, and the people of Hy-Conaill honor her as their patron saint.



ST. FINIAN.

DIED A. D. 576.

Was educated by St. Colman of Dromore—Finished his education under St. Ailbe—Goes to Rome—Ordained Priest—Returns to Ireland—Establishes several communities—Founds the great monastery of Moville—Description of the ruins of Moville.



O numerous were the bishops and saints of the name of Finian, or Finnian, that it is not an easy thing for the biographer to distinguish them. St. Finian, the founder of the renowned abbey of Maghbile (Moville), County Down, was son of Corpreus, of the princely house of the Dalfiatach, and his mother's name was Lassara. They placed their son, when very young, under the care of St. Colman of Dromore, by whom he was afterwards recommended to Caylan, abbot of Antrim. Having studied for some time under him, he finished his ecclesiastical education under St. Ailbe of Emly, or, as other accounts state, at the great school of Nennis, in Britain. He then went to Rome, where he studied seven years, and was ordained priest. After his return from Rome, he devoted himself for some years to preaching, and discharging the ordinary functions of a priest. By the advice of Macnisse, bishop of Comar, he erected a monastery on the banks of the Lagan. Like most of the Irish monks of the time, St. Finian was full of the idea of erecting new monasteries to the worship of God, and establishing new communities in His honor and praise.

It is wonderful how intensely zealous the Irish priests and

monks were in erecting new monasteries, and in converting and instructing the people.

Many of the Druids and pagan poets had not only given up their religion, with all its poetical illusions, but in order to atone for their past errors, they became religious, and even some of them became priests and monks. They were as zealous in spreading the new creed among the people as they had been before in celebrating the merits and praise of their false gods. Having spent the greater portion of their lives in idolatrous practices and observances, they devoted the remainder to the service and greater glory of God, as an atonement for their errors.

After thus traveling about for some years, preaching and instructing, and in establishing new communities, he finally founded the abbey of Moville, in the County Down, over which he ruled as abbot and bishop. The exact date of its foundation is not known, but it most probably occurred in the year 540. Here he soon established a large community of monks, by whose labor he greatly extended his buildings, and built a church. The monastery became not only a great asylum for the poor, who were always welcome guests, and never turned away hungry or naked, but it also became a great educational establishment, to which students flocked from all parts of Ireland, from Britain, and from France. St. Finian lived to see his monastery rank among the foremost in Ireland, and died at a good old age, in the year 576, and was interred within the walls of his own church. His memory was long highly revered in the territory of Ulidia, comprising the eastern portion of Ulster, chiefly the County Down, and he was considered the patron saint of the people of that country.

Some interesting ruins of the old monastery of Moville are still standing. This abbey was very richly endowed at various times, and was possessed of seven townlands, and the spiritu-

alities of sixteen and a half besides. There are still traces of extensive foundations, and of the ruins that remain there are some parts that exhibit a high state of workmanship. Its possessions were granted to the Viscount Claneboys at the dissolution. Here is buried the Rev. Archibald Warlick, the Presbyterian minister of the parish, who was hung for treason in 1798.

Near it is Grey Abbey, which was founded for Cistercian monks by Afrida, the wife of Sir John de Courcey, and daughter of Godfred, King of the Isle of Man, in 1193, which was subsequently destroyed in the great rebellion of 1641, and never afterwards repaired.

The remains of this abbey are still very fine, particularly the east window, which is a splendid Gothic structure. On each side of the altar is also a stately window of freestone, the whole being now covered with ivy. The cells, dormitories, and other parts of the building are all in ruins, enough only remaining to mark out its former greatness.



SAINT BRENDAN.

BORN 483—DIED 577.

His youth and education—St. Patrick prophesies his birth and greatness
 —Probably the first discoverer of America—Works proving his voyage
 —Recorded accounts of it—Founds the celebrated monastery of Clonfert.



BRENDAN of Clonfert was a native of Kerry, where he was born towards the close of the 5th century. His early youth was passed under the care of St. Ita, who devoted herself more especially to the care of youth. Some writers state that Brendan was educated by Bishop Ercas, who prepared him for the ministry; whilst others assert that he received his education under St. Finian, in the celebrated abbey of Clonard. We incline to the former opinion, for he was born but a few years later than St. Finian, and consequently could not be a disciple of his.* While journeying through Kerry, St. Patrick prophesied his birth, sanctity and greatness.

The legend of his Western voyage and discovery of America is the most interesting part of his history. Though

* That he visited St. Finian is evident from Colgan and Usher, who state: "Here St. Finian (at Clonard), the most learned of all the successors of St. Patrick, established his college in the 6th century, to which three thousand students resorted not only from Ireland, but also from Britain, America, and Germany. Hither came the twelve saints who are constituted the Apostles of Ireland, to wit; the two Columbas, the two Kierans, the two Brendans, Conghill, Cannechus, Ruadanus, Nennidh, Mabhas, and Molua. Whether these holy men visited Clonard as students to furnish them education, or to hear the learned St. Finian expound the holy Book, is not explicitly stated.

many look upon it as a pleasing fiction, still, when we consider how well it has been authenticated by historical records in the Middle Ages, and by tradition, there is nothing improbable in it ; besides, we have seen the ocean crossed in our own day by boats, and yachts smaller than those used by the Phœnicians in their trade with Ireland, and by the Tuatha-de-Danians. There are no less than eleven Latin MSS. in the *Bibliothèque Imperiale* at Paris, the dates of which vary from the eleventh to the fourteenth centuries, in proof of this discovery, while several more, in French, Dutch, German, Italian, and Portuguese abound on the Continent. If any further testimony was wanting, the work of Professor Rafn, at Copenhagen, published in 1837, is conclusive on the subject.

Traces of ante-Columbian voyages to America are continually cropping up. It is not at all improbable that the Phœnicians, in their voyages across the Bay of Biscay, or the Gulf of Guinea, may have been driven on the American coasts. Humboldt believes that the Canary Isles were known to the Phœnicians and Etruscans. There is a map in the Library of St. Marks at Venice, made in the year 1346, on which the Antilles are delineated. In 1833 a Japanese junk was wrecked on the coast of Oregon ; and the Chinese have written accounts of a very early discovery of America by their navigators, in which the religion and habits of the people are described as corresponding with those of the Aztecs of Mexico.

The following is the recorded account of St. Brendan's voyage and discovery : " We are informed that St. Brendan, hearing of the previous voyage of his cousin, Barinthus, in the Western Ocean, and obtaining from him an account of the happy isles he had discovered in the far West, determined, under the strong desire of winning souls to God, to undertake a voyage of discovery himself. And aware that all along the

western coasts of Ireland there were many traditions respecting the existence of a Western land, he proceeded to the Islands of Arran, and here remained for some time, holding communication with the venerable St. Enda, and obtaining from him much information on what his mind was bent."

There can be little doubt that he proceeded northward along the coast of Mayo, and made inquiries along its bays and islands of the remnants of the Tuatha-Danian people, that once were so expert in naval affairs, and who acquired from the Milesians, or Scots, that overcame them, the character of being magicians, from their superior knowledge. At Inisgloria, Brendan set up his cross; and in after times, in his honor, were erected those curious remains that still exist. Having prosecuted his inquiries with all diligence, Brendan returned to his native Kerry; and from a bay sheltered by the lofty mountain now known by his name, he set sail for the Atlantic land, and directing his course towards the south-west, in order to meet the summer solstice, or what we would call the tropic. After a long and rough voyage, his little bark being well provisioned, he came to summer seas, where he was carried along, without the aid of sails or oars, for many a long day. This, it is to be presumed, was the great gulf stream, and which brought his vessel to shore somewhere about the Virginia Capes, or where the American coast tends eastward and forms the New England States. Here landing, he and his companions marched steadily into the interior of the country for fifteen days, and then came to a large river flowing from east to west—no doubt the river Ohio. And this river the holy adventurer was about to cross, when he was accosted by a person of noble presence, who told him he had "gone far enough, that further discoveries were resumed for other men, who would, in due time, come and Christianize all that pleasant land." The above, when tested by common sense, clearly shows that Brendan landed

on a continent, and went a good way into the interior, until he met a great river running in a different direction from those he had hitherto crossed ; and here, from the difficulty of transit, or want of provisions, or deterred by increasing difficulties, or the disaffection of his followers, he turned back.

This is the story of St. Brendan's voyage, and, if true, he is worthy of being called "The Patron Saint of America." This voyage took place in the year 540, according to Colgan ; but other authorities set it down as occurring a few years earlier. It is said that the legends and the accounts left of this voyage, combined with the work of another Irish saint, namely, Virgilius, bishop of Salzburg, first suggested to the active mind of Christopher Columbus the idea of the existence of a Western continent.

It is a fact not generally known, that the first man of Columbus' expedition to set foot on American soil was an Irishman. This is recorded in the work of an Italian priest, John Baptisti Tornitori, published in the 17th century, and a copy of which is in the University Library of St. Louis. In this work it is related that when Columbus neared the land, the water not being deep enough to admit the ship any further, the small boats were launched to carry the admiral on shore. Among the crew was one *Patricius Maguirus* (which does not require much knowledge of Latin to translate into Paddy Maguire), who jumped out of the boat before they had reached land and waded to the shore—being the first man of the party that ever landed on American soil.

With regard to St. Brendan, we see no just grounds for disputing his claim as the first European discoverer of America. The Irish monks were great navigators, and explored all the coasts and bays of the northern shores of Scotland, and the Shetland and Faroe Islands, even venturing, in their missionary zeal, across the North Atlantic to Iceland. It is also a

historical fact that the Irish traded with the Phœnicians at a very early period, and learned much in naval affairs from this great maritime people.

It may be objected that they had no vessels of sufficient tonnage to cross the Atlantic. Any person conversant with Irish history is fully aware that they possessed, both for trade and military purposes, vessels of considerable size—in fact, much more commodious than yachts and schooners that safely cross the Atlantic in our day; otherwise, how could they have traded to Africa or Asia, or how could Niall or Dathy have transported their large armies, with their supplies and horses, across the Channel. It is recorded that St. Brendan had several companions with him, and that in all he spent seven years upon his voyage. We should not therefore feel surprised if they crossed the Atlantic and made new discoveries. Another objection likely to be raised is that they could not find their way without the compass, which was then unknown. The Phœnicians traded without the knowledge of the compass over different seas, and even across the Atlantic Ocean. Besides, we have learned from some of the oldest seamen in America that, at the present time, the best sea captains are guided more in their course by the planets and the elements than by the compass. The fable of the lost Atlantis, which word, in Celtic, means, “Shore of the Western Land,” and Hy-Brasel, were but the growth of some traditions handed down by early navigators. The Scandinavians have established a strong claim to the discovery of America five centuries before Columbus set out on his remarkable voyage. This claim is well supported by the remarkable works of Rafn, the Danish historian. The “Norse Sagas,” as translated and published by him, claim the discovery of the northern part of the continent by the Scandinavians, but they also give the honor of the first discovery to Irishmen at a much earlier period, and

in their works they call the country "Ireland it Mikla," or "Great Ireland." They further state that when some of the Norsemen went down to a region called Huitra-Mannaland (probably the Carolinas and Georgia), "they found there," says Rafn, "a white people, different from the Esquimaux of the North, having long robes or cloaks, and frequently bearing crosses in a sort of religious procession, and their speech was Irish."

Among other things, these Icelandic chronicles, or "Shalholt Saga," bearing date 1117, carefully delineated several bays and shores, and mentioned the death of an Icelandic woman named Suasa, who had accompanied the party, and so minutely described the topography of the place where she was buried, that Sir Thomas Murray conjectured that the spot should be in the immediate vicinity of the Great Falls on the Potomac river, above Washington.

A few years since a celebrated English antiquary, Mr. Thomas C. Raffinon, and M. Louis Lequereux, the distinguished geologist, and two American gentlemen, proceeded to the localities mentioned in the "Shalholt Saga," and made close search for any traces to ascertain the exact place of Suasa's burial. After a long search they discovered an inscription cut deeply in a rock, called "The Arrow Head," and in the Runic language. The inscription is as follows

HERE LIES STASY (OR SUASA),
THE FAIR-HAIRED,
A PERSON FROM THE EAST OF ICELAND,
THE WIDOW OF KJOEDR,
AND SISTER OF THORGOR,
CHILDREN OF THE SAME FATHER,
TWENTY-FIVE YEARS OF AGE.
MAY GOD MAKE GLAD HER SOUL.
1051.

Near it they exhumed some human teeth and bones, three bronze trinkets, and some other relics. I mention these

things to show that the discovery of America was centuries anterior to the time of Columbus, and to show also that there is nothing improbable in the statement of St. Brendan's discovery.

St. Brendan, after his remarkable voyages, returned to Ireland, and not only lived to tell of the wonders he had seen, but also to become one of the most eminent of our early Irish saints. He founded the celebrated abbey of Clonfert, which is said to have had at one time within its cloistered walls no less than three thousand monks, and whose schools were frequented by students from all parts of Ireland and Britain. He was a man of wonderful sanctity, and was frequently visited by the most eminent saints and bishops of his time. He was the author of several works, including "The Life and Miracles of St. Bridget." He is said to have died in the year 577, at the venerable age of 94 years, and was buried in his own monastery at Clonfert.

The day of his death is not given, but his festival was long observed with religious observances, and a patron was held in his honor.



SAINT COLUMBKILL.

BORN 521—DIED 597.

His birth and education—Surnamed Columba, “Dove of the Church”—Founds several monasteries in Ireland—His difference with the monarch of Ireland—Forced to leave the country—Retires to North Britain—His missionary labors among the Picts—Founds the monastery of Iona, or Hy—Passionately regrets his country—Description of Iona—His relations with the people and princes—His miracles—His death.



HE zeal of the monks of Ireland soon manifested itself by the missionary labors of the successors of St. Patrick in spreading the Gospel not only in their own country, but also throughout Scotland, Britain, France, Germany, and Italy. Of all those celebrated communities which sprang into existence in the 6th century, and even now astonish the thinking mind by their numbers, sanctity, and religious fervor, there remain only some few dilapidated ruins, or vague associations of certain sites, preserved only in the names which convey their monastic origin. It is true some ruins still stand to attest the religious zeal of those early monks. Let us instance Monasterveran, founded in 504 upon the banks of the Barrow ; Monasterboyce, in the valley of the Boyne, with its ruined churches, round tower, stone crosses, and other relics of its saintly founders ; Innisfallen, that still sheds an antiquarian lustre upon the picturesque lakes of Killarney ; Lismore, upon the classic waters of the Avonmore ; and Glendalough, in the valley of two lakes, with its nine ruined churches, its round tower, and its wild and

grandly picturesque scenery. All these were the nurseries of holy men who led souls, shrouded in darkness and pagan superstition, by the million to heaven.

The most renowned of these monastic institutions were Clonard and Bangor,* which reckoned their three thousand monks each, and were the two great schools where the greatest and most sanctified of our monks were educated and prepared for their evangelical labors. Bangor sent forth the great Columbanus, while Clonard had the great privilege of being the *alma mater* of the glorious Apostle of Caledonia, St. Columbkil.†

The progress of Christianity in Britain was slow when compared with its more rapid and civilizing influences in Ireland. Owing to the constant strife of its petty kings, and a succession of desolating wars, the inhabitants of Britain were sunk into the lowest state of barbarism and darkness until rescued by the missionary labors of St. Augustine and his followers. By this time Christianity had shed its bright lustre over Ireland, and many of the Irish saints and monks had gone into Britain to spread the Gospel among her people. Foremost among these, both in sanctity and in good works, was the subject of our sketch, St. Columbkil.

According to his biographer, towards the middle of the 6th century of redemption, in which Hibernia, *the Island of Saints*, shone with saints as numerous as the stars of heaven, there arose in the island a new star, which excelled all others, as the sun outshines the lesser stars of heaven."‡

* Clonard was founded by the great St. Finian, and Bangor by St. Comgal. (See their Lives.)

† This Saint had the good fortune of having his Life written by a monk almost a contemporary of his own. This biographer, Adamnan, was his ninth successor as abbot of Iona. A still earlier Life was written by Comyn, the seventh bishop of Iona.

‡ As to the state of letters and religion in Ireland in the 6th century, Camden says: "The Irish scholars of St. Patrick profited so notably in

This star was Columbkille, whose father, Feidlam, was descended from one of the eight sons of the great Niall of the Nine Hostages,* who was supreme monarch of Ireland from the year 379 to 405, and his mother, Ethnea, belonged to the royal family of Leinster.† Columbkille was born at Garten, in the present County of Donegal, on the 7th of December, 521, and the slab of stone on which he was placed at his birth is still shown there, and to lie on it for a night is said to be a cure for certain diseases. It is also frequented by poor emigrants with the belief that it cures them of homesickness in a foreign land.

His baptismal name was Crinthan, but he was surnamed "Columba of the Churches" on account of the number of churches he built.

Some of his biographers attribute his change of name to accident. His exceeding meekness attracted the notice of children and persons whom he met at the gate of the monastery, and they called him Collum-na-Cille, the "dove of the church;" while others state that he got his name from the great number of monasteries he founded. He studied under the great Saint Finian, at the renowned school of Clonard, and many a story and anecdote about him is still preserved in that locality. Here he remained several years, perfecting himself in education and grace, and already attracting

Christianity that, in the succeeding age, Ireland was termed *Sanctorum Patria*. Their monks so greatly excelled in learning and piety, that they sent whole flocks of holy men into all parts of Europe, who were the first founders of Luxieu Abbey, in Burgundy; of Bobbio, in Italy; of Wurtzburgh, in Franconia; St. Gall, in Switzerland; of Malmesbury, Lindisfarne, and several others. From thence came Sedulius, Columba, Columbanus, Eustachius, Mansuetus, Furteus, Fidolinus, Fiacre, Aidan, Gallus, and hundreds of others eminent for their sanctity."

* So called because he had received hostages from nine kings whom he had conquered.

† In virtue of the ordinary law of succession, Columbkille would ascend the throne himself, but he gave up his right for the service of God. An old Life expressly states that he was offered the crown, but refused it.

attention by his piety and religious fervor, as also by the many miracles he performed.

Though slow in believing or recognizing such manifestations of Divine interference, it is equally absurd to reject them altogether. We know that many fabulous stories were imposed by a credulous peasantry upon those good, simple-minded monks who wrote the early *Lives of the Saints*; but we should not reject well-authenticated ones, for this would be ignoring the Gospel, and the many miracles wrought by the Apostles; and can we doubt but God vouchsafed the same power to the monks of the Irish church, whose lives were equally pure and holy.

Old Irish legends narrate that even when a youth his guardian angel often appeared to him, and at one time desired him to choose among all the virtues those he liked best. "I choose," said he, "chastity and wisdom;" and immediately three young girls of wondrous beauty appeared to him and threw themselves on his neck to embrace him; but he tried to throw them off, when they asked, "Then thou dost not know us?" "No, not the least." "We are three sisters whom our father gives to thee as brides." "Who then is your father?" "Our Father is God; he is Jesus Christ, the Lord and Saviour of the world." "Ah, you have indeed an illustrious Father; but what are your names?" "Our names are Virginity, Wisdom, and Prophecy; and we come to leave thee no more, to love thee with an incomparable love." Though our readers may not believe this literally, they must recognize in it a beautiful figure of the graces bestowed on the Saint.

While at Clonard he applied himself sedulously not only to the acquirement of learning, but also to the imitation of the virtues of his holy teachers. He remained there several years, and had become a deacon. It happened on the occasion of some great festival that the wine for the mystery of

the Holy Sacrifice could not be found. He went to the fountain for water for the occasion. Having put some into a vessel, he blessed it, invoking the name of Jesus Christ, who had changed water into wine at Cana, in Galilee. His prayers were heard, and the water immediately turned into wine. Returning to the church, he said to the clergy: "There is wine which the Lord Jesus has sent for the celebration of the mysteries." On another occasion, while receiving instructions in a field near the monastery from his venerable teacher Germanus, a girl who was pursued by a robber fled to them for protection, but the assassin followed and killed her at their feet. The horrified old man turned to Columba and said: "How long will God leave unpunished this crime which dishonors us?" "For this moment only," replied Columba; "not longer. At this very hour, when the soul of this innocent creature ascends to heaven, the soul of the murderer shall go down to hell." At that instant, like Ananias at the words of Peter, the ruffian fell dead. The news of this miracle went far and wide, and spread the fame of Columba. He was ordained in the year 546.

He was forty-three years old before he left Ireland, and in the meantime had founded several monasteries. O'Donnel sets down the number at 300, while Usher, with more probability, gives them at 100, and Reeves enumerates them at 37.* Bede says: "Before St. Columba came into Britain

* He says: "In the north, in his native province, is Raphoe and Tory, in an isle off the coast of Donegal; in the central district is Sord, now Swords, near Dublin, which, like Tory, has retained its round tower, and Kells, which gained celebrity only in 807, as the refuge of the monks driven from Iona by the Norsemen. Here is still a fine round tower; an oratory called *St. Columbkil's house*; a cemetery cross with this inscription "Crux Patricii et Columbe." Two celebrated gospels of the Trinity College Bible, at Dublin, are called the *Book of Kells* and the *Book of Durrow*. Dr Petrie gives an engraving of a building in the cemetery at Kells, called *St Columba's house*. It is a square building, twenty-three feet long, twenty

he founded a noble monastery in Ireland, in a place which, from a great plenty of oaks is, in the language of the Scots, called Dearnach—that is, the field of oaks. This Ware describes as the same house with the Augustinian monastery called Durro, in the King's county."

Another eminent monastery was founded by him about the year 548, near the city of Derry, on a large tract of land granted to him by Prince Aidan, a scion of the same royal house as himself, which soon became celebrated, and a large city sprung up around it. This was his favorite residence while in Ireland, and he became greatly attached to it. He superintended with care not only the discipline and studies of his community, but external matters, even so far as to watch over the preservation of the neighboring forest. His love and tenderness for this favorite retreat is expressed in his works ; and the monastery of Derry was hallowed by his love and affection, and was rendered sacred by the recollection of his pious deeds, and the traditions of his miracles.† So great was his affection for this place, that he desired that the delightful grove near the monastery should forever remain uncut.

one broad, and twenty-eight high, but not vaulted. The walls are four feet thick ; the roof is of stone, with two gables. It has little circular windows at a height of fifteen feet. In one of the chambers is a great flat stone six feet long, which is called the Bed of Columba. The roof is entirely covered with ivy. In Tory Island a round tower, belonging to the monastery constructed by Columba, still remains.

† In the *Annals of the Four Masters* are the following records of the calamities that befel the abbey and city of Derry : "In 783, Derry Calgach was burned; in 989, it was plundered by foreigners, also in 997 ; in 1095, the abbey was burned. In 1124, a prince of Aileach was slain in an assault of the church of Columbkill ; in 1135, Derry, with its churches, was burned. In 1149 and 1166, it was also burned ; in 1195, the church was plundered. In 1203, Derry was burned from the burial-ground of St. Martin to the well of Adamnan. In 1211, the town was plundered and destroyed. In 1213, it was again plundered. In 1214, it was, with the whole district (O'Neil's country), granted by King John to Thomas McUchtrad, Earl of Athol. In 1222, Derry was plundered by O'Neil."

There still exists one of his songs in praise of Derry, which expresses his attachment for this his favorite place. In this sweet little poem he says :

“ Were all the tribute of Scotia* mine,
From its midland to its borders,
I would give all for one little cell
In my beautiful Derry.
For its peace and for its purity,
For the white angels that go
In crowds from one end to the other,
I love my beautiful Derry.

My Derry, my fair oak grove,
My dear little cell and dwelling,
O God in the heavens above !
Let him who profanes it be cursed.
Beloved are Durrow and Derry,
Beloved is Raphoe the pure,
Beloved the fertile Drumhome,
Beloved are Sords and Kells ;
But sweeter and fairer to me
The salt sea, where the sea gulls cry,—
When I come to Derry from far,
It is sweeter and dearer to me.”

The *Song of Trust* has been preserved, and is reckoned authentic. The preface to this poem says that “this song will preserve him who repeats it while he travels.” On this account I give it in full:

“ Alone am I on the mountain,
O royal sun ! prosper my path,
And then I shall have nothing to fear.
Were I guarded by six thousand,
Though they might defend my skin,
When the hour of death is fixed,
Were I guarded by six thousand,
In no fortress could I be safe.
Even in a church the wicked are slain ;
Even in an isle amidst a lake ;
But God’s elect are safe
Even in the front of battle.

* Ireland was generally so called till the 12th century.

No man can kill me before my **day**,
 Even had we closed in combat;
 And no man can save my life
 When the hour of death has **come**.

My life!
 As God pleases let it be;
 Naught can be taken from it.
 The lot which God has given,
 Ere a man dies, must be lived **out**;
 He who seeks more, were he a **prince**,
 Shall not a mite obtain.

A guard!
 A guard may guide him on his **way**;
 But can they, can they guard
 Against the touch of death?
 Forget thy poverty a while;
 Let us think of the world's hospitality;
 The **Son of Mary** will prosper thee,
 And every guest shall have his share.

Many a time
 What is spent returns to the bounteous **hand**,
 And that which is kept back
 Not the less has passed away.

O living God!
 Alas for him who evil works!
 That which he hopes vanishes out of his **hand**.
 There is no Sreod^o that can tell our fate,
 Nor bird upon the branch,
 Nor trunk of knarled oak;
 Better is He in whom we trust,
 The **King** who has made us all:
 Who will not leave me to-night without **refuge**.
 I adore not the voice of birds,
 Nor chance, nor the love of a son or **wife**.
 My **Druid** is Christ, the **Son of God**,
 The **Son of Mary**, the great **Abbot**;
 The **Father**, the **Son**, and the **Holy Spirit**.
 My lands are with the **King of kings**,
 My order at **Kells** and at **Moone**.''†

° An unknown Druidical term.

† Moone, in the County Kildare, where the abbatial cross of St. Columba is preserved.—*Dr. Reeve*.

Another poem of his has been preserved, dedicated to the glory of the monastic Isle of Arran.

"O Arran, my sun, my heart is in the West with thee ;
To sleep on thy pure soil is as good as to be buried in the land of St. Peter
and St. Paul ;
To live within the sound of thy bells is to live in joy.
O Arran, my sun, my love is in the West with thee."

Columba was not only a poet, but also the patron and protector of the bardic order in Ireland, and warmly received them in his monasteries. Even as a poet, his memory and name should ever be dear to Irishmen. He wrote in Latin and in Irish, but unfortunately the most of his works have perished. One of his Irish poems, was dedicated to St. Bridget, whom he calls "The glorious virgin slave, patroness of Ireland, and foundress of female religious life in the Island of Saints."

We should like to dwell upon these pleasing memories of the Saint while in Ireland, but it is as the apostle of the Picts we have to consider him and his missionary labors. Previous to his time little had been done to convert the pagans of the northern portion of Britain, now known as Scotland. A St. Ninian and St. Kentigern's mission among them had been attended with little success, and heathenism was widespread when Columba undertook their conversion.

Annalists have assigned various reasons why Columbkille left Ireland. The most probable account is that the monarch Dermot dragged a son of the king of Connaught out of the sanctuary at Derry, whither he had fled from the rage of the king, and murdered him. An outrage so aggravated, cruel, and sacrilegious appealed loudly to the compassion and piety of the loyal relations of Columbkille, and the forces of Tyrone and Connaught took the field against Dermot. A great battle ensued at a place called

Cuilibne, near Sligo, in the year 561, in which the forces of Dermot were routed with great slaughter.

Usher says that after the battle Columbkille came to Bishop Finian of Moville, County Down, to receive penance at his hands for being the cause of so much bloodshed, and St. Finian made him this answer: "Your example ought to carry as many souls to heaven as have been cast into hell by your provoking the war." To which Columbkille replied: "You have given a just judgment concerning me."

Columbkille, though victor in the battle, suffered severe remorse for the many lives lost, and was condemned by many of his brethren. A synod was convoked at Teilt, a village near Kells, County Meath, where he was accused of being the cause of shedding so much human blood, and a sentence of excommunication was, in his absence, pronounced against him, which sentence, through the influence of his friend St. Brendan was withdrawn, and one of expulsion from Ireland substituted. When St. Brendan was asked how he could give the kiss of peace to an excommunicated man, which he did when Columba appeared before the assembly, he replied: "You would never have excommunicated him had you seen what I have—a pillar of fire that goes before him, and the angels that accompany him. I dare not disdain a man predestined by God to be the guide of an entire people to eternal life." He announced his future fate to his relations, the warlike Nialls of Tyrconnell, thus: "An angel has taught me that I must leave Ireland, and remain in exile as long as I live, because of all those whom you slew in the last battle which you fought on my account." Columbkille accepted his sentence, though not without a feeling of sadness, for he was passionately attached to his native country.

On the western coast of Scotland, lashed by the stormy sea of the Hebrides, is a group of naked and deserted is-

lands. The gloomy sea breaks at intervals over them, and its stormy, surging waves dashes against the long reef of rocks and broken cliffs which here and there shelters them. The sea in its violence has cut and hollowed out the shores of the islands into innumerable bays and gulfs of great depth. Through these, and the innumerable rents in the cliffs and rocks, the ocean dashes with sighs and groans. Such is and has been the prospect of the islands from which Columbkill was to conquer Caledonia, not by the sword, but by the saving truths of Christianity, and to leave behind him a name and a reputation which surpasses that of her greatest kings or proudest chieftains. Here he was to establish his empire of the cross, and to convert and civilize a barbarous people, which led to the Catholic kingdom of the Bruces and the Douglasses, and the misfortunes of Mary Stuart and Charles Edward, and all the poetic and romantic recollections which have emblazoned the genius of Sir Walter Scott.

Columbkill being, as we have seen, forced to leave his native country at the age of forty-two, left Ireland, with twelve companions, in one of those great barks of osier, covered with hide, which the Celtic nations employed for their navigation, and landed, after a favorable voyage, upon a desert island, which then separated the heathen Picts from the Irish Scots, who were partially Christianized. This island, which he has made immortal, took from him the name of I-Colm-Kill, but was then called *Inish-Druimish*, or the Island of Druids, and is now known by the name of Iona.*

* Iona is about twelve miles from the main land, and about three miles in length by one in breadth. Its appearance is lonely and wild in the extreme; the shores are bleak and covered with sand, and in some places broken into great cliffs. The land is barren, and presents nothing to the traveler but some old ruins, and a poor soil covered with long scanty grass. Near it are clustered some thirty isles, including those of Mull and Staffa.

On this barren island was born the monastic capital of Scotland, and here was the cross first raised by her great patron Saint, and here he planted the simple rudiments of that great monastery, which soon after covered the island with its walls, and Europe with its missionaries and saints.

The celebrated Dr. Johnson, writing in the 18th century, speaking of a visit to Iona, says: "We are now treading that illustrious island which was once the luminary of the Caledonian regions, whence savage clans and roving barbarians derived the benefits of knowledge and the blessing of religion. To abstract the mind from all local emotion would be impossible, if it were endeavored, and would be foolish, if it were possible. Whatever withdraws us from the power of our senses, whatever makes the past, the distant, or the future predominate over the present, advances us to the dignity of thinking beings. Far from me and from my friends be such frigid philosophy as may conduct us indifferent and unmoved over any ground which has been dignified by wisdom, bravery, or virtue. That man is little to be envied whose patriotism would not gain force upon the plain of Marathan, or whose piety would not grow warmer among the ruins of Iona."

The Annals of Tighernach state that Columbkille got the island from his relative, Conall, king of the Irish Scots of North Britain.* Lanigan and Usher think this the most

* North Britain, now Scotland, was colonized by the Irish long before the introduction of Christianity, and was subsequently supported by the mother-country in times of distress. If any proof of this were necessary, the similarity of the customs, laws, and languages of both people leave it beyond a doubt. A colony of Picts having landed in Ireland in the reign of Heremon, they were allowed to take Irish wives, and to settle in Scotland. This compact was made with the Pictish leader Cathluan, from whom they were called Caledonians. The Picts became powerful, and, during the reign of Niall of the Nine Hostages, made war on the Irish colonists; but Niall landed in Scotland, and soon subjugated the Picts, who then swore sole allegiance to the monarchs of Ireland. Niall called that part of the

likely account. Here he built his great monastery, which was for several ages the chief seminary of North Britain, and the burying-place of the kings of Scotland and of innumerable saints. Out of this nursery he built several other monasteries in Scotland; and here were educated the holy Bishops Aidan, Finian, and Colman, who converted to the faith the people of Northumberland.

Columbkil's passionate regret for Ireland found vent in poetry and cries of despair. He exclaims: "Death in faultless Ireland is better than life without end in Albyn!" He mourns his exile thus: "What joy to fly upon the white-crested sea, and to watch the waves break on the Irish shore! What joy to row the little bark, and land among the whitening foam upon the Irish shore! Ah, how my boat would fly if its prow were turned to my Irish oak-grove. But the noble sea now carries me to Albyn, the land of ravens. My foot is in my little boat, but my sad heart ever bleeds. There is a gray eye which ever turns to Erin; but never in this life, shall it see Erin, nor her sons nor her daughters.* From

country settled by the Irish in Albany *Scotia Minor*, to distinguish it from Ireland, then called *Scotia Major*. Thenceforth there was a constant intercourse between the two nations, and Irish chieftains and Irish legions assisted them in their wars against the Romans. Towards the close of the reign of Connor the Great, his son Carbre made a regular settlement in Argyle, and from him and his descendants sprang some of the noblest families in Scotland.

The Stuarts are said to have been descended from Moine, the son of Corc, King of Munster, who distinguished himself fighting against the Romans in Britain, and gained large principalities there. He was surnamed *Maor-More-Leamhna*, or the great steward. About the year 331 the grandsons of Carbre-Liffecaire having failed in raising a rebellion at home, fled to Scotland, and were kindly received by their uncle, the Pictish king. Martough, being called to the Irish monarchy in 493, had his brother Feargus proclaimed King of the Irish-Scotch with great solemnity.

* This refers to the vow which he is said to have made, never to look on Ireland, nor to see there either man or woman. It is said that he covered his eyes with a bandage when going to the great assembly at Drum-Ceitt. This, though, may be looked upon as more figurative than real.

the high prow I look over the sea, and great tears are in my gray eyes when I turn to Erin—to Erin, where the songs of the birds are so sweet, and where the clerks sing like the birds ; where the young are so gentle, and the old so wise ; where the great men are so noble to look at, and the women so fair to wed. Young traveler, carry my sorrows with thee, carry them to Congall of eternal life. Noble youth, take my prayer with thee, and my blessing—one part for Ireland (seven times may she be blessed !) and the other for Albyn. Carry my blessing across the sea—carry it to the West. My heart is broken in my breast ! If death comes to me suddenly, it will be because of the great love I bear to the Gael.”

In the mean time the monastery of Iona began to increase rapidly both in structure and in the number of its inmates. Columbkil’s fame and sanctity were soon spread far and near ; disciples flocked to him on all sides ; and the requirements of his community urged him to extend the dimensions of his buildings ; and the extensive remains that exist of a monastery and nunnery afford an authentic record of his zeal and labors. It is said that he refused to permit the establishment of a nunnery for some time ; but constant observation led him to revere the sanctity of a colony of Augustinian nuns who dwelt on a small island in the vicinity, and he invited them to establish a nunnery in connection with his monastery. There still can be traced a broad paved way leading from the convent to the monastery cathedral, where the two communities met on festivals, and on occasions of solemn devotion.

There is no trace in the ruins by which the precise date of any of the buildings can be fixed. On the island are the remains of several edifices built between the 6th and 12th centuries, when the place began to decline in importance.*

* I have taken the following description of the ruins from a recently published account : “The remains of these edifices, almost all constructed

Columbkil occasionally visited Ireland, which country he warmly loved until his death. It is said that he would often sit upon an elevated position, with his eyes intently looking over the sea towards the coast of Ireland, and that he would at length leave it with a sigh.

An old legend says that one day he said to one of his monks: "A crane that has come all the way from Ireland will soon land exhausted upon the island. Care it well until it is able to return again;" and the crane came as foretold, and was well cared for until it was able to return.

About the year 574 King Aidan, the successor of Conall on the Pictish throne, claimed the sovereignty of a large por-

of fine sienite, together with crosses and sepulchral monuments, are the antiquities now extant. The church is built in the form of a cross. 164 feet long without, and 34 feet broad. The body of the church is 60 feet in length, and the two aisles of the transept, or cross, are each 30 feet long and 18 feet broad within the walls. The choir is 60 feet in length; within it are several fine pillars, carved in the Gothic way, with a great variety of fanciful and ludicrous illustrations, representing parts of Scripture history. Amongst the rest is an angel with a pair of scales weighing souls, and the devil keeping down that in which is the weight with his paw. The east window is a beautiful specimen of Gothic workmanship. In the middle of the cathedral rises a tower 22 feet square, and between 70 and 80 feet high, supported by four arches, and ornamented with bas reliefs. At the upper end of the chancel stood a large table, or altar, of pure white marble, 6 feet long and 4 feet broad, curiously veined and polished. This has been mostly carried off by relic-hunters. Near this altar is a tombstone, of black marble, of the Abbot Macfingone, who died in the year 1500. Opposite this is the tomb of Abbot Kenneth. On the floor is the figure of an armed knight. On the right side of the church are the remains of the college, some of the cloisters of which are still visible. The common hall is still entire, with stone seats for the disputants. To the north of the chapel are the remains of the bishop's house, and on the south a chapel, dedicated to St. Oran, 60 feet long and 22 feet broad, but mostly filled up with rubbish and monumental stones—some of marble, particularly those of the great lords of the isles. In the enclosure, called *Reilig Oran*, lie the remains of sixty-one kings, who were ambitious of reposing in consecrated ground, where their ashes would not repose with the dust of the vulgar. The church of the nunnery is still pretty entire, being 58 feet by 20 feet on the floor, and contains the tomb of the last prioress."

tion of the County Antrim, as a descendant of its first proprietor, Cairbre Riada, and asserted the freedom of his territory from the jurisdiction of the Irish monarch, to whom it was subject since the time of Niall of the Nine Hostages.

At this time there was a national assembly convened at Drumceat, to arrange some disputes, particularly respecting the order of bards, who were become so numerous that it was necessary to devise some means to reduce their numbers and privileges.

Aidan, accompanied by Columbkil, left for Ireland, and appeared before this assembly to make good his claims. This assembly treated Columbkil with great respect, and submitted the disputed questions to his arbitration. The venerable prelate refused the office, most likely from the consciousness that he might be influenced in his decision by his friendship for his friend King Aidan.

St. Colman was then selected arbitrator, and decided against King Aidan, on the ground that the territory was an Irish province, and therefore subject to Irish authority alone. Columbkil foreseeing the annoyance to which the continuance of the dependency of the Scots on Ireland would lead, urged on the king and the assembly the right of having Scotia Minor acknowledged an independent state, which was conceded. He also induced King Aedh, who was for suppressing the bardic orders, to confine himself to reducing their number, and subjecting them to certain rules.

Columbkil himself was a bard and a prophet, and felt for his brethren of the Muse. Immediately after the favorable decision of the assembly, one of the chief bards, named Dallan, composed and sung a song in praise of Columba, which song was popular among the people for centuries afterwards.*

* MacForbis' Book of Genealogies informs us "that the poets had become so numerous, that at one council held during the time of Connor McNessa.

After the breaking up of the synod, the Saint remained for some time in Ireland, and visited the various monasteries he had founded, and also Clonmacnois. He was everywhere treated with the greatest respect and veneration, both by the monks, the kings and princes of the country, and by the people in general, for his name and sanctity, and his wonderful conversion of the Picts, was the theme of all.

It is now time we should return and trace his missionary labors among the Picts, and the many miracles he performed. In the midst of his community Columba inhabited a rude hut or cell, built of planks, and situated upon the most elevated spot within the monastic enclosure. This hut was both his oratory and study, and here he lived, with the floor for his bed and a stone for his pillow, and vegetables for his food. It is said that at night, when he was lost in meditation and prayer in this lonely hut, the monks often saw a heavenly light issue from it, and an angel keeping sentry at the door. He was often annoyed by the crowds of visitors—

there were 1200 poets present; at another time 1000; and 700 at the council when Columbkil interceded for them with the king, Aedh MacAinmire. It was then decreed that a poet be assigned to every territory, and one to every king. These poets and *ollamhs*, or learned men, had preserved the history of Erin until the introduction of Christianity, when the monks became the national historians." The same work states "that no one could be a judge without being a historian, and thoroughly versed in the *Brethibh Nimhodb*, or books of the *Seanchaidhe*, or historians." This ancient work adds: "We believe that no wise person will be found who will not acknowledge that it is feasible to bring the genealogies of the *Gaedhils* to their origin, to Noah and to Adam." The historians of Ireland were divided into seven *gradha*, or degrees—namely, *Ollamh*, *Anrad*, *Cli*, *Aua*, *Dos*, *Macfuirmid*, *Foelog*, and they and the poets were, according to the laws, pure and free from crime and reproach.

"Purity of hand, bright without wounding,
Purity of mouth, without poisonous satire,
Purity of learning, without reproach,
Purity of husbandship (or marriage)."

Any *Seanchaide* not possessing these virtues was deprived of his income and his dignity.

Christian and pagan, Celts and Saxons—that flocked around him ; some attracted by curiosity, others by devotion. One of his disciples had founded a community on the Island of Eigg, to the north of Iona, and had given shelter, and even admitted to the priesthood, the murderer of that King Dearmod on whose account Columba had to leave Ireland. Columba reproved Finchan, the abbot, and said : “The hand which Finchan has laid, in the face of all justice and ecclesiastical law, upon the head of this son of perdition, shall rot and fall off, and be buried before the body to which it is attached. As for the false priest, the assassin, he shall himself be assassinated ;” which prophecy was soon after fulfilled. Columba was a great encourager of true penitents, but hypocrites, or persons seeking the protection of the sanctuary from their crimes, found no favor with him.

So numerous became his disciples and followers, that the small island of Iona was soon found unable to contain them, and new communities, like swarms from the mother hive, spread over the neighboring isles of Skye, Mull, Oronsay, St. Kilda, and others, besides several on the main land.*

That portion of the country which received the name of Caledonia did not include the whole of modern Scotland. It only comprised those districts to the north of the isthmus which separates Glasgow from Edinburgh. All this region was inhabited by those warlike Picts whom the Romans had been unable to conquer, and against whom the Britons implored Roman aid.

Towards the west and southwest, where Columba landed was a colony of Irish belonging to the tribe of Dalriadians,

* Though ancient tradition has attributed to him the foundation of three hundred monasteries in Caledonia and Ireland, modern research reduces the number to about one hundred ; namely, thirty-two in the Western Isles and the country inhabited by the Irish Scots ; twenty-two among the Picts ; and twenty-six in Ireland. It is likely that there were some others, which cannot be traced.

who were destined to become the sole masters of the country, and from the kings of whom sprung the royal family of Stuarts.

The Scots, who had left Ireland after the mission of St. Patrick, spread the doctrines of Christianity among their pagan kinsmen, so that Columba and his disciples found the seeds of Christianity among them, and found them as ready to embrace Christianity as their countrymen at home. Not so with the Picts; their savage habits and warlike natures were not so easily humbled before the cross; but Columba's commanding appearance, and the fame of his sanctity and austerities, soon made an impression upon them, and their gods withered before him. Of Scythian descent, the Picts inherited the warlike nature of their ancestors; and such were their savage habits, that they painted their bodies like the Indians of to-day, and hence their name of Picts, or painted. Among these did our Apostle labor the most, and carried the faith into their camps and forts, and penetrated beyond the Grampians, where no missionary before him dared to venture.

From his monastery of Iona he made several missions among them, and he soon came to be honored and revered; for he was the poor man's friend, the righter of the oppressed, and an avowed enemy of slavery and despotism. He lodged in the poor man's hut as readily as in the king's palace, and seemed to leave a blessing after him wherever he went; and these fierce tribes, obstinately attached to their idolatry, customs, and chiefs, became meek and submissive before the Christian minister. The Grampian Hills were the recognized boundary between the Scots and the Picts, and often and often did he cross these wild ranges to enlighten, convert, and instruct the natives; and the traditions of the miracles and wonders performed by the Saint are even yet preserved in these lonely regions.

Columba's first mission among them was to the Pictish king, Bruiddh, the site of whose fortress is still shown north of Inverness. The king gave orders not to let the gates be opened to the unwelcome visitor; but the Saint made the sign of the cross upon them, when they flew open before him. The king and his counsellors were struck with panic and astonishment; but God opened the king's heart, and he was converted, and became the Saint's warmest friend. He received considerable opposition from the Magi, or Druid priests, but, having the countenance of the king, they dared not molest him.

One day, the son of a convert died, and the Druids upbraided the father and said it was a punishment for having forsaken the ancient gods of his country. Columba hearing of it, hastened to the house and restored the boy to life. While preaching in the Island of Skye, one day, he cried out: "My sons, to-day you will see an ancient Pictish chief, who has kept faithfully all his life the precepts of the natural law, arrive in this island; he comes to be baptized, and to die." Soon after a boat landed with the old chief, who was baptized, and immediately afterwards he breathed his last. On another occasion he told his disciples that a venerable Pict, who had lived according to the natural law, was on the point of death, and that he was admonished to baptize him. So they hastened to a place now called Glen Urquahart, where they found the old man, who was accordingly baptized, and he then died. The foster-father of the king, who was a Druid, held a young Irish girl in bondage; and the Saint earnestly entreated her liberation, but the Druid refused his request. "Be it so," said the Apostle; "but learn, Broichan, that if thou refuse to let free this foreign captive, thou shalt die before I leave this island." He then left and went towards the river Ness; but he was soon followed by messengers from the king, telling him that Broichan was

lying, and that he would free the girl if the Saint would sure him, which he immediately did.

On one occasion the Druids raised a storm while Columba was at sea in his boat, but, to their surprise, the wind parted around the boat and did him no harm. Columba's disciples, who had followed him from Ireland, accompanied him on his missions. Their deeds are still preserved in the ruins and sites which mark the map of Scotland. The Monastery of Tears, which lasted a thousand years, was so called on account of one of his disciples, named Drostan, weeping bitterly when left behind by his master. The site was given by a chief whose only son the Saint restored to health when on the point of death. The Saint blessed the new church, and predicted that whoever profaned it should neither conquer his enemy nor live a long life.*

His virtue was often sorely tested. The king of the Scots brought his daughter, who was a beautiful woman and richly arrayed, into his presence, and asked him "did not such a lovely creature tempt him?" but he told the king "that not for all the honors, riches, or empire of the world would he yield to such natural weakness." A woman who was smitten with his fine figure and person, induced him, on some pretence, to go to her home, and here she tried to tempt him; but he upbraided her, and pointed out the enormity of her crime, and exhorted her upon death and judgment, and then prayed for her. She was saved, and she afterwards led a religious life.

Columba's love for his kindred was deeply engraven upon his heart. He often said, "This man is of my race; I must help him." Again he would add, "My friends and kindred, who are descended, like myself, from the Nialls, see how

* This prophecy was fulfilled in the powerful family of the Earl Marischal, who despoiled the house at the Reformation. That powerful house began to diminish from that time, and became extinct in 1715.

they fight!" His love for his monasteries in Ireland, particularly for Durrow, was so great that, though far removed from them, he was present in spirit and knew what was transpiring there. On one occasion a man had fallen from the round tower then building in Durrow. Just at that moment Columba, at Iona, cried out, "Help, help!" and told the cause. On another occasion he burst into tears, and on being asked the reason, replied "that the abbot of Durrow, Laisran, had compelled his dear monks to work in such dreary weather upon the great round tower of the monastery." It is said that Laisran felt at the same moment a flame of compunction within him, and he ordered the monks to leave off work.

Baithen, who was his cousin and friend, was his chief disciple. Columba compared him to St. John the Evangelist; he said that his beloved disciple resembled him who was the beloved disciple of Christ, by his purity, his simplicity, and his love of perfection. Even St. Fintan said of Baithen—"There is no one on this side of the Alps equal to him in knowledge of the Scriptures, and in the greatness of his learning." And of Columba he said—"Columba is not to be compared with philosophers and learned men, but with patriarchs, prophets, and apostles. The Holy Ghost reigns in him; he has been chosen by God for the good of all. He is a sage among sages, a king among kings, an anchorite with anchorites, a monk of monks; and in order to bring himself to the level even of laymen, he knows how to be poor of heart among the poor; thanks to the apostolic charity which inspires him, he can rejoice with the joyful, and weep with the unfortunate. And amid all the gifts which God's generosity has lavished on him, the true humility of Christ is so royally rooted in his soul, that it seems to have been born with him."

These monks of Iona were renowned navigators, and fre-

quently crossed the sea in their boats, and discovered all the bays, gulfs, straits, and caverns around the rock-bound coasts of Scotland. They were also celebrated fishers, and thus liberally provided the poor with food from the stormy seas that dashed around the wild, picturesque coasts. The following verse is from an old Irish poem :

‘Honor to the soldiers who live in Iona ;
There are *three times fifty* under the monastic rule,
Seventy of whom are appointed to row,
And cross the sea in their leathern barks.’

These monks were the discoverers of St. Kilda, where they soon established a community, also of the Shetland Isles, and even ventured as far as Iceland, where the first Christian church bore the name of Columba. They also discovered the Faroe Islands, where the Norwegians subsequently found Celtic books, crosses, and bells. When we read of such venturesome voyages, are we to wonder that St. Brendan, inspired by the same adventurous spirit, should reach the shores of America, and leave on record that strange story and tradition of a great Western world that inspired Columbus to its discovery ? These adventurous voyages and discoveries are fully given by Adamnan in his *Life of St. Columbkille*; but it would take up too much space to follow the details of the learned and holy abbot. Some of these poor monks lost their lives in these voyages and explorations ; this was particularly the case at Eigg, where a community of fifty-two monks were killed by pirates twenty years after Columba’s death. When on his missionary travels Columba took pleasure in the society of honest laymen, and continually asked and received their hospitality. To a poor woman who was very hospitable to him, he foretold that the Lord would increase her stock many fold ; and from five cows she soon found herself the owner of one hundred. Of the inhospitable he said : “ Misers who

despise Christ in the person of a traveler, shall see **their** wealth diminish from day to day, and come to nothing." A banished Pict of noble family fled to him for protection ; he confided him to a chief called Feradagh, who treacherously murdered him. When Columba heard of it, he cried out : "It is not to me, it is to God that this wretched man, whose name shall be effaced from the Book of Life, has lied. It is summer now, but before autumn comes, before he can eat of the meat which he is fattening for his table, he shall die a sudden death, and be dragged to hell"—and the man died as he prophesied.

The miracles and prophecies of Columbkil, as recorded by the Abbot Adamnan, would fill a volume ; but making all possible allowance for those preserved by a grateful and imaginative people, as recorded by the biographer, there are innumerable well verified ones, such as we have given. Had not the Lord in his goodness thus inspired these early soldiers of the cross, they never could have overcome the perils and obstacles that encountered them, or the savage enmity and barbarism of those pagan idolators among whom they spread the Gospel.

Towards the close of his life, St. Columba eagerly desired to sleep in the Lord, and when the time of his death was approaching, he joyfully told some of his disciples, saying: "To-day is Saturday, the day which the Holy Scriptures call sabbath, or rest. And it will be truly my day of rest ; for it shall be the last day of my laborious life. This very night I shall enter into the path of my fathers. Thou weepest, dear Diarmid, but console thyself ; it is my Lord Jesus Christ who deigns to invite me to rejoin Him ; it is He who has revealed to me that my summons will come to-night." He then retired to a small eminence near the monastery, and lifting up his eyes and hands to heaven, he invoked a solemn blessing upon his community and monas-

tery, as also upon his native country, and foretold that "this little spot, so small and low, shall be greatly honored, not only by the Scots, kings and people, but also by foreign chiefs and barbarous nations; and it shall be venerated even by the saints of other churches." After this he went down to the monastery, entered his cell, and began, for the last time, to transcribe the Psalter; and coming to that verse of the third psalm where it is written, that good shall not be wanting to those who trust in God, he stopped and said: "Here I stop at the end of this page; let Baithen (his friend and successor) write what is to follow." He rallied so far as to attend evening service, after which he retired to his cell and lay down on his stone bed. He made an effort to attend midnight service, but sank before the altar. The monks collected near their revered chief, when he opened his eyes and looked around with wonderful joy and cheerfulness. Diermitius raised his hands to bless the train of monks, but the Saint moved it himself for this purpose, and in the effort he expired, in the 76th year of his age, and in the year of our Lord 597.

Moore, in his History of Ireland, says of him: "In Ireland, rich as have been her annals in names of saintly renown, for none has she continued to cherish so fond a reverence, through all ages, as for her great Columbkil; while that isle of the waves, with which his name is now inseparably connected, and which through his ministry became the luminary of the Caledonian regions, has far less reason to boast of her numerous tombs of kings than of those heaps of votive pebbles left by pilgrims on her shore, marking the path that once led to the honored shrine of her Saint. So great was the reverence paid to his remains in North Britain, that at the time when the Island of Hy began to be infested by the Danes, Kenneth the Third had his bones removed to Dunkeld, on the river Tay, and there founding a church

dedicated it to his memory, while the Saint's crozier, and a few other relics, were all that fell to the land of his birth."

His biographer and successor, Adamnan, says of him: "The countenance of Columba resembled that of an angel. In conversation he was brilliant; in work, holy; in disposition, excellent; in council, distinguished. Although he lived on earth, yet he showed himself furnished with heavenly manners. Every hour of his life was passed either in prayer, or reading, or writing, or some useful occupation. His fastings and watchings also were unwearied." He was buried in his own church; but it is generally admitted that his relics were transferred from Iona to Down in 877, and interred with "those of Patrick and Bridget," as has been fully shown in the Life of St. Patrick.

He wrote several works—namely, the Book of Durrow, the Book of Kells—and transcribed a splendid copy of the Four Gospels, which was preserved at Kells. He also wrote several Irish and Latin hymns and poems.

Of all his works, his prophecies have created the most attention, and have been largely corrupted by impostors, to enrich themselves and to delude the ignorant and confiding. There is little doubt but St. Columbkille possessed the spirit of prophecy in an eminent degree, and performed many miracles in his lifetime. Adamnan, who succeeded the Saint as abbot of Iona, A. D. 679, and is praised by the Venerable Bede as a good and wise man, mentions many of them. The oldest of the political prophecies attributed to St. Columbkille is found in the Book of Leinster, which was compiled six hundred years after his death; and Professor Curry gives it as his opinion that they were not composed by the Saint at all. Cambrensis, who came over with the English, and was ever ready to write whatever pleased them, mentions these as foretelling the conquest of Ireland by the English. The capture of Wexford, Dublin, Derry, and Limerick—all this

Cambrensis could easily tell, as much of it had been fulfilled. He then launches forth into absurd prophecies about the massacre of Catholics by Protestants, and how Ireland would be conquered by the English from sea to sea, and curbed in by castles.

In St. Adamnan's version of Columbkil's Prophecies, there is nothing about invasions or massacres, or, in fact, any that reaches down to our days, or relative to the English invasion at all; and if such existed, they certainly would appear in his Life of St. Columbkil, for he is very minute in detailing miracles and prophecies. He tells us that the Saint "foretold the future, and told to persons present what was happening in other places, for though absent in body, by being present in spirit, he could behold things distant in time and place." When King Aidan brought his three sons to him to bless, and to know which of them would reign, he told him that they would be all killed in battle; but that his young son would reign, which came to pass. He appeared in a vision, after death, to the Saxon King Oswald, and told him that he would overcome his enemies, who were marching against him, which he did. Many such visions and prophecies are related by his saintly biographer; but not one of these bloody and romantic ones that we find in works freely sold as his Prophecies, relative to the future state of Ireland. The most learned scholars, who have closely examined into his works, think that these spurious prophecies, which are filled with such horrible massacres, are the work of Cambrensis, and subsequent writers in the interest of the English.

The Irish are always too ready to believe such stories, without inquiring whether they are genuine or spurious; and the English invaders, sensible of the great hold Columbkil had on the hearts of the Irish Catholics, and how religiously they believed his prophecies, largely circulated

spurious editions, in which their great victories and final conquest of the country were foretold.

The learned Professor Curry of Dublin, one of the ablest Celtic scholars of the 19th century, closely investigates these so-called prophecies; and we condense the following extracts from his works. In the Introduction he says: "It would be difficult, indeed, to fix on the period at which prophetic sayings first began to be ascribed to Columbkil; but the oldest manuscript, in which I have found him quoted as a prophet, is in the Book of Leinster, and which must have been compiled about the year 1150." He then enumerates the seven prophetic poems attributed to the Saint, and after analyzing them, and showing that they were all works of later date, some of very recent date, says: "It is remarkable that no reference to any of these long, circumstantially defined prophecies can be found in any of the many ancient copies of the Saint's Life which have come down to us. There is no allusion to them in the *Leabhar Breac*, and in the Book of Lismore. Even St. Adamnan, the cousin of St. Columbkil, who was born about the year 627, and who wrote a Latin history of the Life and Miracles of his great kinsman and predecessor in the abbotship of Iona, does not make the smallest allusion to the Saint's ever having written any such prophecies as these, nor to the existence of any such works at the time. Even O'Donnell, who compiled a Life of him in the year 1522, into which he collects every legend respecting him, no matter how improbable, does not make the remotest allusion to any such prophecies having been ever written or attributed to St. Columbkil. The fact is, the practice of writing those long and suspiciously circumstantial prophetic poems, and ascribing them to distinguished persons far back in our history, appears to have sprung up at the close of the eighth century; and I may indeed add, that we have lately seen instances of the same practice con-

tinued down so late as to about the year of our Lord 1854.* Having expressed my most mature and decided opinion of the spurious, apocryphal character of these reputed prophecies, I feel it a duty I owe to my country, as well as to my creed as a Catholic, to express the disgust which I feel in common with every right-minded Irishman, in witnessing the dishonest exertions of certain parties of late years, in attempting, by various publications, to fasten these disgraceful forgeries on the credulity of honest and sincere Catholics as the inspired revelations of the ancient saints of Erin. It is time, however, in my mind, that this kind of delusion should be put an end to. Our primitive saints never did, according to any reliable authority, pretend to foretell political events of remote occurrence."

* About this time a new edition of the so-called Prophecies of Columbkille was published, in which new horrors and massacres were freely piled on. This was edited by an able, but unprincipled, Celtic scholar, who added bloody scenes and fabulous stories in proportion as the publishers paid him, and the more of such scenes it contained the better it sold; therefore, the editor or publisher did not spare them. Besides battles, massacres, the valley of the black pig, Tirnanouge, and the like, it gave a very circumstantial account of "the great meetings of the uncrowned king;" "the apostle who drank nothing but water;" of how carriages would travel without horses, ships without sails, writing by lightning, and other wonders; all of which could be easily "foretold," as they were things of the past, but they were coupled with such an antiquated, mysterious air as to readily impose on the simple and gullible as the prophecies of our ancient saints.



SAINT CANICE.

BORN A. D. 528—DIED A. D. 600.

He was the son of an eminent poet—Educated in Britain—Goes to Italy—Returns, and founds the monastery of Achad-boe—The see transferred to Kilkenny—Sketch of the abbey and cathedral of Kilkenny.



CANICE was a native of the North of Ireland, and was the son of an eminent poet named Laidee. He was sent to Britain while yet a youth, and placed under the care of Docus, under whom he is said to have acquired great learning. He next traveled in Italy, and after some time returned to Ireland. His missionary labors were chiefly confined to Upper Ossory, where he founded several monasteries, the principal of which was that of *Achad-boe* (the field of oxen), where he died about the year 600, in the 72d year of his age.* The cathedral of Kilkenny bears his name, though the see was not transferred there until about the end of the reign of Henry II., under Felix O'Dulany, bishop of Ossory. This bishop laid the foundation of the present cathedral, which was finally completed by Bishop St. Leger, who died in the year 1286. It is said that the shrine of St. Canice was placed in the new

* St. Canice was not the first bishop of Ossory, but St. Kieran, who is said to have been cotemporary with St. Patrick, whom he met in Italy. St. Patrick advised him to proceed to Ireland before him, to a place in Ely O'Carrol, which he described to him. Accordingly St. Kieran built a cell there, and a large monastery; and a city sprung up there, and it was called *Seir-Keran*. From this the see was removed to Achad-boe, of which St. Canice was first abbot.

cathedral. This Felix O'Dulany was a great benefactor to the abbey of Jerpoint, which he liberally endowed with the lands of Kill-Rudi.

Hugh Mapleton, predecessor to Bishop St. Leger, who died in 1257, spared no pains in building the cathedral. He put in new windows, among which, that to the east, was so elegant and of such exquisite workmanship, that there was nothing like it in Ireland. It was of stained glass, with the history of the Gospel illustrated upon it. The Pope's Nuncio (Rinuccini) to the Confederation of Kilkenny, in 1645, offered £700 for it, to carry it to Rome. It was entirely destroyed during the assault by Cromwell in 1650. Milo Baron Fitzgerald was consecrated bishop of Ossory in 1527, but was deprived of his see during the spoliation of the religious houses by Henry VIII.

In the year 1552, John Bale, the first Protestant bishop of Ossory, succeeded him. Bale was a Carmelite friar, but the flesh-pots of Henry became too powerful for him. He says of himself "that the instrument of his conversion was not a monk or priest, but a temporal lord; and in order to throw off all marks of the beast, he married a faithful wife."

The diocese of Ossory formerly contained the whole county and city of Kilkenny, except the parishes of Kilmocahill, Shanakill, Ullard, Powerstown, and Grague. It also contained the parish of Seir-Keran, in the Kings county, and the entire barony of Upper Ossory, in the Queens county. It extended from the bounds of Seir-Keran to Waterford, sixty miles, and from the parish of Kilmocahill, in the diocese of Leighlin, to the bounds of the parish of Callan, upwards of twelve miles. Whether these are its present limits or not, we cannot state. There has been little of interest written about St. Kiaran or St. Canice, though they have been noticed by old writers as men eminent for their sanctity and zeal in founding monasteries. St. Kiaran first established the episco-

pal see of Ossory at Seir-Keran about the close of the fifth century, from whence it was removed to Achad-boe by St Canice, and finally to Kilkenny by Bishop O'Dulany.

The following description of the remains of the cathedral of Kilkenny is condensed from Ware : "It is a large Gothic pile, built in the form of a cross, 226 feet from east to west, and 123 feet from north to south, being the largest church in the kingdom, except St. Patrick's and Christ church, Dublin, and exceeds both in beauty. It is large, spacious, and magnificent. It hath two lateral and a centre aisle. The roof of the nave is supported by five pillars, and a pillar of black marble is on each side, from which spring five neat arches. Each lateral aisle is lit by four Gothic windows, and the centre aisle by five on each side. The steeple is low and broad, taking up 37 feet, and is sustained by four massive columns of black marble. The floor of the steeple is supported by groins springing from the column as if from a single point, spreading out in many strings until they all meet in the centre, forming a strong and beautiful arch. On the west end of the church are two small spires, and the whole is adorned with a regular battlement. There are four principal doors for entrance. In the choir is a fine old seat belonging to the Ormond family. The ceiling of the choir is remarkable for its fine fret-work, a number of curious medalions, a group of foliage, festoons, and cherubim. In a large apartment adjoining are several curious old monuments of men in armor, and other ancient monuments. Among the most remarkable remains are the old baptismal font, several fine tombs and monuments, two crosses, the bishop's throne, seats of the mayor and aldermen, the tower, and a dark passage leading into St. Mary's chapel. In St. Mary's chapel is a monument to David Roth, Catholic bishop, who, on the flight of the Protestant bishop in 1641, entered upon the see, under the protection of the Confeder-

ation. The monument is of black marble, highly wrought, and having effigies of St. Kiaran, with mitre and crozier ; of St. Canice, with mitre, crozier, and monk's hood ; also the representation of Christ on the Cross, with a woman weeping on each side ; upon the top is a marble pedestal, on the die of which is *I. H. S.* All the arms and images of this monument exhibit the remains of curious gilding and painting. The inscription was partly chiseled off by the bigoted and zealous Protestant Bishop Parry, in 1673.



SAINT ABBAN.

DIED ABOUT A. D. 600.

The events of his life involved in much obscurity—Said to be related to St. Ibar—Descended from the royal family of Leinster—Founded several monasteries in Leinster and Munster—Said to have been in Great Britain, and to have converted a royal family and several subjects—The town of Abingdon called after him—Is said to have visited Rome three times, and to have been ordained by Gregory the Great—He died at his favorite monastery of Magharnoidhe.



LITTLE is known of the early life of this Saint, and much fable has been interwoven in it by old biographers. There is no question but that he stood high in the Irish church, and ranks as one of its most famous Saints. According to Ware and other authorities, he flourished in the 6th century, but the precise time of his birth is not stated. He is said to have been related to St. Ibar.

His father was Lagnen, of the house of Dal Cormac, in Leinster, of the race of Hua Cormac; his mother's name was Mella, and she is said to have been a sister of St. Coemgen. Most probably he was educated and brought up to be an ecclesiastic by St. Ibar, for we find it stated that he was placed under him at the early age of twelve. Dr. Lanigan thinks that Abban lived much later than Ibar, and could not be a pupil of his; but this is a matter of little consequence. About the close of the 6th century he founded the monastery of Ros-mic-treoin, or Old Ross, which was situated in his native territory of Hy-Kensellagh, in the present

County Wexford, where he was subsequently visited by St. Molua of Clonfert Molua.

According to his Life, he was the founder of several monasteries, both in Leinster and Munster, besides two nunneries—namely, Kil-Ailbe, in East Meath, over which he is said to have placed as abbess, St. Sincha; and another at Ballyvourney, near Macroom, in the County Cork, over which St. Gobnata presided. He is stated to have founded the monasteries of Druim-Chain-Cellaigh, Camross, Maghar Noidh, Fionmagh, and Desert-Cheanan, in Hy-Kensellagh; Kil-Abban, in East Meath; another of the same name in Louth; Kil-Achaid-Conchin, according to Harris, in the County Kerry; Kil-Cruimthir, in Hy-Liathain, now the Barony of Barrymore, County Cork; Kil-Na-Marbhan, near Mitchelstown, County Cork; Cluin-ard-Malecoc and Cluin-Finglass, in Muskery, County Cork; Cluin-con-Bruin, in the plain of Femyn, between Cashel and Clonmel, in the present County of Tipperary; and two more, called Magh-Elle, in Connaught, which Colgan places in the County Galway.

It is doubtful if he were the founder of all these establishments, the location of some of which is at present unknown. His chief establishment, where he spent the latter years of his life, was at Magharnoidhe, in the County of Wexford.*

It is related that he traveled in Britain, and, having gone to the South, converted a king, his family, and several of his subjects, at a place called Abban-Dun, now Abingdon, which took its name from him.

He is also stated to have made several journeys to Rome,

* Magharnoidhe, though said to have been a considerable town, is now scarcely known. Archdall says that it was near the river Barrow, and probably in the parish of Whitechurch. All that is really known of it is that it was situated in the County Wexford.

and to have been ordained by Pope Gregory the Great. The accounts of these missions to Rome and Britain are so vague and unsatisfactory that we cannot place much reliance on them. He was a zealous priest, and held in great veneration by the most holy men of his time. He was also an eloquent man, and preached through the district of Ely O'Carrol. His death is set down on the 16th of March, about the year 600, and he was buried in his favorite monastery of Magharnoidhe.



SAINT COMGAL.

BORN A. D. 516—DIED A. D. 601.

Born of a distinguished family—His birth foretold by St. Patrick—Travels into the South of Ireland—His education and ordination—Founds the monastery of Bangor—Writes rules for his monks, three thousand of whom, including the king of Leinster, were subject to him—Goes to Britain—Conversion of King Brideus—Visits Columbkil—Returns to his abbey, where he died.



COMGAL, or, as he is more properly called, COEMGAL, the renowned abbot of Bangor, was of the distinguished family of Dalaradia. His father's name was Sedna, and his mother's, Briga. It is said that St. Patrick foretold his birth sixty years before he was born.* The Annals of Ulster assign the year 516 as that of his birth.

He was placed under the instruction of able masters until he became well versed in various branches of learning, particularly in theology.

He then went to the monastery of Cloneagh, in Leinster, which was then governed by St. Fintan, who received him kindly, and admitted him a member of his community. Here he remained for several years with St. Fintan, who, at length, finding him fully qualified for the purpose, advised him to return to his own country, and form some religious

* Jocelyn relates that St. Patrick, being in the district of Bangor, was asked to erect a monastery there, but he refused, saying that "sixty years hence a child of light would be born, named Comgal (beautiful pledge), who would establish a celebrated church and monastery in the place."

establishment. He soon after entered into holy orders; and we are told that he was ordained by Bishop Lugidus of Clonmacnois. He preached for some time through the province of Ulster, making a great religious impression by his fervid eloquence and piety.

Comgal was strongly tempted about this time to join those missionary bands of Irish ecclesiastics that were propagating the Gospel in Britain and on the Continent, but he was advised by Lugidus, and other holy men, to remain at home. We are told that he spent some time in solitude and prayer in an island in Lough Erne, and that soon afterwards he founded the monastery of Banchor, now Bangor, near the town of Carrickfergus, about the year 559.*

Comgal drew up rules for the government of his monastery.†

Bangor soon acquired such fame that it was not able to accommodate the numbers that flocked there, so that it became necessary to establish several monasteries and cells. It is computed that, in his time, there were no less than three thousand monks under his superintendence, and all observing his rule. Among them is mentioned Cormac, king of South Leinster, or Hy-Kinselagh, who, in his old age, retired to Bangor, and there spent the remainder of his days. Among the subordinate monasteries subject to Comgal was that of Camos, on the river Bann, barony of Coleraine. The fame of Bangor soon spread over Europe, and was much enhanced by the celebrated men educated there, par-

* Some writers state that the celebrated Pelagius, who spread the Pelagian heresy, was educated in the monastery of Bangor. That this arch-heretic was an Irishman there is no question, but I doubt if he were educated at Bangor; if so, there is no authentic record of it.

† In the Acts of St. Kieran, Comgal is named among the eight chief framers of monastic rules. The other seven named are—St. Patrick, St. Bridget, St. Brendan, St. Kieran, St. Columbkil, St. Molassius, and St. Adamnan.

ticularly St. Columbanus.* It is related in St. Comgal's Life that in the seventh year after the founding of Bangor he went to Britain in order to visit some saints there. It is most likely that it was on this occasion he and St. Brendan, and others, paid a visit to St. Columbkille at Iona. While in Britain he is said to have established a monastery in the country called Heth.† He is also said to have been the means of converting Brideus, king of the Northern Picts. After his return to Ireland he died in his abbey at Bangor, in the year 601, on the 10th of May, after receiving the holy viaticum from St. Fiachra. St. Comgal was remarkable in his life, and holy in his death, and has justly been reckoned one of the fathers of the Irish church.

Little now remains to attest the former greatness of this renowned abbey, and the great schools, so celebrated that they were resorted to by students from nearly every part of Europe. According to some writers, Bangor was the germ out of which Oxford arose ; for when King Alfred founded, or restored, that monastery, he sent to the great school of Bangor for professors. The establishment flourished until the early part of the 9th century, when it was subjected to the merciless visitation of the Danes, who, in the year 818, massacred the abbot, and above nine hundred monks out of the three thousand who then resided there. It suffered from other invasions, both of Danes and English, and at the confiscation its possessions fell into the hands of the English planters.

* St. Bernard says that Bangor was a principal monastery, and that, under the holy Comgal, the place was full of sanctity, and that many great and holy men were therein instructed.

† Where this Heth was is hard to determine ; it most probably means *Hith*, the name of a place in Kent, signifying *coast* or *sea-shore*.

ST. COLMAN OF CLOYNE.

DIED A. D. 604.

Little known of his early life—Was a disciple of St. Finbar, and first bishop of the see of Cloyne—St. Brendan praises him as chief among the saints.

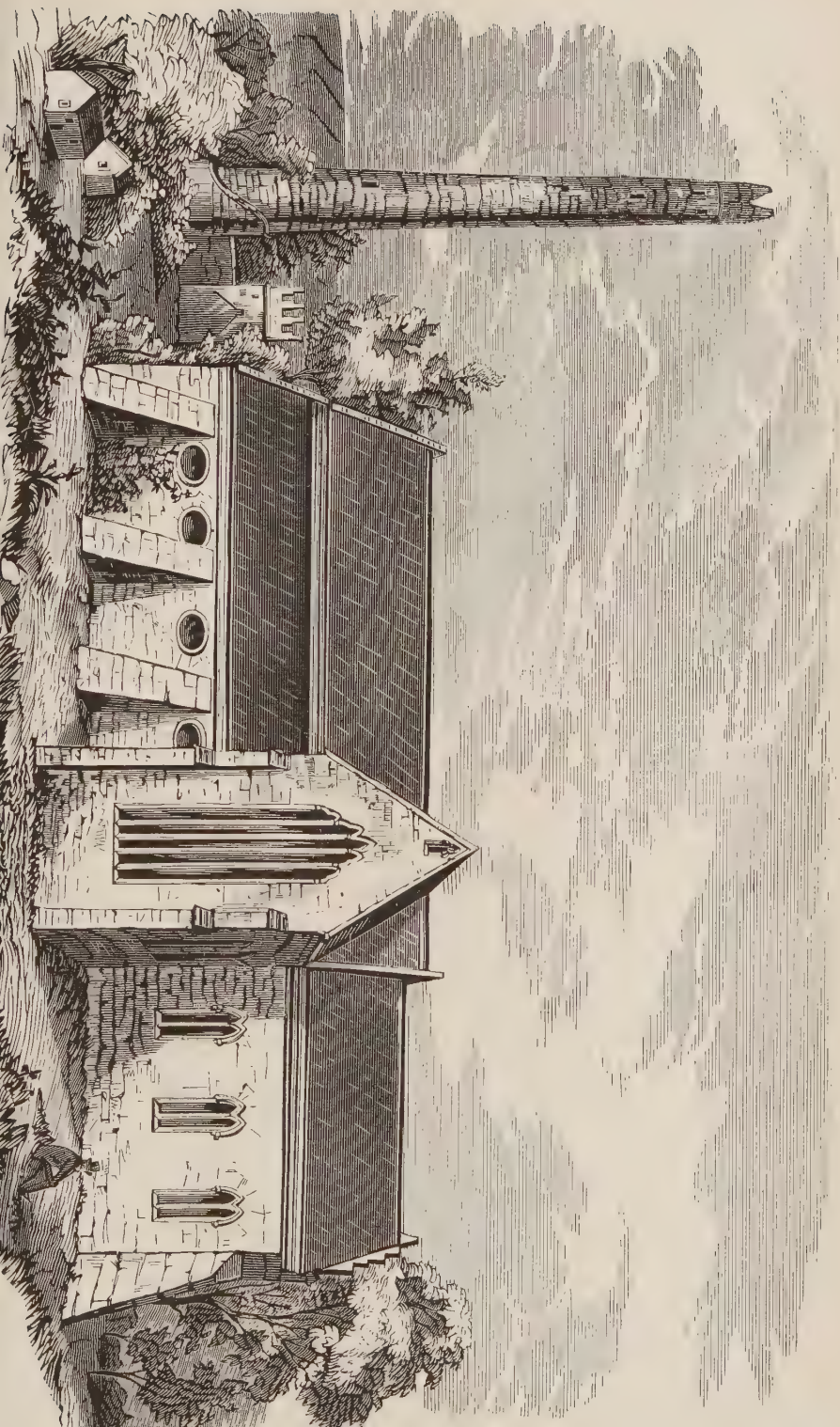


WE know little of the life of this holy man, but that he was the son of Lenin, a man of learning and piety, and a disciple of St. Finbar, bishop of Cork, and the first bishop of the see, and founder of the church of Cloyne.* The building of this church is mentioned in the Life of St. Brendan of Clonfert in these words: "This Colman, the son of Lenin, was, for learning and a good life, chief among the saints. He founded the church of Cloyne, which is at this day a cathedral, and famous in the province of Munster."

St. Colman was a pious and just man, remarkable for charity and good works. He died on the 4th of November, 604.

* Cloyne, or Clone, signifies a *den* or *hiding-place*. This see was called in the ancient Roman provincial dialect *Cluain-Vanian*, and by Irish writers *Cluain-Vama*. It is situated in the County Cork. The diocese was formerly divided into five rural deaneries—namely, Imokilly, Oleathan, Fermoy, Muscrydonegan, and Muscry-Illine.





SAINT MOLUA.

DIED A. D. 608.

Abbot of Clonfert Molua—The primitive church in Ireland—What the monks did to civilize and Christianize the country—The different orders of the Irish Saints—What light they shed on the early Church—How the monks labored and cultivated the soil, and gave the surplus, after satisfying their humble wants, to the poor—His birth and education—He founded, according to St. Bernard, one hundred monasteries—His monastic rule—Founded the great monastery of Clonfert Molua, where he died.



NOTHING in history is more grand or poetic than the conversion of Ireland by St. Patrick. A proud military nation, whose arms had triumphantly defended the sunburst in the very face of the Roman legions, and whose military prestige had threatened both Britain and Gaul, meekly submitted to the yoke of the cross, and kings and heroes soon vied with each other in planting the standard throughout the land. Old warriors bent their proud heads in homage before this sign of man's redemption, who scorned to bow before the Roman yoke. Young chieftains forgot the inspiring strains of the bards that were wont to fire them to martial glory, and, instead of wielding the battle-axe, their weapons became the cross and the breviary. The very Druids and senachies ceased to tune their harps to deeds of martial glory, but strung them to the praise of the Almighty.* Young and noble virgins left

* To show the generous nature of these Irish princes, and their abhorrence of wrong, old Irish manuscripts relate that Conchobar MacNessa,

their parents and lovers to embrace the crucified Saviour, and Ireland, which even in pagan times was called "The Sacred Isle," soon became in reality "The Isle of Saints."

The name of Patrick is associated with those faithful disciples who shared his perils and hardships, as well as his triumphs. The number of these distinguished and holy men who followed his standard and became his disciples in the early ages, is prodigious. We may form some idea of them from the old catalogue of Irish Saints published by Usher, called "The Antiquities of the British Churches." It was not a few eminent saints or scholars that thus shed light on the early church, but, to use the words of St Bernard, "swarms of them."

Usher's catalogue tells us: "The first order of Catholic saints was in the time of Saint Patrick. They were all holy bishops, famous and learned, and full of the Holy Ghost. They were 350 in number. They had one head, Christ, and one leader, Patrick. They had one mass, one celebration

king of Ulster, who was suffering from a fracture of his skull, received in battle, was sitting with his chief Druid when Christ was crucified. The sun was darkened, and the earth was shaken, and the king asked his Druid: "What is this—what great evil is being perpetrated this day?" "It is true indeed," replied the Druid; "Christ, the Son of God, is this day crucified by the Jews." "That is a great deed," said the king. "That Man now," said the Druid, "was born on the same night you were born—that is, on the eighth of the calends of January, though the year is not the same." "It is a pity," replied Conchobar, "that he did not appeal to a valiant high king, until the great valor of a soldier was heard dealing a breach between two hosts. Bitter the slaughter there would be. With Christ should my assistance be." The king became so excited at the wrong and indignity offered to Christ, that he rushed out, sword in hand, and began slashing down a grove, wishing it were the Jews he had; and in his phrenzy his brains came oozing through the wound in his head, and thus he died. Father Michael O'Cleary, chief of the Four Masters, in a marginal note in the index to the Martyrology of Donegal, states that King Conchobar received the wound that caused his brain to protrude at "the town of the Ford of the Cast, in Cinel Fiachaidh, where is Temple Daidhi." The place referred to is now Ardnurcher, barony of Moycashel, County Westmeath.

(*i. e.* a uniform liturgy), one tonsure, and one Easter, or paschal cycle. Whosoever was excommunicated by one was excommunicated by all. This order of saints continued from St. Patrick's arrival in 432 down to 525, to the end of Tuathal's reign. They were all either Romans, Franks, Britons, or Scots (*i. e.* Irish).

"The second order was of Catholic priests; for in this class there were few bishops, and over three hundred priests. They had one head, one Lord; they celebrated different masses and different rules (that is, they followed different liturgies and monastic regulations); they had one Easter and one tonsure. They refused the attendance of women and separated them from their monasteries. This order lasted through four reigns—that is, until the close of the reign of Aidus, son of Ainmerch, namely, until 599. They received a Mass from the Britons—David, Gildas, and Cadoc. To this order belonged, besides many others, the two Finians, the two Brendans, Jarlath of Tuam, Comgal, Kevin, Kiaran, Columba, Canice, Colman, Laserian, &c.

"The third order of saints was thus composed: They were holy priests, and few bishops, to the number of one hundred, who dwelt in desert places, and lived upon roots and water, and the alms of the faithful. They possessed nothing of their own, had different rules and masses, a different tonsure, and a different paschal solemnity. (This was in consequence of the different cycles which they used for the computation of Easter). These also lived through four reigns, down to Dermot the Second, who died in 665, the year of the great pestilence.

"The first order was *Most Holy*; the second, *Very Holy*; the third, *Holy*. The first shines brightly, like the sun; the second gives a lesser light, like the moon; the third glimmers as the stars.

"These were the three orders beheld by Patrick in his

vision : Firstly, all Ireland was in flames ; secondly, only the mountains were burning ; thirdly, only lamps and candles were shining in the valleys."

The schools and monasteries founded by this order of the children of St. Patrick were so numerous, that, in the words of Count de Montalembert, "The productiveness of the monastic germ planted by Patrick and Bridget was prodigious. In his own lifetime, the Apostle of Ireland was astonished to find that he could no longer number the sons and daughters of chieftains who had embraced cloistral life at his bidding." Again this learned author of the "Monks of the West" says: "A characteristic still more distinctive of the Irish monks, as of all their nation, was the imperious necessity of spreading themselves without, of seeking or carrying knowledge and faith afar, and of penetrating into the most distant regions to watch or combat paganism. This monastic nation, therefore, became the missionary nation *par excellence*. While some came to Ireland to procure religious instruction, the Irish missionaries launched faith from their island. They covered the land and seas of the west. Unwearied navigators, they landed on the most desert islands ; they overflowed the continent with their successive immigrations. They saw in incessant visions a world known and unknown to be conquered for Christ. . . . There was besides an intellectual development, which the Eremites of Egypt had not known. The Irish communities, joined by the monks from Gaul and Rome, whom the example of Patrick had drawn upon his steps, entered into rivalry with the great monastic schools of Gaul. They explained Ovid there ; they copied Virgil ; they devoted themselves especially to Greek literature ; they drew back from no inquiry, from no discussion ; they gloried in placing boldness on a level with faith."

Even before the end of the fifth century the monastic

schools of Ireland became celebrated. The most famous then being the school of Emly, under St. Ailbe; that of Armagh, under Benignus; that of Ardagh, under Mel; of Louth, under Moctheus; of Antrim, under Machay; of Dercon, under Olcan; of Beg-Erin, under Ibar; and of Mungret, under Nesson.

In the sixth century, schools and monasteries had so multiplied that Ireland was justly looked upon as the great college of Europe. The most famous schools were Clonard, under St. Finian; Clonfert, under St. Brendan; Clonmacnois, under St. Kiaran; and Bangor, under St. Comgal. Some of these had become so renowned that students flocked to them not only from all parts of Ireland, but also from the British Isles, France, Germany, and other countries of Europe.

The great St. Bernard pays the following tribute to the school of Bangor: "Under its first founder, St. Comgal, Bangor became most illustrious. It was the parent of many thousand monks, and commanded many monasteries. It was a holy place indeed, and fruitful in saints, whom it brought forth to God with such extraordinary fecundity, that Lumanas (Molua), one of the children of that saintly institute, is said to have founded and governed one hundred monasteries. The affiliations from the parent stock were so numerous that they filled Ireland and Scotland. Nor did these holy men confine themselves to Ireland and Scotland, but in swarms they spread like an inundation over foreign countries also." Besides these, there were several other establishments of high character, such as the schools of Lismore, Glendalough, Iniscathy, Tirdiglas, Kells, Durrow, Aghaboe, Moville, and others of less note.

It is said that some of these schools, such as Clonard, Bangor, and Lismore, had no less than three thousand students each within their walls at one time. The course of study

in these schools included not only theology, but also classic literature, history, philosophy, and arts. Before the art of printing was invented, when books were multiplied by the labors of the monks and their scribes, and learning was looked upon by the people as a sort of magic acquisition, we can form some idea of the influence of these monks in disseminating knowledge, in softening and refining the semi-barbarous age in which they lived, and in preserving and transmitting to us the history and literature of more ancient times, as well as of their own days. To them we owe the preservation of literature in the early ages of Christianity—to their works we owe its revival, after the infidelity and barbarism of the Middle Ages had swept over Europe.

To one who studies closely the history of Ireland, and the rapid progress the country made in a few generations under the fostering care of these monastic institutions, his mind must be filled with surprise at the change so short a time effected in the general welfare of the country and its inhabitants. Under the fostering care of the Church, the people rose to a degree of intelligence and prosperity then unknown in any other country in Europe.

Ireland was then a land of saints—a land of scholars—a land of heroes*—a land teeming with plenty and prosperity. It had no grinding laws to protect the rich and powerful, and oppress the poor and weak. The Church threw its protecting wings over the poor, and, like a guardian angel,

* The *Seanchas Mor* and the *Fenechas*, in common, laid down as a law :
 "The senior to the tribe; the powerful to the chieftainship; the wise
 to the Church." An old poem says :

"Though there be nine in the line
 Between a good son and the sovereignty,
 It is the right and proper rule
 That he be forthwith inaugurated."

Thus we see that the ancient Irish selected their princes and judges for their merits alone.

stood between them and their oppressors ; and the fruits of its labor went to relieve their wants and clothe their nakedness.

We are too apt to look only on the surface, without penetrating the depths of what those monks have done to elevate and protect the poor. In the old feudal times, might was right, and the peasant was the mere slave of the rich and great. Princes violated their rights with impunity, and the worst crimes existed in the midst of silence, and went unpunished. But in proportion as men's hearts were softened by the influence of religion, Christian charity extended, a new light arose, and justice prevailed. Little by little, powerful voices arose, and crimes could not be stifled in the conscience, and the oppressor trembled at his work of iniquity, and had to repent to expiate his crimes, and make restitution for his wrongs ; while the oppressed found a protector in the Church and a balm in the consolations of religion. Slavery, that curse of humanity, died out by degrees, and the peasant need no longer fear that his poverty or the chances of war would compel him to become the bondman of the opulent or the victorious.

Owing to the influence of the monks, provisions were introduced in the laws, both in Britain and in Ireland, doing away with such an odious barter. We must not forget either the influence the monks had on the trade and agriculture of the country. Before their time the country was uncultivated, and but partially inhabited. Wild forests and dreary marshes covered its face, such as are seen in the uncultivated regions of America to-day. The monks, by their labor and skill, soon converted the forests into smiling gardens ; for they labored for their own support, and not only raised provisions enough for themselves, but also a generous supply for the poor and needy. They drained and reclaimed the marshes, which bred miasma and fevers, and afforded a

safe retreat for bandits and malefactors. These zealous laborers cleared off the wood, drained up and made wholesome the marshes, built bridges, roads, and fences, and by their great triumphs of agricultural industry soon changed the face of the country, and taught the peasant and the peer lessons in industry and husbandry that they soon profited by. Rich harvests and fat pasturages rewarded their toil, and the peasant soon learned to follow their example, and to turn his attention from the uncertain chase to the more certain pursuit of raising provisions for himself and his family.

The abundant gifts showered upon the churches and monasteries by the fervor of new Christians and princely converts, and by the remorse of opulent sinners, were applied to the erection of new monasteries, and to the relief of the poor and destitute. The sick, the homeless, the widow, the orphan, poor travelers, and the helpless and lonely, were welcome guests in all the monasteries, and their wants were liberally and gratuitously supplied. The hungry were fed, the naked were clad, the afflicted were comforted, and the sick were cared for and nursed—not with that cold, charitable indifference that characterizes the services of worldlings, but with that pure, holy, religious zeal that seeks its reward from God. Such acts have been the realization of the Divine law of mercy and brotherly love, which is the true standard of pure Christianity, and is even in our day so liberally carried out by the Sisters of Charity, and other kindred communities.

Having treated so fully of the great and useful reforms effected by the ancient monks, we will give a synopsis of the customs and habits of the Irish about this period.

Though we are fully conversant with the laws of ancient Ireland, from the days of the wise King Ollamh Fodhla down, the Seanchaidhes (Shanachus) of Ireland have not given us any minute details of the habits and customs of the

people, the kind of houses in which they lived, the food they used, the vessels they cooked it in, and the clothes they wore; still enough is scattered through old works and manuscripts to give us a pretty clear knowledge on these points. As to the houses of the ancient Irish, before the introduction of Christianity, those of the poorer classes were built with clay walls, roofed over and thatched with rushes and straw, as many cabins are in Ireland to this day; others were built of logs or stakes, with salleys woven over them, and then plastered. There are strong grounds for believing that the houses of kings and nobles were built of stone. MacForbis, in his *Book of Genealogies*, makes mention of "Cábur, the stone-builder of Tara," and adds, "The Irish came from the East—from Scythia, from Egypt, from Greece from Palestine, from Spain, into Erin; and no one will doubt but they brought with them the art of building with stone, as practised in those nations." Because none of those buildings remain, is no proof that they did not exist; for buildings of the strongest kind, even castles, of a much later period, have fallen into ruin.

In the raths and forts, sites of ancient palaces and fortifications, which have been explored, the foundations of buildings and chambers have been discovered, and in Rath Maolcatha, in Castle Conor, and in Bally-O'Dowd, in Tireragh, on the banks of the Moy, walls of polished stones, spacious cellars and apartments have been discovered.

The diet of the ancient Irish was chiefly the meal or flour of corn ground in querns, and made into bread or stirabout; this, with milk, was the chief food of the poorer classes; while the wealthier feasted on fatted meats and the fruits of the chase, butter, fish, and the like. They roasted their food, or boiled it in brazen or earthen vessels, for they were expert in the manufacture of both. They made a fermentuous liquor something like whiskey, called metheglin and

usquebaugh, and a milder beverage, something like ale or beer. Their dress was simple, comprising a kind of tunic of coarse cloth, and sandals, or more generally long boots of untanned leather; while the higher classes wore the peculiar saffron-dyed cloak or scarf. On the whole, their diet was simple and nutritious; their dress plain, but often richly ornamented; and all their amusements of the most cheerful and intellectual kind.

The antiquities of ancient Ireland are yet the wonder and puzzle of the learned. Dr. Petrie states that the round towers are of Christian origin; and Professor Curry says of these remarkable monuments, the cromlechs: "They never were intended and never were used as altars, or places of sacrifice of any kind; that they were not in any sense of the word 'Druidical,' and that they were in every instance simple sepulchres or tombs, each marking the grave of one or of several personages."

Eminent among the second class of Irish saints stands the celebrated Lugidius, or Molua, of Clonfert Molua. He was of the distinguished family of Hy-Figinte in Munster.* His father was Carthar, surnamed Coche, and his mother, Sochla, a native of Ossory. There is no certainty of the time of his birth, but this event is thought to have taken place in the early part of the 6th century. Colgan states that he was educated under St. Finian, at his celebrated school of Clonard. About the year 560 he became a disciple of St. Comgal of Bangor. Under this great master he remained for some years perfecting himself in learning and a strict knowledge of monastic rules and discipline. At length he became so distinguished for his virtues and great abilities, that the holy Comgal, having admitted him to the

* *Hy-Figinte*, a territory comprehending the north parts of the barony of Conilloe, County Limerick, and a part of the barony of Iraghticonner and Clonmarris in the County Kerry.—*Ware*.

monastic habit, and finding him so duly qualified for governing not only himself, but also others, advised him to form an establishment for himself, and to nourish the servants of Christ—by which he meant not only the supplying of the poor with spiritual food, but also the relieving of their bodily wants. Accordingly, Molua returned to Munster, and being attended by some disciples, repaired to Mount Luachra, in the present County Limerick.* Here he wished to establish a monastery, but the chieftain, or prince of the district, whose name was Foclan, advised him in a friendly way against doing so, as the place was not well suited for his purpose. Leaving some of his disciples in this district, he removed to Mount Bladhma, now Slieve Bloom, near where his mother's people resided. After remaining here some time, and having been formally received by the chieftain Berach of Leix, who offered him a site for a monastery, the Saint went to work and founded the celebrated monastery of Clonfert Molua.†

This house became so celebrated in a few years that a vast number of monks resorted to it from various parts, who were all welcomed by its abbot, St. Molua. Having fully established this monastery he returned to Hy-Figinte, where he established several religious houses. He seems to have devoted the remainder of his life chiefly to the establishment of monasteries and schools, which in all numbered one hundred. St. Bernard mentions that he was the founder of this number; however, we are to understand this as including

* Mount Luachra adjoins the county called Hy-Figinte, of which Molua is said to have been a native.—*Dr. Lanigan.*

† Clonfert Molua is stated to have been at the boundary of Leinster and ancient Munster, between Ossory (Ely O'Carrol, formerly in Munster) and Leix. Slieve Bloom was in old times a boundary between Munster and Leinster. According to the modern division, Clonfertmulloe is in the Kings County, and is now a parish. The former name of that place is said to have been *Ross-Bulead*, and the dynast, with whose permission Molua erected his monastery, Berach of Laigy, or *Leix*.—*Dr. Lanigan.*

the houses founded by his disciples, and belonging to his order or institution. He drew up a particular rule for his monks, of which Ware says : "He writ a rule for monks, which was carried to Rome by the abbot St. Dagan, and read and confirmed by Pope Gregory I., who publicly declared that the holy abbot who composed that rule had built a hedge about his family as high as the heavens; and he sent his blessings and prayers to St. Molua; at which St. Molua was highly rejoiced, and gave thanks to God."

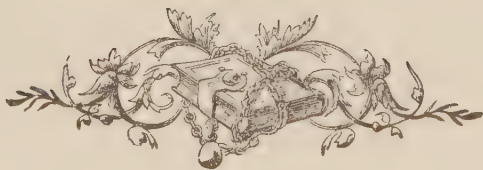
One of the rules of this celebrated order was the perpetual exclusion of women from the monastery of Clonfert Molua. The church of *Kill-da-lua*, now Killaloe, is supposed to have got its name from this Saint. This is most likely, for it means the church or cell of Lua, and St. Flannan, its founder and first bishop, was a disciple of St. Molua.

Few of the monks of the primitive Church in Ireland did more to extend its influence than St. Molua. The monks of his establishments supported themselves by their labor, and soon brought the waste and marshy land surrounding their monasteries into a high state of cultivation. The profits of their labor, except what was barely required for their humble support, went to feed the poor. It is no wonder, therefore, that the needy were rejoiced to see such institutions spread over the land, for in them they received from the hand of charity a willing support, which in our days is grudgingly doled out by the paid officials of a humiliating poor-law system.

Ware states that this great Saint was afflicted with a leprosy for twenty years before his death. When we take into account his labors and services, and his association with the different communities he founded, this can scarcely be credited, and we are inclined to think that he confounds him with Molua-lobhar (the leper), who was brother to Aodh-Caomh, king of Cashel. St. Molua, finding his death

approaching, called upon St. Dagan, bishop of Achad-Dagan, for the purpose of consulting him about a successor. Dagan told him that he would be succeeded by Lactan, a choice which gave him great satisfaction. St. Molua, who is reckoned among the Fathers of the Irish Church, died on the 4th of August, on which day his festival was observed. There is some contradiction as to the year of his death. The Four Masters and Colgan give the year 606; Usher, 608; and Ware, 609. He was buried in his own monastery, and his memory has been greatly venerated as a learned, pious, and holy man, which is fully established by the great reputation of Clonfert Molua.*

* This monastery did not escape the ravages of the Danes, but was devastated by them in 950.



SAINT COLUMBANUS.

BORN 543—DIED 615.

Montalembert on the influence of the Irish monastic order—Birth and education of Columbanus—His mission to Gaul—His abbey at Annegray—The birds and wild beasts—He settles at Luxeuil—Disciples flock to him—His dispute with the Gallic prelates—His struggle with King Thierry and Queen Brunehaut—His expulsion from Luxeuil—His journey—Letter to the monks of Luxeuil—Visits the king of Neustria and Austrasia—He becomes a missionary—His predictions—Goes into Lombardy—His reception by King Agilulf and his queen—Death of his persecutors—Declines the call of Clothaire—Founds Bobbio—His death.



WHILE the monasteries of Monte Cassino planted slowly and obscurely in the new kingdom of the Franks that order, the observance of which St. Gregory the Great, by his example and by his disciples, regulated and extended everywhere, a man had appeared, in the Church and in Gaul as the type of a distinct race and spirit. A monk and monastic legislator, like St. Benedict, he at one moment threatened to eclipse and replace the Benedictine institution in the Catholic world. This was St. Columbanus. He came from the North, as St. Maur had come from the South. He was born in Ireland; he brought with him a colony of Irish monks; and his name leads us back to consider that race and country of which he has been the most illustrious representative among us. Ireland, that virgin island on which proconsul never set foot, which never knew either the orgies or the exactions of Rome, was also the only place in the

world of which the Gospel took possession without bloodshed. This branch of the great family of Celtic nations, known under the name of Hibernians, Scots, or Gaels, and whose descendants and language have survived to our own days in Ireland, in the Highlands of Scotland, in Wales, and in Lower Brittany, had adopted the faith of Christ with enthusiasm ; and at the moment when Celtic vitality seemed to perish in Gaul and in Great Britain, under the double pressure of Roman decay and Germanic invasion, appeared among all the Christian races as the one most devoted to the Catholic faith, and most zealous for the spread of the Gospel, and the civilization of the people.

“ From the moment that this *Green Erin*, situated at the extremity of the known world, had seen the sun of faith rise upon her, she had vowed herself to it with an ardent and tender devotion which became her very life. The course of ages has not interrupted this ; the most bloody and implacable of persecutions has not shaken it ; the defection of all Northern Europe has not led her astray ; and she maintains still, amid the splendors and miseries of modern civilization and Anglo-Saxon supremacy, an inextinguishable centre of faith, which survives, along with the completest orthodoxy, that admirable purity of manners which no conqueror and no adversary has even been able to dispute, to equal, or to diminish.”

Such is the tribute paid to Ireland and to the missionary zeal of her monastic orders by the greatest Christian writer of the nineteenth century, Count de Montalembert. With the noble generosity of great minds, this elegant classic writer frankly expresses the great services rendered to Catholicity by those Irish monks, and adds : “ Their exertions at that time were so undeniable as to leave France, Switzerland, and Belgium under a debt of everlasting gratitude.” He again looks upon the services rendered to France by

Columbanus as equivalent to those rendered to Ireland by St. Patrick; for in speaking of Ireland he says : "She thus generously repaid her debt to Gaul. She had received Patrick from Gaul ; in return, she sent Columbanus."

Columbanus was the son of respectable parents in the province of Leinster, where he was born about the year 539. Of his youth we have no account distinct enough to be relied on. The care of his early education was confided to a venerable and holy man named Senile, whose great piety and learning had acquired for him a high reputation. He was remarkable for the singular beauty of his person, and was in consequence exposed to grievous temptations, and the seductions of beautiful women. The monk Jonas, in his *Life of the Saint*, tells us that it was in vain that he plunged into the study of grammar, rhetoric, geometry, and the Holy Scriptures. The goad of voluptuousness pricked him perpetually. He went to the cell inhabited by a pious recluse to consult her. "Twelve years ago," she answered him, "I myself left my own house to enter into a war against sin. Inflamed by the fires of youth, thou shalt attempt in vain to escape from thy frailty while thou remainest upon thy native soil. Hast thou forgotten Adam, Samson, David, and Solomon—all lost by the seductions of beauty and love? Young man, to save thyself, thou must flee."

He took her advice. He conquered human frailty, and achieved the greatest triumph which human strength can win over temptation. He soon afterwards found a refuge under the great St. Comgal, in the monastery of Bangor, where in the course of time he became a monk. But a voice was calling him, like the voice of the people of Foclut to St. Patrick, or the voice that spoke to Abraham—"Go out of thine own country, and from thy father's house, into the land which I shall show thee." The land was Gaul. Abbot Comgal tried to detain him, but in vain, and he left, accom-

panied by twelve other monks, crossed Great Britain, and reached Gaul.

Though the Catholic faith was in existence in Gaul, it had made but little progress, owing to the apathy of its prelates and to continued wars. The barbarity of paganism was crushing out the mild doctrines of Christianity, and even those who had embraced its saving truths were fast relapsing into infidelity and paganism. Here was a wide field for the Christian zeal of our Saint—a field where millions of souls were to be saved from perdition.

We are again tempted to make an extract from Montalembert. Speaking of the Irish monks, he says: "Still more striking than the intellectual development of which the Irish monasteries were at that period the centre, is the prodigious activity displayed by the Irish monks in extending and multiplying themselves over all the countries of Europe—here to create new schools and sanctuaries among nations already evangelized, there to carry the light of the Gospel, at the peril of their lives, to countries still pagan. Here is the number given by an ancient writer of the monasteries founded out of Ireland by the Irish monks: Thirteen in Scotland; twelve in England; seven in France; twelve in Armorica; seven in Lorraine; ten in Alsatia; sixteen in Bavaria; fifteen in Rhetia, Helvetia, and Allemaine, without counting many in Thuringia, along the Rhine; and, finally, six in Italy. And it may be fully apparent how great was the zeal and virtue of which those monastic colonies were at once the product and the centre: let us place by its side an analogous list of saints of Irish origin, whom the gratitude of nations converted, edified, and civilized by them, have placed on their altars as patrons and founders of those churches whose foundations they watered with their blood. In Germany, one hundred and fifty—of whom thirty-six were martyred; in Gaul, forty-five—of whom six were

martyred; in Belgium, thirty; in Italy, thirteen; and in Norway and Iceland, eight—all of whom were martyred.”

He traveled through Gaul for some time, preaching to the people, and exhorting believers to abandon their evil ways and return to Christ; and unbelievers to forsake their wickedness and false gods. His earnestness, his eloquence, and, above all, the humility and purity of his life, soon made a great impression on the people. The wicked were shamed and frightened from their evil ways, and the pagans began to forsake their useless gods.

Columbanus preached before King Gontran, grandson of Clovis, and his eloquence so delighted and impressed the king and his court, that he pressed him to remain in his country, and not to dream of converting other nations until he had assured the salvation of the Franks and Burgundians. The Saint yielded to the request of the king, and selected as a residence for his community the ancient Roman castle or fort of Annegray, now a hamlet in the commune of Faucogney. Here he and his companions led the most simple and austere lives, living upon herbs and bilberries, such as the fields and woods afforded. He often retired alone into the forest, living in solitude, and communing with none but his God. The wild animals and birds of the forest, instead of molesting him, came to him to be caressed and petted. The very bears resigned their cells and their prey to him, and packs of wolves passed him by without molesting him; and he often reflected that the ferocious beasts, who could not sin, were less wicked than sinful men who destroyed their souls.

Here he spent some years evangelizing the country all around his monastery, which having done his soul yearned for new conquests to the Lord, and he resolved to change his residence. Having obtained from King Gontran the site of another castle, named Luxeuil, at the foot of the Vosges,

and on the confines of the kingdoms of Austrasia and Burgundy, he removed there. The district, extending along the Vosges and Jura, since known as Franche-Comté, then consisted of inaccessible defiles and impenetrable forests. As his biographer, Jonas, informs us, "The forest and the wild beasts had taken possession of that solitude which it was reserved for the disciples of Columbanus and Benedict to transform into fields and pastures." Here disciples collected around him in hundreds; and the noble Franks and Burgundians, overawed by his great creations of work and prayer, brought their sons to him, lavished gifts upon him, and many of them requested him to cut off their long hair (the sign of nobility and freedom), and to admit them among his followers. His conventual rules were very strict; rich and poor were equally bound to perform agricultural labors, which he himself directed. An article of his rule ordained the monks to go to rest so fatigued that they should fall asleep on the way, and to get up before they had slept sufficiently; and, in the words of his ancient biographer, Jonas, "It is at the cost of this excessive and perpetual labor that half of our own country and of ungrateful Europe has been restored to cultivation and life."

While here his disciples had become so numerous that he was forced to found another monastery, which he did in a select location; and on account of the numerous springs that abounded in the vicinity, he called it "Fontaine." This and the house at Annegray he had placed in charge of some of his disciples who had come from Ireland with him, while he presided over Luxeuil himself. Nor did these holy monks confine themselves to the cultivation of the fields around their monasteries, but extended their spiritual labors far and near in converting the pagan inhabitants, and in reclaiming the fallen Christians and bringing them back to the true fold. Under their teachings the fierce peasant soon became

a meek follower of Christ, until, as St. Jerome beautifully expresses it, "The ploughman, driving his team, sang Allelujah, the sweating mower chanted the psalms, and the vine-dresser, whilst he plied his crooked knife, cheered his toil with snatches of the king minstrel."

Columbanus' saintly labors were soon to be interrupted, the sanctity of his cloistered home to be invaded, and the close of his life to be harassed by persecutions. His pure life and missionary zeal were a reflection upon the apathy of the Gallo-Frank clergy of the period, many of whom had not yet thrown off the old man of paganism, and they found sufficient pretence in the Irish peculiarities of his dress and tonsure, and his obstinate perseverance in celebrating Easter according to Irish usages, to persecute him. It is unnecessary here to enter into the details of his struggle with the bishops of Gaul. He wrote several letters on the subject to the then Pope, St. Gregory the Great, which unfortunately have been lost.

He was summoned to answer before a council of the Gallic bishops, and he put in his defence in the shape of an epistle, of which Montalembert says: "The singular mixture of humility and pride, and the manly and original eloquence with which this epistle is stamped, does not conceal what was strange and irregular in the part which he arrogated to himself in the Church. Though he calls himself *Columbanus the Sinner*, it is very apparent that he felt himself the guide and instructor of those to whom he spoke." This able and remarkable document, after reviewing the differences between himself and the Gallic bishops, ends thus: "God forbid that we should delight our enemies—namely, the Jews, heretics, and pagans—by strife among Christians. If God guides you to expel me from the desert which I have sought here beyond the seas, I should only say with Jonah, 'Take me up and cast me forth into the sea; so

shall the sea be calm.' But before you throw me overboard, perhaps it might not be an excess of presumption to suggest to you that many men follow the broad way, and that when there are a few who direct themselves to the narrow gate that leads to life, it would be better for you to encourage than to hinder them, lest you fall under the condemnation of that text which says, 'Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in.'" Columbanus thus set himself boldly forth as a master and judge of the bishops of the council, and neither in his Life nor in the history of the age is there any trace of repression or censure passed by them on him. But a new trouble soon arose, and this poor Irish monk arrayed himself against the powers of royalty in defence of Christian morals.

Gaul was then divided into three kingdoms—Neustria, Austrasia, and Burgundy. Burgundy was ruled over by Gontran, who gave Columbanus a friendly reception and assigned him a site in the northern extremity of his kingdom for his monastery of Luxeuil. Gontran having died without issue, Burgundy passed to his nephew, Childebert the Second, king of Austrasia. He died soon after his accession, leaving two sons, Theodebert and Thiery, to the former of whom he bequeathed Austrasia, to the latter, Burgundy. Their grandmother, the celebrated Queen Brunehault, constituted herself the guardian of the two young kings, and, in fact, ruled the two kingdoms.

The Neustrasians, disgusted by the violent and despotic rule of Brunehault, compelled Theodebert to expel her from the kingdom, and she then established herself with Thiery, in Burgundy. It appears that Queen Brunehault was a woman of great beauty, and of many excellent qualities in her younger days, and was complimented for her virtues and

charities by Gregory of Tours, St. Gregory the Great, and other high and holy personages. As she grew older she became ambitious and licentious, and sacrificed everything to a passion for power. She carried this so far as to encourage her grandsons in that polygamy which was indulged in by the Germanic and Merovingian pagan princes. This she did in order that she should not have rivals to her power in legitimate queens.

Though Thiery, at the solicitation of St. Didier, bishop of Vienna, had espoused a princess, the wicked Brunehault soon made him repudiate her, and had his adviser, St. Didier, murdered. Thiery had strong religious instincts, and spent much of his time with Columbanus, who did all he could to reform his disorderly life ; but all his good offices were frustrated by Brunehault, who seemed to have the weak young king completely at her will. The consequence was, that she threatened Columbanus with her vengeance ; but a person of his rigid notions of sanctity and resolute character was not to be intimidated by a wicked woman. He denounced her vices and her infamous conduct. This was more than Brunehault could submit to. It is said that she had poisoned her own husband, and it is not likely that such a woman would tamely submit to Columbanus' rebukes. He went to visit her at Bourcheresse, to see what effect a personal interview would have on her. She presented to him the four sons whom Thiery had by his concubines, and desired him to give them his blessing ; but he refused, and added : "They shall not reign, for they are of bad origin." She vowed vengeance against him, and resolved on his destruction.

One of the rules of Columbanus denied admittance to women into the interior of his monastery, and he refused to admit even Brunehault herself. This gave her a pretext for assailing him. She ordered the monks not to

leave their monastery, and forbade the people from receiving them, or even giving them the slightest help. Columbanus went to the palace of Epoisses to reason with Thiery, but refused to enter the court. The king sent him a sumptuous repast, but he refused to accept anything from him, saying : "It is written, the Most High rejects the gifts of the impious ; nor is it fitting that the mouths of the servants of God should be defiled with the viands of one who inflicts on them such indignities." And as he pronounced this, all the vessels fell to pieces in the hands of the servants. The king became alarmed, and he and his grandmother came and asked his pardon, and promised amendment. Columbanus returned to his monastery, but the court soon relapsed into its accustomed debauchery ; and Brunehault not only excited the depraved characters of the court against him, but also instigated some of the bishops to interfere, in order to censure the rules established in his monastery.

The king himself was induced to go to Luxeuil to demand why Columbanus went contrary to the customs of the country in not opening the monastery to all Christians, even to women. Thiery and his attendants had forced their way as far as the refectory, when they were met by the Saint, to whom the king said : "If you desire to derive any benefit from our bounty, these places must be thrown open to every comer." Columbanus, with his usual fearlessness, replied : "If you would violate the sanctity of our rules, we have no need of your gifts ; and if you come here to destroy our monastery, know that your kingdom shall be destroyed, with all your race." The king retired some distance, and said : "Thou art in hopes, perhaps, that I will procure thee the crown of martyrdom ; but I am not fool enough for that ; only, since it pleases thee to live apart from all relation with secular people, thou hast but to return whence thou camest, even to thy own country." The king's nobles exclaimed that they

would not tolerate in their land men who thus isolated themselves from the world. Columbanus replied that he would only leave his monastery when driven from it by force. He was then taken and conducted to Besancon, to await there the further orders of the king, while a guard was placed around the monastery at Luxeuil.

One of the monks, named Agilus, was son of Agnoald, prime minister of that Gontran who had given to Columbanus the gift of Luxeuil. He resolved to visit the king and try his influence on him. When leaving the monastery, he was seized by the nephew of the duke of Sequania, who raised his sword to strike him, but the sword instantly fell from his hand, and his arm withered up. The king and his grandmother, becoming alarmed, received the monk, craved his pardon, raised the blockade of the monastery, and even made him presents.

St. Columbanus hearing this, returned to his monastery, which so excited Brunehault that she sent a count and a cohort of soldiers to drag him from it. These found him in the choir chanting the service with his community, and they said to him : "Man of God, we pray you to obey the king's orders and ours, and return whence you came." "No!" answered Columbanus ; "after having left my country for the service of Jesus Christ, I cannot think that my Creator means me to return." The abbot further said that he would yield only to force ; and the count and the soldiers, more compassionate and tolerant than the royal persecutors, entreated him not to compel them to use violence, and to pardon them, for they were compelled to remove him at the peril of their lives.

The intrepid abbot yielded to their entreaties, and left Luxeuil, which he had founded, and inhabited for twenty years, never to return again. The monks wept around him like children separated from their father, but he consoled

them, telling them that his persecution would promote the increase of "the Monastic Nation." They all wanted to follow him, but a royal order forbade any but the Irish and English monks from leaving. He was taken through Besancon, Autun, Avallon, to Auxere, where he embarked on the Loire. While on the way an equerry to King Thiery tried to run him through with his lance. At Nevus, one of the escort struck a monk to hurry him on board. The Saint rebuked the wretch, and told him that Divine vengeance would overtake him on that very spot; and on his return he fell into the water there and was drowned.

Arrived at Orleans, Columbanus sent two of his brethren into the town to buy provisions, but no one would sell them any in opposition to the royal orders. Wearied and hungry, they were retracing their steps when they met a poor Syrian woman, who, like the good Samaritan, pitied them and took them to her house and refreshed them. She had a blind husband, and the grateful Saint cured him and restored his sight. The people of Orleans were touched by the act of this good woman, and respected her, though the fear of the royal displeasure kept them from honoring and venerating the Saint. Passing by Tours, Columbanus begged to be permitted to pray at the tomb of the great St. Martin, but his escort refused. However, an invisible force drove the boat to land, and he landed and spent the night praying near the holy tomb. The bishop of Tours hearing of it, came and took him to his house. While at dinner the bishop asked the Saint why he was returning to his native country, and he replied: "This dog of a Thiery has hunted me from the home of my brethren." A friend of Thiery's replied: "Would it not be better to give men milk to drink rather than wormwood." "I see," answered the Saint, "that thou wouldst keep thy oath to King Thiery; then tell thy friend and thy lord, that three years from this time, he and

his children will be destroyed, and that his whole race shall be rooted out by God."

From Nantes he wrote a letter to his brethren at Luxeuil, which is full of love, passionate regards, and entreaties about the future of his monastery; and ends thus: "Wherever sites are suitable, wherever God will build with you, go and multiply, you and the myriads of souls which shall be born of you." I cannot help quoting from this letter the following passage, so full of passionate regrets, proud humility, and submission to the will of God: "I had at first meant to write thee a letter of sorrow and tears, but knowing well that thy heart is overwhelmed with cares and labors, I have changed my style. I have sought to dry thy tears rather than to call them forth. I have permitted only gentleness to be seen outside, and chained down grief in the depths of my soul. But my own tears begin to flow! I must drive them back; for it does not become a good soldier to weep in front of the battle. After all, this that has happened to us is nothing new. Is it not what we have preached every day? Was there not of old a philosopher wiser than the others, who was thrown into prison for maintaining, against the opinion of all, that there was but one God? The Gospels also are full of all that is necessary to encourage us. They were written for the purpose, to teach the true disciples of Christ crucified to follow him, bearing their cross. Our perils are many, the struggle which threatens us severe, and the enemy terrible; but the recompense is glorious, and the freedom of our choice is manifest. Without adversaries, no conflict; and without conflict, no crown. Where the struggle is, there is courage, vigilance, fervor, patience, fidelity, wisdom, firmness, prudence; out of the fight, misery and disaster. Thus, then, without war, no crown! And I add—without freedom, no honor! Adieu, dear hearts; pray for me that I may live in God!"

At Nantes he and his companions embarked on the vessel that was to carry them to Ireland, but when they reached the mouth of the river, the wind blew a perfect storm landwards, stranding the boat. There they lay for three days, but the wind still continued to blow against them, rendering them unable to put to sea. The captain suspected that there was something ominous in this and liberated the Saint and his companions, when the wind immediately blew seaward. Other and more probable accounts state, that while at Nantes, he received a message from Clothaire* inviting him to his court at Soissons. He and his weary companions journeyed to Soissons, where the king received them joyfully; for Clothaire had been piously educated, and led a Christian life. The brothers Thiery and Theodebert were about to commence a fratricidal war, and Clothaire felt rather inclined to aid the latter, but was dissuaded by Columbanus, who said: "Both their kingdoms shall fall into your hands before three years."

His enemies continued to persecute him, and being afraid of embroiling his friend Clothaire with them, he left, and visited Paris, where he was entertained by the bishop. He next went to Meaux, where he remained some time, at the entreaty of a powerful prince named Channeric, whose daughter, Burgondofara, received the monastic veil at his hands, and who was afterwards canonized. At Eussi, on the Marne, a lady presented to him her two sons, Ado and Dado. The Saint blessed them; and when they grew up they retired from the world, built monasteries, adopted

* This Clothaire was the son of Fredegund, the inveterate enemy of Queen Brunehault and her family. He was the son of Chilperic, whose brother was the husband of Brunehault. He was king of Soissons and Neustria, but was deprived of the most of his territory by his cousins, and now ruled over only twelve counties between the Seine and the Loire. Though his mother was a vicious, wicked woman, Clothaire was himself a pious, Christian prince.

Columbanus' rule, and became celebrated for their sanctity. At Metz, the Saint was honorably received by Theodebert, who wanted him to remain in his kingdom, and proposed to endow monasteries for him. But he had resolved on going among the wild hordes who dwelt in the Swiss and Trans-Rhenish provinces. Being joined by some of the monks whom he had left at Luxeuil, he proceeded to Mentz, and thence to the Lake of Zurich. Here, in their zeal, the monks burned an idolatrous temple, and were in consequence expelled by the people.

Columbanus visited the Suevi at Brigentz, just as they were offering sacrifice to their gods, and being seized with holy zeal, he broke the sacrificial vessels, or, as some writers state, "he breathed on them, and they fell to pieces." In this place there was a ruined oratory sacred to St. Aurelia, and Columbanus selected it as a suitable place for his cells. Near this place was the temple of the relapsed Suevi; and as St. Gall, who had accompanied him from Ireland, could speak the language of the people, he preached to them on the folly and sin of adoring brazen images, and on the goodness and mercy of the one true God. Many were converted on the spot; and St. Gall smashed their idols and flung them into Lake Constance. Columbanus erected a monastery on the spot, and multitudes of people were converted.

Leaving St. Gall in charge of the new mission, Columbanus returned to the court of Theodebert, and tried to dissuade him from the unnatural war with his brother, and advised him to become a cleric, warning him that if he did not he would lose not only his kingdom, but his soul. The king not obeying his injunctions, the Saint told him that he would embrace the clerical faith against his will. The two armies were commanded by the brothers in person, and Theodebert was defeated—first at Toul, and next at Tolbiac and was soon afterwards taken prisoner, and by order of

Brunehault he was forced to become a cleric, and was then slain. These events, which were so clearly foretold by our Saint, took place about the year of our Lord 612.

The wicked Brunehault now determined to wreak her vengeance on Columbanus, and he, to avoid her fury, went into Italy, leaving St. Gall in charge of the monastery at Brigentz. Agilulf, king of the Lombards, and his queen, Theodolinda, warmly received the persecuted Saint. The Arian heresy was at its height, and the holy man's presence in Milan was most desirable. From Milan he wrote his famous letter to Pope Boniface IV., in which he styles him "The most honored Head of all the Churches, the Pastor of Pastors," and informs him that no heresy ever flourished in Ireland, and concludes thus: "We [the Irish] are devoted to the chair of St. Peter: through the two Apostles we are almost celestial, and Rome is the head of the Churches of the world."

The king and queen earnestly entreated Columbanus to settle among them, so he selected a spot called Bobbio, in the Appenines, where he built a church and monastery for himself and his monks. Clothaire sent Eustace, who was abbot of the monastery which he had founded in the Vosges, with dispatches beseeching him to return to his dominions. The Saint's predictions had been verified. Thiery and Theodebert's kingdoms had passed to Clothaire. Thiery was dead; and Brunehault, who had added to her other crimes the assassination of St. Didier, was tied by the hair of her head to wild horses, and torn to pieces. Columbanus refused to go back, but sent a letter to Clothaire, in which he rebuked him for his cruelty to the wicked queen, and requested him to take the monastery of Vosges under his especial care.

Worn out by the labors, persecutions, and wanderings of a long life spent in the service of Christ and in the endeavor

to enlighten a barbarous people, he felt the approach of death, and quietly retired to the seclusion of a cell which he had hollowed out of the rock on the opposite shore of Treb-
lia, and laid his feeble body on his stone bed. He received the sacraments, bestowed his benediction upon his community, and then quietly slept in the Lord, at the venerable age of seventy-two, in the year 615.

His virtues and apostolical labors has rendered his name sacred to the inhabitants of Northern Italy, and in his honor one of their most beautiful towns is named San Columbano. "Wonderful," says a writer, "was the sanctity of Columbanus. Taught by the Holy Spirit, he established the monastic rule, and was the first who gave it to the Gauls. On earth he was distinguished for the miracles which God wrought through him; and the virtues of his works shone forth as brightly as the stars of the firmament."

His disciple St. Gall, whom he left sick on the way while traveling in Italy, evangelized the country, and the town of St. Gall still bears his name, while his abbey contains many precious relics of the literature and piety of his native land.

St. Columbanus was the author of several works, both in Latin and in Irish, including his Monastic Rules, Commentary on the Psalms, Treatise against the Arians, poems, sermons, and instructions.

The 24th day of November is still observed in Ireland as this great Saint's festival, and with peculiar solemnity in the diocese of Dublin, especially in the little chapel of Miltown attached to the parish of St. Mary, Rathmines.



SAINT CRONAN.

DIED A. D. 619.

Ablot and bishop of Roscrea—Was a native of Ely O'Carrol in Munster—Embraced the religious state—Visits Clonmacnois—Erected several religious houses—Erected a cell called Sean-ross—Visited by St. Molua of Clonfert Molua—Why he left Sean-ross—Erects a monastery at Roscrea—His influence with the king and chieftains of Munster—Visits King Fingen at Cashel—The king and his nobility escort him home—He blesses his people of Ely before his death.



HIS Saint was a native of Ely O'Carrol, then in Munster, but now comprised in the Kings County, in Leinster. His father's name was Odran, of the sept of that territory, and his mother, Coemri, was the daughter of the chieftain of Corcobaskin, a district in the west of the now Coun-

ty Clare. There is little recorded of his early life, but it is stated that when he arrived at the proper age to embrace a religious life, he and his cousin Mobai went to visit some holy men in Connaught, and stopped at a place called Puayd, where he established a community and led a monastic life for some time. After leaving that place he and his companion went to Clonmacnois, where he remained a short time. He next commenced establishing religious houses, at one of which, Lusmag, in the barony of Garrycastle, Kings County, he remained a considerable time. Having left this establishment in the care of some monks, he returned to his own country, and erected a cell near a lake or marsh called Cree, probably the present bog of

Monela, which house or cell was called Sean-ross. Here he was visited by St. Molua, of Clonfert-Molua, who demanded from him the Holy Eucharist, which he took with him;* and Molua recommended his monastery to St. Cronan's protection, for he felt his end approaching.

How long St. Cronan remained at Sean-ross is not recorded; but the cause of his leaving it was this: The monastery was situated in an out-of-the-way, lonely place, and some persons who had come to visit him were not able to find it, and spent a whole night wandering through the woods in search of it. When they discovered it, on the following morning, they were in a miserable condition, and weak with hunger, and their clothes were torn with the briars and brambles; added to which, the dread they had of being robbed or murdered made them feel the more wretched. Their hardships and sufferings so affected the Saint, that he determined to leave so solitary a place and to remove to one easier of access. He accordingly removed to the high road, and erected near it a large monastery, which in course of time gave rise to the town of Ross-cree (Roscrea). Here he spent the remainder of his life. His monastery soon rose to considerable importance, and a village sprung up around it. In fact, such was the origin of most of the towns in Ireland. A monastery was founded, which was soon inhabited by a large community of monks. Scholars and devout persons flocked to it, who required accommodation. Houses were built for this purpose, the different trades followed, and a village soon grew up around it, and in time became a city.

St. Cronan exercised much influence over the chiefs and

* Molua applying to Cronan for the blessed Eucharist, and taking it with him, was in conformity with the ancient practice of holy persons sending it to each other in token of communion and brotherly love. As far back as the time of St. Irenaeus, and earlier, the popes used to send it to bishops even of far distant churches.—*Dr. Lanigan's Eccl. His.*

princes of Munster. It is related that on one occasion Fingen, king of Muuster, had marched with an army against the people of Meath, to punish them for a raid made upon his territories, in which they carried away some booty and a number of horses. When he reached Ely, which was contiguous to the ancient Meath, St. Cronan met him, and through his influence hostilities were prevented. After this he visited the king at Cashel, and was treated by him with the greatest veneration and respect. When returning to Roscrea he was accompanied by the king in person and by the chief nobility.

Having lived to a very old age he became blind. Finding his end approaching, he blessed his people of Ely, and having received the Divine sacrifice, he died, on the 28th of April, about the year 619. His festival was observed in Roscrea with great veneration, and his memory revered as its patron saint. St. Cronan is said to have been a bishop. Roscrea ranked as an episcopal see until united to Killaloe in the 12th century.



SAINT KEVIN.

BORN A. D. 498—DIED A. D. 618.

Born of a family of high rank—His real name Coemgene—His education by Petrocus and three holy anchorites—Ordained by Bishop Lugid—Establishes a monastery at Glendalough, County Wicklow—St. Kevin's bed—Legend concerning him—His austere life—His death—Description of Glendalough—Its subsequent progress.



HIS ancient Saint was cotemporary with St. Patrick. His real name was Coemgene, signifying the fair begotten, but he was surnamed Keivin, or Kevin. He was born of a family of high rank, in the year 498, and was baptized by St. Cronan, and at the early age of seven years was placed under the tuition of Petrocus, a holy Briton, who had spent his life in Ireland for the sake of learning and piety. At twelve his parents placed him under three holy anchorites named Dogain, Lochan, and Enna, with whom he diligently studied the Holy Scriptures for some years before he took the monastic habit.

There is little more recorded of his early life, except "that he founded a great monastery in the lower part of a valley, which was formerly called, in the Irish language, Glen-de-loch, or the glen of the two lakes; in which place there grew up a famous and religious city, or bishop's see, in honor of St. Kevin; and this city is in the east of Leinster, in the territory called Firtuathal, or the territory of the O'Tools," in the County Wicklow. St. Kevin was ordained, and most likely consecrated bishop, by Bishop Lugid.

The see of Glendalough comprised almost all the country around Dublin, and was of great extent, so that when the diocese of Dublin was founded, it contained little beyond the town ; but the Legate Cardinal Paparo annexed Glendalough to it, which union was confirmed by Pope Honorius III., in the year 1216 ; and the bishops of Dublin were suffragans of those of Glendalough until their annexation.

The cathedral of Glendalough was under the invocation of SS. Peter and Paul, and to it was attached an abbey which claims rank with some of the most famous in Ireland. The good abbot had selected for the site of his future church and see a pleasant spot in the midst of the deep valley, which is encircled by mountains of great height, from which many streams come rushing down over rocks and crags to feed the two lochs and the river that flows through the valley. Here are still to be seen the ruins of seven churches and some religious houses; also a fine round tower, and the remains of another.

The walls of the seven churches, and a belfry roofed with stone, still stand as monuments of the ancient greatness and glory of Glendalough. Several old crosses and monuments, with curious carvings and inscriptions in Irish, are yet found among the ruins. The whole scenery of the valley is picturesquely wild and imposing, with its bold, precipitous cliffs and mountains, relieved by pleasant green valleys, rushing streams, and placid lakes. On the south side of the loch stands the celebrated bed of St. Kevin, being a cave hewn out of the solid rock on the side of the mountain. It hangs almost perpendicular over the lake, which is three hundred feet below, and almost makes one shudder to look down from its giddy heights. Here the Saint was wont to retire for days, leading a most ascetic life, and devoting his time to mortifications, fasting, and prayers.

Several legends are preserved about him in connection

with this singularly wild retreat. One is that he fled there from a maiden who passionately loved him, and who had followed him from place to place, for he was a man of comely appearance and of fine proportions ; but

“ Ah ! little the good Saint knew
What that wily sex can do.”

In his rocky bed in the cliff he at last thought himself safe from her intrusion ; but on the morning, as he awoke, “ Cathaleen’s eyes of most unholy blue ” were looking down upon him. He impulsively started up and pushed her from him, and she fell over the beetling rock into the lake below. Whatever truth there is in this legend, it has afforded Moore a subject for one of his most pathetic lyrics.

The bare mountains, the placid lakes, the gurgling streams, the solemn and impressive grandeur of churches unroofed and crumbling,* oratories levelled to the ground, sculptured crosses shattered into fragments, broken pillars, mouldings and carvings of rare workmanship, gorgeous tombs of princes and prelates confused with the humble headstones of peasants, and the mysterious round towers, present a combination of scenes and relics enough to awaken not only poetry in the soul, but also thoughts more divine. It looks as if the fearful prophecy had been fulfilled :

* *The Seven Churches.*—The number seven was mystical and sacred, and early consecrated to religion. The Jewish rites are so accommodated, so are the Brahmans and Egyptians. The Greeks and the Latins extol its efficacy. We have the seven sacraments of the church ; the seven articles of faith belonging to the Mystery of the Trinity ; seven articles belonging to Christ’s humanity. There are seven commandments respecting man ; seven deadly sins, and seven principal virtues. The Irish entertained great veneration for this number. We have the seven churches at Glendalough, Clonmacnois, Iniscathy, Inch-Derrin, Innis-Kealtra, and the seven altars at Clonfert and Holy Cross. In the Roman Catholic Ritual we have the seven sacraments, the seven gifts of the Holy Ghost, the seven corporal sins, the seven corporal works of mercy, and the seven spiritual works of mercy.

"The tapers shall be quenched, the belfries mute,
And, 'mid their choirs unroofed by selfish rage,
The warbling wren shall find a leafy cage;
The drooping bramble hang its purple fruit;
And the green lizard and the gilded newt
Lead unmolested lives, and die of age."

In 549, St. Kevin took a journey to Clonmacnois to pay a visit to his old friend St. Kiaran, but the latter had died three days before his arrival; but he attended his obsequies. He then returned to his monastery, where he devoted the remainder of his life to the government of his community, and in works of piety and self mortification. He is said to have lived to the venerable age of 120 years. He died on the 3d of June, 618.

Though Glendalough had attained great eminence before his death, and everything connected with it is justly associated with his name, it was not until some time afterwards that the seven churches were built. Soon after the Saint's death, Dymnach, one of the chiefs of the surrounding territory, founded a cathedral church, with other buildings, which gradually increased until Glendalough became justly entitled to the name of the City of Churches. St. Kevin was succeeded in the see of Glendalough by his nephew, Bishop Libba, who was succeeded in 639 by Bishop Aiden, half-brother to Aed or Hugh, king of Ireland, who was slain at the battle of Dunbolg, in the year 599.



SAINT AEDAN.

DIED A. D. 624.

Founder of the see of Ferns—Birth and early life—Is given as an hostage to the king of Ireland—Saves the king's life—His release—His education—His parents oppose his becoming a religious—Admonished by a vision—Becomes a disciple of St. David in Wales—The Welsh attribute a great victory to his prayers—Returns to Ireland—Brandubh, king of Leinster, his great friend—He founds several monasteries, Ferns included—His charity and miracles—Intercedes for his relatives in prison—Cures the king of Connaught—Returns to Ferns, and prepares for death.



AEDAN was eighth in descent from Collavais, king of Ireland, by his father, Setna; and Ethne, his mother, was of the family of Amalgaid, who was king of Connaught when St. Patrick arrived in Ireland. He was christened Aedh, or Hugh, a name then very popular in the country. He is also called Maidoc; but as he has been more commonly named Aedan, I have selected it as the name best known. His parents were pious Christians. Having been married for several years and had no children, they prayed fervently to God to grant them a son; with which intention they freely gave alms, and often went to the monastery of Drumlahan, County Cavan, to request the prayers of the monks who resided there. The Lord was pleased to hear their supplications, and a son was born to them, in a small island called Inis-Breagh-Muigh.*

* Colgan says that this island is in a lake or marsh in a district of Breffny called Tellach-Ethach. This is most likely in the barony of Tullahaw.

Tuathal Maelgarb having ascended the throne of Ireland, he demanded hostages from the chiefs of Breffny, who had lately been up in arms, as a guarantee of their future good conduct. These hostages were generally the sons of prominent princes or chieftains, and we find that Aedan was among the youths sent to the king. As such hostages were seldom treated as prisoners, but rather as guests, we may infer that this was not very oppressive to the youth—only for the separation from his parents, to whom he was deeply attached, and who devotedly loved him, moreover as he was an only child. While an hostage his education was not neglected, and he learned something of the use of arms, and various martial exploits, which were considered then the most necessary accomplishments to be acquired by a courtier. He was also a great favorite with the bards; and the good works and Christian doctrines instilled on his young mind by his worthy parents were kept alive by the lessons of a venerable Christian bard who took much interest in him. He joined the plays and sports of his young companions, and betimes joined in the chase and in martial tournaments.

How long he was detained as an hostage we have no correct account, but after a few years he again returned to his parents, who were overjoyed at receiving back their child, and treated him with the utmost affection and kindness.

It is said that the liberation of himself and fellow-hostages was due to the great favor young Aedan found with the king, to whom he had become much attached, and who wished to detain him at his court. It is related that the youth was fortunate enough to save the king's life on one occasion, and that from that time forward he was treated more as a son than as an hostage. This occurrence is minutely detailed by old writers; and the bards of the king

in that part of Cavan bordering on Leitrim, which district was anciently comprised in Connaught.

tuned their harps to the praise of young Aed, and ranked him among their heroes.

The king, attended by a large party of friends and courtiers, went on a hunting expedition. A fierce wolf was started. In the excitement of the chase, Tuathal got separated from his followers and lost his way in the forest. In endeavoring to regain his companions, it happened that he got in the very track of the wolf. The savage animal broke out of the thicket, and before the king could use his arms it sprang at him, fortunately missing him, but it seized the affrighted horse with such force that it dragged it, with the king, to the earth. The horse when falling broke its leg, so that it was unable to rise. The attack was so sudden and unexpected that the king was totally unprepared for it.

It fortunately happened that young Aedan rode after the king at a short distance, and, seeing the attack, immediately dashed up to his rescue, and, before the infuriated animal had time to harm Tuathal, he transfixed it with his spear. After this the king became greatly attached to the youth, and one day desired that Aedan would ask some favor from him. Aedan requested the liberation of himself and fellow-hostages, which was immediately granted, though it grieved the king to part with him.

In order to perfect him in scholastic attainments and piety, his parents placed the youth under the care of some holy men, under whom he rapidly progressed. True Christian piety and the love of God had so blossomed in his soul, that he resolved to abandon worldly cares and devote his life to the service of the Almighty. Though his parents were good Christians, still they did not like to part from an only son, and, influenced by their love for him, and that worldly feeling which makes us cling to what we love, they opposed his design. Aedan still persisted, and besought

the Lord to change their hearts. One night he prayed longer than usual with this intention, and at length nature became exhausted, and he fell asleep while on his knees. It was far in the night, and his father perceiving a light in his chamber arose and went to ascertain the cause. He saw his son asleep with his hands still joined as if in prayer, while near him scowled an ugly demon; but there stood at his side his guardian angel, who kept the demon from him. Setna told his wife what he had seen, and she arose and also saw the same sight. They did not awaken their son, but both fell down on their knees and praised the Lord. Aedan soon awoke, and they told him what they had seen; and taking it as an admonition from heaven, they at once consented that he should become a religious.

Even at an early age Aedan's reputation for sanctity and learning was so great, that several persons wanted to form a community, with him as their master.

His humility was such that he would not accept such distinction; besides, he desired to perfect himself in monastic rules and discipline, and to enter into holy orders. With this intention he left his own country to proceed to the monastery of Menevia in Wales, which was presided over by the venerable and distinguished St. David.* The renowned abbot of Menevia received Aedan with great

* St. David was the celebrated archbishop of Menevia, now called St. David, in Wales. He was a Briton, but of Irish extraction, being grandson of the Irish prince Bracon, and his mother is said to have been an Irishwoman. Many of our eminent Irish saints were educated in his renowned monastery. Menevia Abbey was situated at the southern extremity of Wales, facing Ireland, on a site indicated thirty years before its foundation by St. Patrick. St. David founded several monasteries, and restored the church of Glastonbury so that it might consecrate the tomb of his cousin King Arthur. He died about the year 580, though some accounts place his death at a much earlier period. His tomb at Menevia was much frequented by pilgrims from Ireland, Wales, and Britain. William the Conqueror, Henry II., and Edward I., went there as pilgrims in their time.

respect and kindness, and soon formed a warm friendship for him. Aedan soon became one of the brightest ornaments of this monastery, not only for the strict observance of its rules, and the faithful and cheerful discharge of his duties, but also for the great piety and sanctity of his life.

Aedan performed several miracles while residing at Menevia. His sanctity and reputation were so great that, on one occasion, when the English invaded the country with a large army, the Welsh princes and chiefs sent a deputation to St. David to request that he would send Aedan to bless them and their cause. Aedan went accordingly and gave his benediction to the Welsh army, and foretold their success in battle, which prediction was fulfilled by a great victory over the English. Several other miracles are attributed to him while at Menevia—such as curing the sick, restoring sight to the blind, and hearing to the deaf.

St. Aedan was a disciple of St. David's and accompanied him in most of his missions, and by his preaching, miracles, and labors, succeeded in bringing many pagans to the fold, and in confirming in the faith many lukewarm Christians. After some years he decided to return to Ireland; and having received the benediction and good wishes of his friend and master, St. David, he left, and, after a pleasant voyage, landed in the County Wexford. His fame and reputation had gone before him, and he was well received by the leading men of the place. A chief by the name of Dymma gave him a grant of land near a place called Ardlathran, situated on the coast, in the southern part of the country, where he built a church.

Aedan was indefatigable in his exertions to spread the Gospel and establish monasteries. He traveled through the country on foot, visiting both the rich and the poor, and censuring the abuses, quarrels, and extortions of the former, and consoling and comforting the latter. He sternly re-

buked sin and vice of all kinds, treating alike in his denunciations both prince and peasant. Wherever he found any remnants of idolatry he soon wiped them out, and denounced those who yet leaned to its superstitious observances.

Paganism was a religion of mysticism, charms, and incantations, and as such swayed the minds of the people. Though the idols of Baal were broken, and the temples leveled or converted into churches, still the essence of the mysterious incantations of Druidism clung to the people, and not for a generation or two was it wholly wiped out.

Aedan visited the country of the Decii (Waterford), and founded a church at a place called Disert Nairbre.* He did not remain long there, but traveled on, founding monasteries elsewhere. He next went to the County Kilkenny, and founded the monastery of Fiddown. We next find him establishing monasteries in various parts of Hy-Kinsellagh—one of the most celebrated of which was that of Clone-more, in the barony of Bantry, over which he placed Dichalla Gairbh, one of his disciples. This house soon increased in importance, and stood second only to his great establishment at Ferns.

Brandubh, king of Leinster, was a great admirer and patron of our Saint. From being prince of Hy-Kinsellagh,† he rose to the sovereignty of Leinster, and defeated Aidus, king of Ireland, who had marched against the people of Leinster to exact tribute, in a battle fought at a place called Dunbolg, on the 10th of January, 599, in which the monarch Aidus was killed.

The renowned Brandubh placed so much reliance on the advice and counsel of our Saint, that he seldom entered upon

* Smith, in his *History of the County Waterford*, makes Disert Nairbre the same as Bolhendesart, barony of Upperrthird, and not far from the Suir; though Colgan places it near Ardmore.

† Hy-Kinsellagh included most of the County Wexford, from the Barrow to the Slaney, and was the territory of the O'Kinsellaghs.

any great enterprise without first consulting him and obtaining his blessing. At his request, Aedan was consecrated archbishop ; and an ancient writer of the Life of the Saint states that he presented him with the city of Ferns, where he founded a celebrated monastery, and then adds : "A large city, named Ferns, grew up there in honor of St. Moedog (Aedan). Afterwards, at a great synod convened in Leinster, King Brandubh, and both the clergy and laity, decreed that the archbishoprick of all Leinster should forever continue in the chair and see of St. Moedog ; and then St. Moedog was consecrated by many Catholics."

Ferns soon became a place of consequence, for the reputation of St. Aedan's monastery, and the fame of the Saint's sanctity, attracted many people to the place. The Saint was remarkable for his charity and hospitality. A large number of poor people were daily fed at the monastery, and even the monks made clothes to distribute among the naked. It is related of the Saint that on one occasion he was distributing food to the poor that crowded around the door, when a poor woman, who had been suffering from pains, suddenly lost the use of her limbs. The Saint made the sign of the cross upon her, and she was immediately restored to health. This is but one of the many miracles attributed to his influence.

St. Aedan was as humble as any of his monks ; and even when he was raised to the office and dignity of a bishop, he labored with them in the fields, tilling the earth and planting and cultivating the crops ; and we find him on one occasion superintending one hundred and fifty of his monks while making the harvest.

In this matter of-fact age it is pleasant to look back and realize what good these monks of old did, not only in spreading Christianity over the world, but also in clearing away forests, draining marshes, and cultivating the soil. Their

monasteries were soon surrounded by rich pastures and well-cultivated fields, the teeming produce of which did not go to enrich themselves, but to feed the hungry and clothe the naked. Their own wants were few and easily supplied, and therefore the results of their combined labor produced a rich harvest, which was freely distributed among the needy. How beautiful and applicable was the name applied to them—namely, “The servants of the poor”—which in reality they were, for all their manual labor was given to their support, and those little ones of Christ were even largely remembered in their prayers.

St. Aedan paid a visit to the virgin sisters, daughters of Aidus, king of Leinster, taking with him a plow and a pair of oxen as a present to them. This visit was most likely paid to the community of Kill-Faile, in the diocese of Kilmacduach, over which the holy sister St. Faila presided.* He preached to St. Faila’s community, and spent a few days with them, for he had great regard for both the Saint and her charge.

St. Aedan was on intimate relations with several holy men of his time, including St. Molua of Clonfert (who was his spiritual director and father confessor), St. Fintan, and several other eminent men, who occupy a high position in the calendar of Irish saints. Like St. Columba, Aedan was devotedly attached to his friends and relatives, and, like him, pined for the green fields and pleasant streams of Erin, while living in another land. Some of his relatives were

* Aidus, king of Leinster, was great grandson of the celebrated Dathy, monarch of Ireland. His daughters became nuns, and were called “The Virgin Sisters.” Kill-Faile, which was called after one of them (St. Faila), was resorted to by pilgrims for centuries after her death. Three brothers of the family—namely, Colgeus, Aidus, and Sorar—are reckoned among the Irish saints. Colgeus governed a monastery at a place called from his name Killcolgan, in the barony of Doolkillen, County Galway, or, as other writers state, Killcolgan, Kings County.

taken prisoners by a chieftain of Hy-Conall-Gaura.* On hearing of the circumstance, he set out to visit them and to intercede for their release. The chief was at first very obstinate, and declared his intention of detaining them; but at length the Saint's influence prevailed, and they were set at liberty. This chief was so favorably impressed by the ability displayed by St. Aedan, and by his sanctity and general conduct, that he granted him a place called Cluain-claidheach,† where he erected a monastery.

On another occasion he had set out on a visit to Cashel, when he was met by a chief sent by the king of Connaught, who lay dangerously ill, requesting that he would come and see him, for he felt and knew that if he only prayed over him he would recover. Aedan changed his course, and set out for Connaught, and on his arrival found the king very sick indeed, and not expected to live. The king implored the Saint to pray for him, which he did, and marked him with the sign of the cross, and sprinkled him with holy water, when a visible change came over his features, and he was soon restored to health.

Though innumerable miracles are attributed to the efficacy of his prayers, I confine myself to those narrated as being the most instructive.

Towards the close of his life he devoted all his time to his community at Ferns, and had the pleasure of seeing it become one of the most flourishing in the country before he slept in the Lord, which event took place, according to the Four Masters, A. D. 624.

* *Hy-Conall-Gaura*—The southern part of the barony of Upper Connel, County Limerick.

† *Cluain-claidheach*—Most likely the present Cluaneagh, near Rathkeale.

SAINT DEICOLA.

DIED A. D. 625.

Follows Columbanus to Gaul—Is expelled with him from the monastery of Luxeuil—Being unable to travel, was left behind—Built a cell in the forest—Visited by King Clothaire, who grants him land for his monastery—His death—His memory still revered.



IN the biographies of those holy men who left Ireland to spread the Gospel in foreign countries, we find very imperfect accounts of their early lives or parentage. Like St. Gall, Deicola, or, as the name is spelled in old Irish annals, Dichuill, was a follower and disciple of Columbanus, and maternal brother to St. Gall.

When Columbanus was expelled from Luxeuil, our Saint followed him, but soon found that the journey was too much for him, owing to some infirmity of his limbs, and to his being well advanced in years. Columbanus finding that Deicola was unable to travel, gave him permission to remain behind. Deicola did not venture to return to Luxeuil, but having selected in the midst of the forest a retired spot, called Luthra, now Lure, in the district of Besancon, he erected a hut or cell to shelter him from the weather, and here he lived for some time, finding food in the berries and wild fruits of the forest. His pious, solitary life soon attracted the attention of the people of the district, particularly of a Christian lady named Bertildis, the widow of one of the chiefs or lords of the district. She erected for him a

more suitable abode, and made him a present of some land surrounding it.

The fame of the recluse soon drew a large number of holy men, who flocked from all quarters, around him. He formed a community of monks, and erected two oratories—one dedicated to St. Peter, and the other to St. Paul. The blessing of God seemed to rest upon the little community, which rapidly thrived and increased in numbers.

King Clothaire being on a hunting excursion, one day, in the neighborhood, and having heard the sanctity and zeal of Deicola much spoken of, resolved to visit him. Having made himself known and the object of his visit, the king expressed his surprise that men could live in such a wild place, and inquired where he and his brethren had come from. When the king was informed that he had been a disciple of his friend Columbanus, and that he had come with him all the way from Ireland, he was much affected, and assured him that his monastery would want for nothing necessary for its support. The king accordingly made a considerable grant of land to the establishment, which enabled it, in after times, to become one of the leading monasteries of France.

Fleury, in his *Life of the Saint*, informs us that the grants made by the king were very great, and that the monastery was richly endowed. The truth seems to be that the monastery, according as it increased, became gradually in the possession of large estates, but not until long after the death of Deicola. Fleury also states that Deicola went to Rome to confer with the Pope; and having made his monastery and lands tributary to the Holy See, obtained for it many privileges and favors.

Deicola having governed his monastery for many years, and wishing to spend his last days in retirement, resigned the administration, and appointed Columbinus, one of his

disciples, abbot in his stead. He then withdrew to a solitary cell, where he spent the remainder of his days in prayer, fasting, and Divine contemplation. He died on the 16th of January, in the year 625.

The memory of Deicola is still revered by the people of that part of France where he built his monastery, who call him St. Dié; and his name is marked in several martyrologies.



SAINT BRAECAN.

Abbot of Ard-Braecan—Gifted with the spirit of prophecy—Flourished about the year 650.



T. BRAECAN was abbot of a monastery in Meath, called after him Ard-Braecan, which flourished about the year 650. Little is known of the history of this abbot. It is said that he was greatly gifted with the spirit of prophecy. He is said to have foretold the invasion of Ireland by the English, and their success ; also the future wars of Ireland.

In the year 1317, these Prophecies were collected and published in connection with a number of others ascribed to St. Patrick, St. Columbkil, and St. Moling, by Walter, treasurer of Ireland ; but I am inclined to the opinion that, like Cambrensis, this Walter manufactured a good many of them himself, to suit his masters.



SAINT FINBAR.

BORN 570—DIED 630.

aid to have been born in a furnace—Educated by three holy men—His mission to Scotland—Returns to Ireland, and founds a monastery in Cork—A city springs up around it—The hermitage of St. Finbar.



INBAR is said to have been born about the year 570. Some accounts give rather a miraculous turn to his birth; they state that he was an illegitimate child, and was born in a furnace, where his father and mother were cast in punishment for some crime, and that he was miraculously

saved. He was baptized by the name of Lochan, and delivered to the charge of three holy men, who brought him up in piety and learning. He was ordained by Torpereus, and went to Scotland to preach—then a prolific field for Irish missionaries.

On Finbar's return to Ireland he received from a Christian chief by the name of Edo a grant of land near the river Lee, and here he erected a cathedral, around which the city of Cork (in Irish, Corcagh, signifying flooded or marshy land) soon sprung up. Attached to his cathedral was "a faire churchyard," in which his old master, the good bishop Torpereus, was the first person buried.

St. Finbar was consecrated first bishop of Cork. He and Congellus, abbot of Clone, were warm friends, and entered into a solemn compact that both should be buried together. Old chronicles state that St. Finbar was a remarkably pious

and active man; that, besides preaching and attending to his religious duties, he took great interest in the progress of the young city springing up around him, and encouraged strangers and visitors to settle in it.

Besides being the founder of Cork, St. Finbar's name is associated with a scene of surpassing beauty and grandeur. The ancient hermitage of St. Finbar, near Glengariff, lies shrouded in mountain solitude of the grandest and most picturesque kind. It occupied a small island, in a lake about a mile long and half a mile broad. The scene around is one of exquisite loveliness and savage grandeur. Gloomy, rugged mountains towers on all sides, shutting in the lake and island with a perfect amphitheatre of hills, from whose summits rush innumerable streams, tributaries of the Lee, which has its source there. When the traveler stands upon Finbar's island, he feels as if an impassible mountain barrier was raised between him and the outer world, and that he was imprisoned forever. This is classed among the holy places of Ireland, and was a favorite resort for pilgrims and devotees, who congregated here from all parts to be cured by the blessed waters. The ruins of a chapel and other ecclesiastical buildings cover the most of the island. It was indeed a fitting retreat for gloomy anchorite and stern ascetic, who desired perfect seclusion from the world. "The cheerful haunt of man and herds." The Isle of St. Finbar was said to be haunted by a fierce serpent, which the good Saint consigned forever to the loch on the top of Mount Gabriel, where its horrid form is still said to be seen by the affrighted peasantry.

No language can describe the wild and lonely grandeur of the scenery surrounding St. Finbar's Island. Callanan has added to its immortality by his magnificent poem on Gougane-Barra, from which we cannot help quoting a few lines :

"There is a green island in lone Gougane Barra,
Where Allua of song rushes forth like an arrow ;
In deep-vallied Desmond, a thousand wild fountains,
Come down to that lake from their homes in the mountains."

St. Finbar is said to have often retired to this lonely retreat when he wished to do penance and to separate himself from the world and commune in solitude with his God. He is said to have died in the year 630, and was buried in his own cathedral in Cork, and was soon followed by his friend Congellus, who was buried in the same grave.

The cathedral of Cork, dedicated to St. Finbar, is built on the site of the ancient church, some of the remains of which have been introduced into the modern structure, such as the tower of the steeple and the pointed doorways, recessed and richly moulded. The growth of the city and modern improvements have obliterated all vestiges of the monastery of the old monks.



SAINT FINTAN.

DIED A. D. 635.

Surnamed Munnu—Educated by St. Comgall—Spent eighteen years preparing for a monastic life—Seeks admission as a monk at Iona—Baithen refuses, in accordance with a prophecy of Columbkil—Establishes monasteries in Ireland—His challenge to perform miracles declined by Abbot Laserian—His death.



HE distinguished Abbot Fintan, surnamed Munnu, was of the family of Niall, and son of Failchan and Feidelmia, natives of the north of Ireland. The date of his birth is not given; but it appears that at an early age he was placed at the school of Bangor, under St. Comgall, and that afterwards he studied at the school of Kilmore-Deathrib,* which Columbkil is supposed to have governed for some time before his departure from Ireland. His chief instructor appears to have been Sinell, son of Moynacur, with whom he remained eighteen years, perfecting himself in learning and religious observances. He also spent some time at a place now called Killfinan, in the County Limerick; thence he went to a place called Coonagh, in the same county. Between these places Fintan passed his early years—a model of good conduct and piety.

The reputation and sanctity of the monks of Iona, under

* Colgan places this monastery in Connaught, without telling us where. There is also a place of the same name in Cavan, which most likely is the one alluded to.

Columbkil, had made such an impression on him, that he resolved to join their community, in order to lead a life of greater sanctity in the quiet retirement of their monastery. Though urged by St. Comgall and other abbots, on whom his piety, sanctity, and learning had made a deep impression, to remain at home and establish a monastery, his humility was such that he did not aspire beyond the station of an humble brother.

In order to carry out his good intentions he set out for Iona. St. Columbkil had died a few days before his arrival, and was succeeded by Baithen. To him, therefore, Fintan applied to be received into his community. Baithen questioned him as to his family, studies, conduct, and the like. Fintan modestly answered him, and humbly requested to be admitted as a monk. Baithen having heard his story, replied: "I thank God that you are come to this place; but this you must know, that you cannot be a monk of ours." Fintan, much afflicted at this refusal, asked, "Is it that I am unworthy of being one?" "No," answered Baithen; "but, although I should be very glad to keep you with me, I must obey the orders of my predecessor, Columba, who, before he died, said to me, in the spirit of prophecy: 'Baithen, remember these words of mine: Immediately after my departure from this life, a brother, who is now regulating his youth by good conduct, and who is well versed in sacred studies, named Fintan, of the race of Mocu-Moie, and son of Failchan, will come to you from Ireland (Scotia), and will supplicate to be reckoned among the monks. But it is pre-determined by God that he is to be an abbot, presiding over monks, and a guide of souls. Do not, therefore, let him remain in these islands of ours, but direct him to return in peace to Ireland, that he may there establish a monastery, in a part of Leinster not far from the sea, and labor for the good of souls.'"

The pious young man shed tears when he heard this, and returned thanks to God, and said that he would follow these directions. He remained a few days at Iona to recruit himself, and then, having received Baithen's blessing, returned to Ireland.

Colgan states that before he went to Leinster, in accordance with the injunction of Columbkille, he spent five years in a monastery he established at a place called Teachtelle, in the district of Heli (Ely O'Carrol), in Munster, and that he subsequently founded a monastery at a place named after him, Teach-Munnu (the house of Munnu), now Thagmon, in the County Wexford, where he ruled over one hundred and fifty-two holy monks, or, as Colgan states, two hundred and thirty-three. He is said to have also founded several other monasteries in Ireland.

St. Fintan was a most zealous worker in the service of God. His mission having been miraculously pointed out to him, he labored hard to fulfil it, and by his example of humility and austere living, to point out to his monks the paths of mortification and self-denial, which lead to the purification of the flesh. Several miracles are attributed to him, but they are too legendary in their nature to be credited. He wrote a work in favor of the Irish custom of observing the Easter festival, which led to a warm controversy between himself and St. Laserian, bishop of Leighlin, which is thus narrated in his Life: "On a certain time there was a great council of the people of Ireland held in the White-field (Synod of Leighlin), between whom there arose a controversy concerning the order of celebrating Easter; for Laserian, abbot of Leighlin, who presided over one thousand five hundred monks, defended the new order, which was then lately sent from Rome, while others adhered to the old form. But St. Munnu (Fintan) did not immediately appear at this council, though every one waited for him. He stood by the old

order. He came to the council the same day, before evening. Then St. Munnu said to the Abbot Laserian, in the presence of all the people: 'It is now time to break up this council, that every man may depart to his own place. In our contention concerning the time for celebrating Easter, let us dispute briefly, but let us give judgment in the name of the Lord. You have three options given you, O Laserian: Let two books, one of the older order and one of the new, be cast into a fire, and let us see which of them shall escape from the flames; or let two monks, one of yours, another of mine, be shut up in a house, and let the house be set on fire and we shall see which of them shall escape unhurt; or let us both go to the sepulchre of a dead monk and raise him to life, and he will show us which order we ought to observe in the celebration of Easter.' To which St. Laserian answered: 'We will not proceed to judgment with you, because we know that if you commanded the mountain of Marge to be changed into the White-field, and the White-field to be removed to the place where the mountain stands, that, on account of your infinite labors and great sanctity, God would immediately do this for your sake.' For they were in the White-field, over which Mount Marge hangs. Afterwards the people returned every one to his own home."

From this it would appear that St. Fintan was revered by his brethren for his great sanctity and miraculous power. It seems that he also soon after saw his error in the observance of the Easter festival according to the manner of the Irish Church, and adopted that of Rome.

St. Fintan was far advanced in years when he died, at his own monastery, on the 21st of October, 635, leaving after him a distinguished reputation for sanctity and perfection in piety and godliness.

SAINT AED.

DIED A. D. 638.

Said to have been king of Leinster—Abdicates his throne to become a monk
—Was abbot and bishop of Kildare.



WE have no regular chronological record of the bishops of Kildare from the death of St. Conlaeth, in the year 519, to the accession of St. Aed. Aed, or Aidus, surnamed Dubh, is said to have been king of Leinster, and to have abdicated his government to become a monk. The Annals of the Four Masters expressly state that "he was abbot and bishop of Kildare, and had formerly been king of Leinster."

In the Catalogue of the kings of Leinster there is not one named Aed before the year 638, which is the year in which our Saint is said to have died, except Aed-Kerr, who died in the year 591, in the fifteenth year of his reign.

To reconcile this difference, Colgan reasons thus : "Either St. Aed must be a different person from Aed-Kerr, and then his name hath been omitted from the Catalogue ; because perhaps he reigned but a short time, and abdicated against the will of his subjects ; or, if he be the same person, that then these annalists might have mistaken and placed the year of his abdication in 591, as if it had been the year of his death ; whereas, in the quality of monk and bishop, he lengthened out his age to 638."

The most likely supposition is, that he was of the royal

family of Leinster, and perhaps heir to the throne. There are several instances of this kind in Irish history. It was no unusual thing for pious youths of royal descent to forego their claims to royalty, and to assume the humble habit and penitential life of a poor monk or humble recluse. We find Columbkil spurning the pomp and power of royalty for the staff and cross of a monk. This, perhaps, was the case with St. Aed. Colgan conjectures that he was the Bishop Aidus, son of Maelodran, a member of the royal family of Leinster. Be this as it may, little is known about him, but that he was a holy and pious bishop, and presided over the see of Kildare with great advantage to that see, and to the religious community under his spiritual jurisdiction.



SAINT LASERIAN.

DIED A. D. 638.

Bishop and founder of the see and church of Leighlin—Educated by St. Murin—Journeys to Rome—Receives lectures from the great St. Gregory—Ordained by him—Returns to Ireland—Abbot Goban voluntarily resigns his monastery to him—The Synod of the White-field—Visits Rome a second time—Is consecrated bishop, and appointed Legate of Ireland—Builds his cathedral.



LEIGHLIN, or LOUGHLIN, is situated west of the river Barrow, which Ptolemy calls Birgus. St. Laserian' built a church and constituted an episcopal see there about the year 632, to which Burcharde, the Norwegian, was subsequently a munificent benefactor, and founded the priory of St.

Stephen of Leighlin. Some of the bishops of Leighlin were considerable benefactors of this church, particularly Donat, who rebuilt the cathedral about the year 1170. In the 14th century, Bishop Young repaired the episcopal house; and many of his successors were equally liberal in keeping the cathedral, and other buildings in connection with it, in thorough repair.

We now return to its first bishop, St. Laserian. He was the son of Cairél and Blitha, and was in his youth consigned to the care and education of St. Murin, abbot of Fahan, in Donegal. Here he studied for some years, until he had completed his education. Soon after he went to Rome, and spent fourteen years preparing himself for the ministry, and perfecting himself in knowledge and learning. He was

an eager student; and when St. Gregory, from whom he received ecclesiastical orders, preached and expounded the Scriptures, he was an attentive listener.

Laserian resided in Rome most likely when the great St. Augustin and his little Army of the Cross set out on their holy mission to England; and how it must have fired the student's heart to see Rome, lately the mistress of the world, then the great fount and nursery of missionary priests—Rome, lately the Golgotha of Christian martyrs, but now Rome triumphant—Rome, the spiritual conqueror of barbarous paganism—to see Rome thus as earnest and devoted under St. Gregory in the conquest of souls enslaved in darkness, as ever she had been in the acquisition of power and empire under the Cæsars.

Having finished his studies at Rome, and having been ordained priest, St. Laserian returned to his own beloved country. So great was his reputation for learning and sanctity, that, soon after his return, St. Goban, abbot of Leighlin, voluntarily surrendered his abbey to him, and built a cell for himself and his monks elsewhere.

Laserian took a prominent part in the synod held in the White-field in 630; soon after which he took another journey to Rome, where he was consecrated bishop by Pope Honorius I., without allotting him a see; but the Pope soon after conferred upon him the distinguished position of Legate of Ireland.

After his return home, Laserian used his influence to change the time of the Paschal observance, and he succeeded to a great extent, particularly in the South of Ireland. Pope Honorius had exhorted the Irish bishops to this change, and no doubt he appointed Laserian Legate to give him more influence to enforce these exhortations.

Laserian founded a new cathedral church at Leighlin, in which he was buried, having died April 18, A. D. 638.

SAINT CARTHAGH.

DIED A. D. 638.

Descended from the stock of Ire—Driven from Ratheny—Established a very severe order—Built a cathedral and schools at Lismore—They became famous—Invasion of the Danes—Poem by King Alfred.



LISMORE Cathedral is said to have been founded by St. Carthagh (MacCarthy) about the year 636, and was subsequently repaired and partially rebuilt in the year 1130, by Cormac, the son of Mauretus, king of Munster. We have but very imperfect accounts

of this Saint and his works. An ancient writer of his Life informs us "that Lismore is a famous and holy city, half of which is an asylum, into which no woman dare enter ; but is full of cells and holy monasteries ; and religious men, in great numbers, abide there ; and thither holy men flock from all parts of Ireland, and also from Scotland and Britain, being desirous to remove from thence to Christ. And the city is built upon the banks of a river formerly called Nem, but now Aban-Mor—that is, the great river—in the territory of Nandesi or Decies." Ptolemy calls the river Daurona, and Necham, Avenmore, of which he says thus :

" By Lismore town Avenmore river flows,
And at Ardmore into the ocean goes."

Through a strange perversion of taste it is now called the Blackwater.

At one time this ancient place vied in importance with the

most flourishing cities of Ireland, having had a university and being a bishop's see. Besides its monasteries, it is said that it contained no fewer than twenty churches. The ruins of several were still standing within the last century. It is stated, on good authority, that King Alfred, of Northumbria, was among the noble persons who received their education at Lismore.

When St. Carthagh founded the cathedral of Lismore he also established an abbey of Canons Regular. St. Carthagh's rule is still extant in Irish, and was very severe. These monks lived in the same manner as the La Trappists at present, confining their diet to vegetables, which they raised with their own hands.*

When Carthagh was a youth, like David he watched his

* Not far from Lismore, on the Cappoquin Mountains, is Mount Mellary, where the La Trappists have established a flourishing community, which promises to become no unworthy successor of Lismore. In the year 1831, the La Trappists were expelled by the French government, and fifty of the brothers came to Ireland. They leased for ninety-nine years 575 acres of a barren, bleak mountain from Sir Richard Keane. By their own industry, and the assistance of the faithful, they have converted a great portion of this barren waste into rich pastures and fertile gardens. They have built a splendid church and extensive schools, also out-offices for their large herds of stock. The buildings are so extensive as to give it the appearance of a small village, while rising groves of trees shelter it on all sides. The community do their own work, milk their cows and attend to all their wants, no women being allowed to join them or even wait on them. Their order is a very severe one: strict silence is observed; their food is vegetables, brown bread, and potatoes. They never eat meat or eggs, and have only two meals a day. They rise at two o'clock in winter and summer, and join in prayers and devotion and at the Holy Sacrifice of the Mass. They then go to their different labors on the farm—some to their trades, others to manual labor. Their splendid church and extensive buildings are the work of their own hands. One brother is detailed to receive guests, for whom a plentiful table is always served, and beds provided if required. The La Trappists of Mount Mellary, like their ancient predecessors, are remarkable for their charity to the poor. In the famine years they sold their fine organ and any valuables they possessed to feed the starving peasantry. Their schools are becoming famous, and many young priests of to-day have been educated there.

father's flocks. His piety, gentleness, and grace attracted the notice of the prince of the province and his wife, who was daughter to the king of Munster, and they became very fond of the boy. While tending his herd one day, a bishop (Carthagh) and suite passed, chanting hymns. The boy was so captivated by this psalmody that he followed them to the gate of the convent where they stopped, and passed the night outside listening to them. The prince, who loved the boy, sought him everywhere, and when he returned he asked him why he did not come as usual on the previous evening. "My lord," he replied, "I did not come because I was ravished by the divine song of the holy clergy; please Heaven, lord duke, that I was with them, that I might learn to sing as they do." The prince admitted him to his table, offered him a sword, buckler, lance, and other gifts, to turn him from his purpose; but the boy refused them, saying "that he wanted no gifts; he wanted but one thing, to chant hymns like the saints of God." In the end he prevailed, and was sent to the bishop to be made a monk. The legend adds, that he was so handsome and comely that thirty young girls loved him openly; but the servant of God prayed that their love should become spiritual, and they were all converted, and became nuns in the convent he added to his great monastery of Lismore.

St. Carthagh was descended from the stock of Ire, second son of Milesius, and was a native of Munster. He was the first abbot of Ratheny, in Westmeath, which he founded, and in which he is said to have governed over eight hundred monks. About the year 631 he was driven from Ratheny by King Blathmac. Afterwards he became bishop of Lismore, where he built a cathedral and several schools.* He did

* Lismore is derived from *lis*, a house, and *mor*, great. Its ancient name is Dunsquinne, the place of flight or refuge. The schools of Lismore were famous throughout Europe for centuries, and thither flocked students of

not survive his labors long, for he died in the year 638, full of the odor of virtue and sanctity. The see of Lismore was incorporated with that of Waterford in 1363.

Murkertach, monarch of Ireland, after a troublesome reign, resigned his crown and retired to Lismore, where he died in 1119, ending his days in great penitence and piety. Cormac MacCarthy, king of Munster, fled to Lismore, in the year 1127, when expelled from his throne, but was soon afterwards reinstated. Lismore was much frequented by pilgrims, who flocked to St. Carthagh's and also to St. Virgilius' holy wells. It still presents some very fine ecclesiastical old ruins.

Though we know but little of the successors of St. Carthagh in Lismore, until the accession of Bishop Malchus in 1134, still there is no doubt but it had a regular succession of bishops. In the time of St. Colman, abbot and bishop of Lismore, who died on the 22d of January, 702, according to Ware, the schools of Lismore stood in a higher degree of reputation, both for learning and virtue, than any others in Ireland. The great St. Malachy spent several years in Lismore, as narrated in his Life. After the suppression of the Irish monasteries by Henry VIII., most of the temporalities of the monastery passed into the hands of the Devonshire family, whose descendants still possess them, and occasionally reside at Lismore Castle.

Lismore had reached the pinnacle of its greatness towards the close of the 8th century. Like most other monasteries of Ireland, its wealth and importance attracted the cupidity of the Danes, and as early as the year 821 they

all ranks. The poor were supported and educated gratis. The number of students studying there at one time is almost incredible; some writers set it down at three thousand, while others give even a higher figure. It suffered much at various times from the ravages of the Danes, and from the English, and even from native princes, until it was finally suppressed under Henry VIII.

pillaged it ; some accounts state that they also laid it waste. The Danes were greatly weakened by the defeats they received from Flan, king of Ireland, in 886, and from the men of Tirconnel, commanded by Aiteid, son of Laghan, and from the slaughter they suffered from the men of Leinster in 902, and they would have been expelled about this time but for the dissensions of the native princes. In 904 a party of Danes landed in Waterford, and were slaughtered by a chieftain of Idrona. In 915 they again pillaged Cork and Lismore ; but in the following year they sustained a great slaughter by the men of Munster ; and on the next, were again sorely defeated at Emly. In 979 the men of Ossory pillaged and burned Lismore, and plundered Cloyne and Leighlin ; but Brian Boru, the king of Munster, retaliated and seized the king of Ossory, and compelled the chieftains to pay him hostage. Brian was the scourge of the Danes, and defeated them in several battles in Munster before he became monarch of Ireland, and fought the great battle of Clontarf. Cashel and Lismore were burned by Turlagh O'Connor, king of Connaught, in 1121. In 1173 Raymond Le Gross pillaged Lismore, and though opposed by the Irish under Dermot MacCarthy and by the Danes, at the mouth of the Blackwater, he succeeded in carrying his spoils to Waterford.

Among the many distinguished men educated in the schools of Lismore was King Alfred of England. The following poem is said to have been written by him, and is called "King Alfred's Itinerary in Ireland :—"

* The state of Ireland to-day, after seven hundred years of English rule, presents a sad contrast to that given of it in the 9th century by the royal bard. Instead of a prosperous country and a contented people, possessing all the virtues and noble qualities that bless a nation and ennoble humanity, Ireland presents the sad spectacle of an oppressed people, a starving, disaffected peasantry, who are cruelly trampled out of their native land by the laws and the bayonets of England.

"I found in the fair Inisfail,
In Ireland, while in exile,
Many women, no silly crowd,
Many laics, many clerics.

"I found in each province
Of the five provinces of Ireland,
Both in Church and State,
Much of food, much of raiment.

"I found gold and silver,
I found honey and wheat,
I found affection with the people of God,
I found banquets and cities.

"I found in Armagh the splendid,
Meekness, wisdom, circumspection;
Fasting in obedience to the Son of God
Noble, prosperous Sages.

"I found in the province of Ulster
Long-blooming beauty, hereditary vigor—
Young scions of energy,
Though fair, yet fit for war, and brave.

"I found in the territory of Boyle
. . . . (manuscript effaced)
Brehons, Erenachs, palaces,
Good military weapons, active horsemen.

"I found in the fair-surfaced Leinster,
From Dublin to Slewmary,
Long-living men, health prosperity,
Bravery, hardihood, traffic.

"I found from Ara to Gle,
In the rich country of Ossory,
Sweet fruit, strict jurisdiction,
Men of truth, chess-playing.

"I found in the great fortress of Meath (Tara)
Valor, hospitality, and truth,
Bravery, purity, and mirth—
The protection of all Ireland

"I found the aged of strict morals,
The historians recording truth :
Each good, each benefit that I have sung
In happy Ireland have I seen.

"I found in each great church,
Whether internal, on shore or island,
Learning, wisdom, devotion to God,
Holy welcome, and protection.

"I found the lay monks
Of alms the active advocates,
And, in proper order with them,
The Scriptures without corruption.

"I found in Munster, without prohibition,
Kings, queens, and royal bards,
In every species of poetry well skilled—
Happiness, comfort, honor, pleasure.

"I found in Connaught, famed for justice,
Affluence, milk in abundance,
Hospitality, lasting vigor, fame—
In this territory of Croghan* of heroes.

"I found in the country of Connall (Tyrconnel)
Brave, victorious heroes—
Fierce men of fair complexion—
The high stars of Ireland."

* Croghan was the royal palace of the kings of Connaught, on which account the province was sometimes called "The Country of Croghan," and Meath was called "The Kingdom of Tara."



SAINT GALL.

DIED A. D. 645.

Of noble birth—Brought up by Columbanus—Follows him to Britain and Gaul—He preaches to the heathens—Destroys their idols—Found his cell, which gave rise to the town of St. Gall—Casts out devils—Refuses to be bishop or abbot—Divides silver presents among the poor—His great sanctity—His death.



It will be recollected in the Life of St. Columbanus, that among his disciples and followers was St. Gall, who was one of the twelve that accompanied him from Ireland in his missionary tour. When Columbanus was forced by the wicked machinations of Queen Brunehault and

the Burgundian prince to remove from their malice into Italy, he left St. Gall, who was then very ill, in charge of one of the communities he had established. This Saint's Life is remarkable for his able writings and great sanctity, but still more so for the strange adventures and vicissitudes of a missionary life, and for his stern seclusion as a hermit.

From an old Life of St. Gall, written by Strabus, abbot of Auge, in the 9th century, we condense the following facts: The parents of St. Gall, who were of noble birth, committed him in his youth to the care of St. Columbanus. Under him he studied the Scriptures with assiduity and profit, and became well versed in grammar, poetry, and general literature. So great was his modesty and humility that it was against his will he was promoted to holy orders. He followed Columbanus in his travels through Britain and

Gaul, and was of great assistance to him in converting the natives of the latter country, as he could speak their language fluently.

He passed into Germany, and attempted to make a settlement in a place called Tucconia, at the head of Turicen Lake, now the Lake of Zurich, in Switzerland. Here the natives were sacrificing to their false gods, and St. Gall, seized with a pious zeal, reprov'd them, and set fire to their temples, demolished their idols, and cast their offerings into the lake. The heathens were infuriated at this act, and attempted to lay violent hands upon both him and St. Columbanus, but through the influence of persons whom their preaching had converted, they escaped their fury and arrived at the castle of Arbona, now Arbon, a castle in Switzerland, standing on a river of the same name, which flows into Lake Constance, where they were kindly received and entertained by a priest named Willimar. This priest recommended to them an old building called Brigantium, now called Bregentz, as a suitable place to establish a settlement; and having procured a boat, they repaired to the place, where they found an oratory which had been erected in honor of St. Aurelia, and they took possession of it, and built some huts around it for their habitation. In this oratory they found some brazen images which the people worshipped.

St. Gall preached to the natives in their own language; and he broke their idols and flung them into the lake. Some were converted and, confessing their sins, praised the Lord; while others were enraged at their idols being demolished. The turbulent being appeased, St. Columbanus sprinkled the temple with holy water and blessed it, and after anointing the altar, and placing thereon the relics of St. Aurelia, which were deposited in the oratory, he celebrated mass. The imposing solemnity of the ceremony

seemed to impress the people, for the writer says "the people departed full of joy." Here a monastery was erected, and the brethren was each assigned suitable employment—that of St. Gall being a fisherman.

In the year 612 Columbanus, in order to get beyond the reach of his enemies, had to quit the country and go into Italy. He was accompanied by his brethren, except St. Gall, whom he was obliged to leave behind at Bregentz on account of his being ill of a fever. St. Gall, not wishing to remain alone, returned while sick to his friend, the priest Willimar, at Arbona, who took care of him until he recovered.

Wishing to return to a solitary place, Gall selected a spot for that purpose near the little river Stinace, where now stands the town and abbey of St. Gall.* He consecrated his retreat by a fast of three days. Soon after he erected an oratory, and huts for twelve monks, whom he instructed with great care in theology and sanctity.

We find in an old *Life of the Saint*, that he performed many miracles, and had many supernatural visions. Among them it relates how he expelled an evil spirit from Fridiburga, the daughter of Gunzo, duke of that country, who had been betrothed to Sigebert, king of Austrasia. Sigebert, in gratitude, made the Saint a grant of the place where he resided, and sent him many presents. Fridiburga, grateful to God for her recovery, secretly took the veil at Metz; and her betrothed, instead of being offended, praised her choice, and sent her some valuable presents, which she made over to St. Gall. The Saint brought them to Arbona,

* In the *Life of Magnus*, who appears to have been a disciple of St. Gall, it is stated that Gall (or Gallus, as he is called by old writers), and Magnus constructed here a monastery of wonderful magnitude, in which 400 monks dwelt. The writer confounds the Saint's small establishment with the great monastery erected on its site about one hundred years later, viz., 720, of which Othmar was the first abbot. Around this monastery the town of St. Gall rapidly grew.

and there distributed them among the poor. Among them was an elegant silver cup, which his disciple, Magnus, wished to retain for the service of the altar, but St. Gall ordered it to be given away, saying that he remembered the words of St. Peter : "Silver and gold have I none ;" and that his master, Columbanus, was wont to offer sacrifice in brazen vessels, because our Saviour is said to have been fixed to the cross with brazen nails.

At the time of St. Columbanus' death, St. Gall was apprised of it in a vision, and immediately celebrated mass in commemoration of him. He then sent Magnus, then a deacon, to Bobbio, to inquire about the circumstances. Magnus, on arriving there, found that the Saint had died at the very hour specified by St. Gall, and returning, brought a letter to him from the brethren at Bobbio, and a staff of St. Columbanus, which he had bequeathed to him.

The see of Constance having become vacant, the prelates and clergy of the diocese assembled to elect a bishop. The Duke Gunzo invited St. Gall to attend the meeting, who accordingly went, accompanied by his two deacons, John and Magnus. The duke having addressed the assemblage and exhorted them to chose a proper pastor, according to the canons, all the clergy immediately fixed their eyes on St. Gall, and unanimously agreed that, considering his superior knowledge of the Holy Scriptures, his wisdom, humility, charity towards the poor, and wonderful sanctity, he was the fittest person to be chosen bishop. The duke then said to Gall : "Do you hear what they are saying?" To which he replied : "I wish what they say were true ; but they do not know that the canons do not easily—without sufficient cause—allow strangers to be ordained bishops of districts of which they are not natives. I have a deacon, named John, a native of this neighborhood, to whom every thing that has been stated of me may be justly applied ; and, as I think

him elected by the Divine judgment, I propose him to you as your bishop."

John, who appears to have been possessed of much of the modesty and habits of his master, retired to a church of St Stephen, without the town, whither he was followed, and brought before the assembled bishops, who immediately proclaimed him their choice, and consecrated him bishop.

St. Gall being requested to preach before the assembly, delivered an able, devotional, and learned discourse. He remained seven days with John, instructing him in the mode of governing his diocese, and then returned to his cell.

Eustasius, abbot of Luxeuil, and successor of Columbanus, having died in 625, the monks of the monastery were unanimous in electing St. Gall as his successor, and sent a deputation of six members of their community (all Irishmen) to wait on him for that purpose. Having read the letter of invitation, he said, that having abandoned his relations and acquaintances, and chosen a life of solitude, and refused a bishopric, he could not think of being raised to any rank that might involve him in the cares of the world. He detained the deputation for several days, treating them with the utmost kindness, but positively refused to accede to their request.

The priest Willimar visited him and requested that he would go with him to his castle at Arbona and preach there on some occasion of great solemnity. He consented. While at the castle he was seized with his last illness, which he labored under for a fortnight, and then died, on the 16th of October, 645, in the ninety-fifth year of his age.

The hermitage sanctified by the later years of the Saint's life became an object of great veneration, and by the munificence of princes, particularly of Sigebert, king of Austrasia, had grown into a large and noble abbey, and had given rise to a populous town, called after the name of its patron, St

Gall. The abbot became the prince of a canton of one thousand square miles, which composed his estates, the population of which is now 135,000 souls. The remains of the ancient Benedictine abbey are, we believe, still visited as a shrine for the pious, and as an object of curiosity of the ancient town of Gall.

St. Gall was buried in the place of his retreat, and his memory was for a long time revered by the devout ; and the place was much frequented by pilgrims and people who wished to obtain certain favors from God through the intercession of the Saint.

St. Gall left many works, including two sermons, some tracts, his psalter, and some other works which have been lost





An Augustinian Monk.

SAINT AIDAN.

DIED A. D. 651.

King Oswald requests the abbot of Iona to send missionaries to convert his subjects—The first missionary fails—Aidan selected by the assembly of monks—Oswald receives him, and becomes his friend and fellow-laborer—Aidan's great success, aided by Oswald—Oswald slain—Oswin succeeds him—His death foretold by Aidan—Aidan's miracles—Saves the royal fortress—Oswin killed—Death of Aidan.



COLCUMBILLA commenced that work of conversion among the Picts and Scots which was completed by his disciples and followers. But their missionary labors did not cease; for a pagan reaction had occurred among the Anglo-Saxons, and the work which St. Augustine had begun was to be completed by the

sons of Columba—a work, however, they did not shrink from, but eagerly assumed.

The great St. Gregory having seen, in 587, some Saxon children exposed for sale in Rome, was struck with their beauty, and, moved with compassion, said “What evil luck that the prince of darkness should possess beings with an aspect so radiant, and that the grace of these countenances should reflect a soul void of the inward grace?” And then he asked, “Of what nation are they?” “They are Angles,” was the reply. “They are well named,” said St. Gregory, “for these Angles have the faces of angels, and they must become the brethren of the angels in heaven.” Again he asked, ‘From what province have they been brought?’ “From Deira,” was the response. “Still good—*De ira*

eruti—they shall be snatched from the ire of God, and called to the mercy of Christ."

St. Gregory was then only an abbot ; but on the death of Pope Pelagius II. he was called to the papal throne, and he never lost sight of the cherished hope of rescuing Britain from the darkness of paganism. Accordingly, he dispatched the good St. Augustine and forty monks on that sacred and momentous mission. This brave little army landed near the present town of Ramsgate, and was favorably received by the king (Ethelbert) and his queen (Bertha), who was the daughter of Carebert, king of the Franks, and a pious Christian.

St. Augustine's mission was remarkably successful, and Christianity rapidly spread over the then kingdom of Kent, and had taken partial root in the other six kingdoms of the heptarchy. But after St. Augustine's death, Christianity met a great reverse in the overthrow of the first Christian king of Northumbria, and paganism again overspread the land ; and it remained for the Irish monks of Iona to complete the work St. Augustine had begun.

Forty-eight years after the holy Augustine and his Roman monks had set foot on the shores of England, an Anglo-Saxon prince invoked the aid of the monks of Iona in the conversion of his subjects.

Ethelfred, king of the Northumbrians, being slain, his seven sons were obliged to seek safety under the protection of Eugene IV. of Scotland, where they were baptized and carefully instructed in the Christian religion. After several years, Oswald, the second eldest of the brothers, was restored to his father's kingdom. The king, on his restoration, found Christianity almost rooted out, and paganism again flourishing. Being a good and pious prince, he was sorely grieved, and resolved to establish Christianity among his people. To this end, King Oswald sent to Iona request

ing that some person of piety and learning might be sent to instruct and convert his subjects.

The missionary sent, by name Carman, said to have been a man of severe and rough disposition, failed in his mission, and in an assembly of the clergy related "that he could do no good with the people to whom he had been commissioned, for they were of a barbarous and untameable disposition." Aidan was present in the assembly, and declared that Carman had used the people too rough, and had not, according to the Apostles' discipline, "fed them at first with milk;" and gave it as his opinion that some other person should be sent. The synod judged none so fit as he who had just given such salutary advice; and Aidan was immediately consecrated a bishop, and sent to preach to the Northumbrians. He received his mission from the whole brotherhood, and was most likely consecrated by the Abbot Seghen, the fourth successor of Columba.

This Irish monk had a hard task before him. The ravages of war had scarcely left a trace of Christianity; even the very churches and monasteries were destroyed, with the exception of a solitary one at York, where a holy deacon had maintained the Christian worship. Aidan brought with him several monks, and their numbers were daily increased by Celtic monks from Iona. The king having left to Aidan the choice of the seat of his bishopric, he selected an island almost as barren and bleak as Iona.

The island of Lindisfarnane, which was destined to become the monastic capital of Northumberland, is low, flat, and sombre, with scarcely a tree or an undulation to relieve its barrenness or brighten its cheerless appearance. It is hard to conjecture why Aidan selected so gloomy a spot; perhaps he did so in imitation of his great teacher, or perhaps he wished to be near Bambarough, where the noble young prince Oswald had established his capital.

It is a pity that nothing is recorded of the early history of this glorious missionary. All we know about him is that he was an Irishman, and an humble, pious monk of Iona, when raised to the episcopate. He was a man of unwearied diligence, of great humility, and full of charity. Like St. Gregory the Great, whose example he followed and whose good works he emulated, he took great interest in the education of children and the emancipation of slaves. He attached to himself twelve English youths, whom he carefully educated for the service of Christ. They afterwards became zealous disciples of their master, and one of them, a bishop. He attached a school to every church and monastery he founded, where children received from his monks an education as perfect as they could in any of the great monasteries of Ireland. As to slaves, the gifts that were liberally bestowed upon him by the wealthy Anglo-Saxon converts were freely given for their ransom.

The king rivalled the bishop in works of charity and in rescuing souls from paganism ; and, thanks to their united efforts, Christianity rapidly spread over the country. In preaching he was assisted by the good king, who acted as his interpreter, and who, from his long residence in Scotland, had acquired a perfect knowledge of the Celtic tongue.

Aidan, by his humility, industry, and diligent preaching, had wonderful success in converting the natives, in which pious work he and Oswald seemed to be rivals. He built several churches and monasteries on lands and possessions granted him by the king ; and in a few years paganism melted before the light of Christianity, and they who were wont to chant hymns in praise of stone and graven images, now raised their voices in praise and adoration of the living God. This holy missionary was indefatigable in his labors, and impressed the people as much by his example as by his preaching. He was charitable in the extreme, and

whatever he received from the rich he gave to the poor. He traveled from place to place, mostly on foot, persuading infidels to embrace the faith, and encouraging the Christians in acts of piety, alms-deeds, and good works. Bede says: "His life was so widely different from the sloth and negligence of our times, that all who traveled with him, whether monks or laymen, were obliged to exercise themselves either in reading the Scriptures or in learning the psalms. This was his daily work, and in this were all those employed who were in his company, to whatever places they came. He did not spare the rich out of fear, or out of regard to their honor, but sharply reprehended them if they offended. He studied peace, and was an example of charity, humility, and continence. He was victorious over his passions, and free from avarice, pride, and vainglory. He was industrious in teaching and observing the heavenly commands; he exercised an authority worthy of a priest, reproving the proud and powerful, comforting the weak, and strengthening and defending the poor; and, to summon up many things in a few words, he neglected nothing which he knew was commanded to be done in the evangelic, apostolic, or prophetic writings, but fulfilled them all according to his power."

According as Aidan founded new monasteries, he filled them with monks from Scotland and Ireland; and in a few years the Druid temples resounded with songs of praise and adoration to the true God, and the Lord of Hosts had sanctified the altars desecrated by false gods.

Much of this great success was due to his pious and kindly assistant, Oswald. This noble prince did not content himself with giving to Aidan the submission of a Christian, or the donations of a prince, but labored with him in his work of conversion, thus giving an example to his subjects in humility and Christian works. He was lavish in alms,

humble to the poor and lowly, tender and kind to the sick and needy—in a word, he was the embodiment of all the Christian virtues, and a noble example of what a Christian king should be. Having married Kineburga, daughter of the king of the West Saxons, he soon converted his father-in-law, and became his sponsor at baptism. This led to the conversion of the Saxons of Wessex, a kingdom which ultimately absorbed all the others of the heptarchy.

The career of this saintly young prince too soon came to a close. The ferocious Penda was an inveterate pagan, and bitterly hated those who deserted the worship of their ancestor, Odin ; and even now, in his old age, he made war, with his Mercian pagans, upon Oswald, who was looked upon as the champion of Christianity. After two years' hostility, a decisive battle was fought at Maserfeld, on the 5th day of August, 642, in which the good and beloved Oswald was slain. His last words were those of a Christian soldier, for, finding himself mortally wounded, he cried out : " My God, my God, save their souls ! "

Thus perished, at the early age of thirty-eight, this martyr-prince, whose name and memory were engraven on the hearts of the English. The ferocious Penda had Oswald's body dismembered and set upon stakes to intimidate the Christians ; but his head was carried to Lindisfarnane, and piously received by his friend and companion, St. Aidan. His bones, and everything belonging to him, became relics ; and pious monks and pilgrims visited the spot where he fell, and miraculous cures were effected by the dust which his holy blood had watered. His hand was picked up on the battle-field and carefully enshrined, and continued entire and incorruptible until destroyed by the spoliation and sacrilege of the Reformers during the reign of Henry VIII. This had been predicted by Aidan on an occasion when he saw the king bestowing liberal donations on the poor ; the

bishop seized his hand and cried—"May this hand never perish!"

After the death of Oswald, his brother Oswin succeeded to the throne. He, though not as good a Christian as his brother, was a prince of excellent qualities, and was a great friend to Bishop Aidan. On one occasion, thinking that the bishop was getting too old for traveling on foot, he presented him with a fine horse. The bishop accepted it; but being, as Bede calls him, "the father and worshipper of the poor," he gave the horse to a poor man that was much in need of one. The king gently reproved him for it, but Aidan asked him if the horse was dearer to him than a man, who is the son of God. The king humbly apologized; and then the Saint became sad and began to weep, and when asked the reason he replied in Irish: "I know that the king will not live long; never till now have I seen a king so humble, and the nation is not worthy of such a prince."

Penda still continued to ravage Northumbria. He attacked the royal fortress of Bamborough, but not being able to take it by assault, piled up wood against it and set it on fire. Aidan was at the time in the Isle of France, in view of the fortress, and when he saw the flames rising up against it, he lifted up his hands and eyes to heaven and prayed the Lord to save it. Immediately the wind shifted, and whirled the burning combustibles upon the besiegers, destroying many of them. Soon afterwards Oswin perished, having been treacherously betrayed to his rival, Osway. The aged bishop did not survive him long. Twelve days after the king's death he fell sick while on a missionary expedition, and died under a tent which had been built in haste to shelter him. He expired with his head resting against the buttress of a modest church which he had just built. His body was carried to the cathedral of Lindisfarne and there ceremoniously interred. His royal friend

Oswald's remains were deposited in a chapel dedicated to the Blessed Virgin.

St. Aidan had thus successfully encountered and overcome all the prejudices and obstacles which had beset former missionaries, and aided by his royal friends, Oswald and Oswin, had firmly established the foundation of Christianity, which was ably sustained after his death by the priests and monks he had trained in the cloisters of Lindisfarnane.*

* Lindisfarnane at present bears the name of Holy Island, which was given it by the monks in 1073. Very little traces of the ancient monastery and cathedral remain. There are some remains of Aidan's cell still shown in St. Cuthbert's Isle. There are extant fine ruins of the church built on the island in 1093 by Bishop Carilif. It has a fine ornamented arch, and the entire ruin is in a tolerable state of preservation. Some remains of the ancient monastery are still to be seen round the church. A fine fortress of the 16th century occupies a mile at the southern extremity of the island. Only for the Christian feeling it must inspire in the heart, there is little interest the traveler in the Island of Lindisfarnane.



SAINT FURSEY.

DIED A. D. 652.

His parents of high rank—Baptized by St. Brendan at Clonfert—Educated by St. Meldan—Founded the monastery of Rathmat—His vision—Preaches the Gospel twelve years in Ireland—Goes to England—Founde a monastery in Suffolk—King Sigebert joins his monastery—Death of the king—Goes to France—Preaches through France and Germany—His friendship with St. Gertrude—Martyrdom of his brother—His reception at the court of King Clovis—Builds a monastery.



NE of the most distinguished Irish saints and missionaries, whose virtues and labors had converted the pagan people both of England and France, and filled those countries with their fame and good works, was St. Fursey, called in Irish Fursa. Though not so generally known as the great Columbkil or Columbanus, his labors were no less zealous, and were crowned with similar sacred fruits. He was of illustrious birth. His father was Fintan, son of Finnloga, king or prince of south Munster, and descended from Loga-Laga, a brother of Ailid Olum, a celebrated king of Munster. His mother was daughter of Aedhfinn, prince of Hy-Briun, in Connaught.

It is stated in some Lives of the Saints that his parents had to fly from the wrath of Aedhfinn, who was opposed to the marriage, and that they took shelter with St. Brendan of Clonfert, in an island called Esbrene.* Brendan received

* There has been much controversy among writers as to the location of Esbrene. Desmay calls it Elbree, and makes Brendan bishop of it. Colgau

them with much hospitality, particularly as he was maternal uncle to Fintan. Fursey is said to have been born and reared on the island ; and when of proper age, he was taken into the monastery by St. Brendan, and carefully educated and brought up.

The most likely account is, that he was born in Connaught, among his mother's relatives, and when he grew up was consigned to the care of St. Brendan (if then living) or to St. Meldan, for the purpose of being well instructed both in learning, religion, and piety. St. Meldan was of the sept of Hua-Cuinn, which possessed the country around Lough Corrib, and was then abbot, and probably bishop, of the monastery of Inisquin, about the beginning of the 7th century ; and it is probable that it was to his care his parents committed the boy Fursey. Having remained with Meldan for several years, and most likely received the sacred rites of ordination from his hands, he erected a monastery for himself at a place called Rathmat, probably the place now called Kill Fursa, near Lough Corrib.

When his monastery was properly established, wishing to have some of his relatives instructed there, Fursey set out for Munster, with the intention of bringing them back with him. When near his father's place, he took suddenly ill, and was removed to a house, where he remained some time insensible, and apparently at the point of death. During this journey he had some extraordinary visions, in which the bishops Beoan and Meldan appeared to him as if dead ; and they gave him salutary advice on the dreadful effects of pride and disobedience to superiors, and on the heinous-

think that by Esbrene was meant Orbsen, by which name Lough Corrib, near Galway, was anciently known ; while Lanigan states : "There can be no doubt that the island alluded to is Inisquin, in Lough Corrib, where St. Brendan is said (having resigned the administration of Clonfert) to have spent the latter part of his life in a monastery there, founded by him, and then presided over by St. Meldan."

ness of sin, and told him that perfection was only acquired by humility, patience, and a perfect obedience to his superiors, and compliance to the will of God in all things.

In the vision he was admonished to preach against pride, which drove angels from heaven ; avarice, through which our first parents lost the bliss of the terrestrial paradise ; envy, which induced Cain to kill his brother Abel ; false testimony, by which our Saviour was condemned ; and added — “ It is not enough to chastise the body, unless the soul be cured of malice and iniquity ; and charity is the root and top of all good works.”*

So great was the impression this vision made on him, that it changed the whole course of his life. He resigned the administration of the abbey at Rathmat, and traveled through Ireland, preaching and exhorting the people to repentance, and announcing the great truths proclaimed to him in the vision.

After preaching the Gospel over Ireland for about twelve years, he passed over to England, accompanied by some religious men, among them his two brothers, Foilan and Ultan. This took place about the year 637 ; and by the assistance of Sigebert, king of the East Saxons, he founded a monastery at a place now called Burgh Castle, in Suffolk. This monastery rapidly increased in numbers, and was afterwards largely endowed by King Anna, and by the nobles of that country.

By his labors and preaching, Fursey converted a great many infidels, and strengthened and confirmed the Christians in their faith. While thus engaged, he had another vision, in which several revelations were manifested to him.

* These, and other visions which St. Fursey had afterwards, are related in full in his Acts. Bede tells us that an old monk who lived in the same monastery with himself, used to assert that a very religious and veracious old man had informed him that he had seen St. Fursey in the province of the East Angles, and had heard him relate the visions himself.

It is said that King Sigebert was such an admirer of Fursey and of his holy life and practices, that he resigned his kingly dignity and entered his monastery ; but afterwards, being a spectator of a battle, he and his kinsman, to whom he had left his kingdom, were both slain. Anna, the next king of the East Saxons, and his nobles, adorned and enriched this convent with many and rich offerings and magnificent buildings.

This Saint had the most wonderful revelations, visions, and trances ; and while in East Anglia, their nature was such, that though clad with a thin garment during the severe winter, he poured perspiration at the recollection of the frightful trances which he had passed through. These have been handed down to us by a monk of his community, and are regarded as the sources from whence Dante derived his images for his "*Divina Commedia*." "Look," said an angel to him—"look on these four fires that consume the world : The fire of falsehood, for those who renounce the promises of their baptism ; the fire of avarice, for those who prefer this world's riches to the love of heaven ; the fire of discord, for those who fear not to injure souls for trifling causes ; the fire of impiety, for those who scruple not to spoil and defraud the lowly and the feeble."

It is related that the sufferings of the reprobate in hell were revealed to him, and that at the fearful sight he became insensible ; and whenever he would mention what he had seen he would shudder from head to foot. In fact, he could not have borne it, had not God in his mercy revealed to him the ravishing beatitudes of heaven, which supported his spirit, and threw him into ecstasies of joy.

Fursey, wishing to lead a more retired life, resigned the care of his monastery to his brother, Foilan, and two priests named Gobban and Diehull. He then joined his other brother, Ultin, who was leading a hermit's life in another

part of the province. With him he remained a whole year practising the greatest austerities, and subsisting by the labor of his hands. To avoid the tumults of war which harassed the country, and the persistent inroads of the pagans, he passed over to France.

It is narrated in his Life, that having landed in that country, he was proceeding, with several of his disciples, through Ponthieu, when, coming to a place called Mazevoeles, belonging to a Duke Haymon, he heard great cries and lamentations, and on inquiring the cause, he learned that it was on account of the death of the duke's only son and heir. St. Fursey went to the duke and requested to see the boy, over whom he fervently prayed, and he soon awoke to life, to the great joy of his parents and friends.

Haymon tried to induce Fursey to settle in the neighborhood, and offered him lands on which to build a monastery. The Saint thanked him, but declined the generous offer, and proceeded on his journey.

Dr. Desmay, of the college of Sorbonne, in Paris, in his Life of St. Fursey, states that the reason he did not accept Haymon's offer was, that he was on his way to Rome, and that he was accompanied by his brother, Foilan. He gives a long account of his interview and conversations with the Pope, by whom both he and his brother were consecrated bishops, but without titles to any sees. He further states that on his way back he traveled through Austrasia, Flanders, Brabant, Liege, and Namure, and contracted a warm friendship with the holy St. Gertrude, who accompanied him and his followers on their journey, until, at length, she founded a monastery for them at Fossis, and made his brother, St. Ultan, bishop of it. In the mean time St. Foilan, with three followers, traveled through Flanders, preaching to the people, and converting many. In his religious zeal he destroyed the altars and idols of their false gods, which

so incensed the pagans that they martyred both him and his three followers.

In all his travels St. Fursey was indefatigable in preaching the Gospel, and in exposing the errors and fallacies of paganism. Among others, he converted numbers of the courtiers of Sigebert, the king of Austrasia.

After long wanderings, and after having spread the seed of the Gospel broadcast in different countries, we find him hospitably received by Clovis II., king of France ; or, rather by Erchinoald, who, as mayor of the palace, ruled under him ; for Clovis was only ten years old when the Saint visited his court. Erchinoald gave him some land, on which he founded the abbey of Laigney, in or about the year 643. Here he was joined by Emilian and several other Irish monks, who left Ireland especially for that purpose, and whom he received and welcomed most kindly. Having governed this monastery for several years, until it had become famous and prosperous, he resolved to visit his friends and the monastery he had founded in Britain. He entrusted Emilian with the care of his community, and started on his journey. He paid a visit to his friend, Duke Haymon, and while with him he took ill, and, after receiving the holy Viaticum, departed this world about the year 652.

Mayor Erchinoald, on hearing of the Saint's death, hastened to where he died, and had his body removed to Peronne and placed in the porch of a church which he had just built there, where it lay for a month, until the dedication of the church, when it was buried near the altar. While unburied the body was visited by crowds of the faithful, and many cures are said to have been effected through its agency. Four years after, it was removed to a chapel built especially for the purpose of receiving it. The ceremony of translation was performed with great solemnity by St. Eloi, bishop of Noyau, and Autbertus, bishop of Cam-

bray, and was attended by the court and many of the nobles of the country. The 16th of January was long observed in the diocese of Cambray in honor of his memory. It is said that on his death-bed he bequeathed the care of the abbey of Laigney to St. Eloquius, another Irishman, though some writers state that he was succeeded by St. Emilian. He had several Irish monks with him at Laigney besides Emilian. The names of Eloquius, Mombulus, Adalgisus, Etto Bertuin, Fredegand, Lactan, and Malguil are especially mentioned in the Life of St. Fursey. He also left several Irish monks, under his brothers Foilan and Ultan, in Britain.*

* Some writers state that Foilan and Ultan did not leave Britain until after St. Fursey's death. They left at the request of St. Gertrude, abbess of Nivelles, in Brabant, who invited them and other learned Irishmen to instruct her community in psalmody and religious matters. St. Gertrude was daughter of Pepin, mayor of the palace, under Clothaire II. Aided by the munificence of St. Gertrude, they erected a monastery at Fosse, near the river Sambre, diocese of Liege, which was called "the monastery of the Irish," over which Ultan presided. Foilan and three disciples set out on a missionary tour, and were martyred in the forest of Soigne in Hainaut, or, as some say, killed by robbers. As they had nothing to tempt the cupidity of robbers, this is not likely true, unless they were set on them by infidels. Their bodies, when discovered, were removed to the abbey at Fosse.



SAINT FLANNAN.

DIED A. D. 655.

Son to King Theodoric—His early youth—Scenes of riot and revelry—He is admonished by a venerable hermit to dedicate himself to God—Instructed by St. Molua—Goes to Rome, and is consecrated by Pope John IV.—His return—First bishop of Killaloe—Benefactors of his church.



FLANNAN was the first bishop of the see of Killaloe, and son to King Theodoric. He became a disciple of St. Molua of Clonfert, under whom he received instructions in literature, theology, and in all those religious practices and observances of monastic life of which he was so shining an example. This Saint spent his early days amidst all the vanities and extravagance of a court. In his boyhood he was trained to the chase, and to the pomp of war. To be distinguished chiefs among their peers was the highest ambition among the noble youth of Ireland ; which passion was nourished by frequent feuds and battles.

The old pagan kings and chieftains invested war with all the glorious pomp of show and grandeur ; while the Irish bards kept alive the martial fire by their songs and music. They chanted the praises of their great warriors, and assigned them the highest place of bliss with their gods. War and the chase were the only noble pursuits among them. To hunt the stag or the savage wolf, and be the first to strike it down, or to signalize themselves in the front of battle, and capture from the enemy as many trophies as an

Indian would scalps, were the only deeds worth recording. The chieftain's home and the king's palace, if we may so dignify the rude structures of the period, were the scenes of endless revelry and frequent contentions. In the great hall sat the head of the clan, surrounded by his chieftains and braves, who quaffed their usquebaugh and joined the harpers in one wild chorus of praise of their heroes. The walls were hung with the arms and spoils of the enemy, and the tusks and horns of animals—trophies of the field and the chase, while the hound and wolf-dog crouched near their masters in eager expectation; and the gray-haired harpers and poets sang of the chivalry of departed heroes and of their glorious exploits. Such exhilarating scenes of revelry were enough to fire the blood of age, not to speak of the hot currents of youth. Yet the proud, fierce nature of those warriors and chieftains soon yielded to the gentler influences of Christianity, and songs of love and charity replaced the barbarous lessons of hate and strife.

Amid such scenes as the above did our Saint spend his early youth, and his young mind was fired with the hopes of a brilliant future, as the scion of a noble house. But a nobler seed had been sown in his heart by his Christian mother and some pious men.

It is related of him that one day, while hunting in the forest, he met a venerable old man of imposing appearance, who accosted him, saying: "Young man, your Father has created you for a nobler purpose than chasing wild animals, and for a higher crown than was ever worn by earthly prince. Go, do the will of your Father!" Having said this, the hermit mysteriously disappeared.

The young prince, in whose bosom the seeds of a Christian life were deeply instilled, took this as a Divine admonition, and at once left the world, and was placed by his parents under the care of the venerable Molua. Having

completed his studies, he set out for Rome, where he spent several years, preparing for the ministry, and was finally consecrated bishop by Pope John the Fourth, in the year 639. He returned home, and founded the church of Killaloe, which his father, who had become a very pious Christian, richly endowed with several estates; and after his death, his remains were magnificently interred in the church by his son.

Our Saint died about the year 655, and was buried in his own church, near his royal father.*

* Laonia, commonly called Killaloe, is situated on the western bank of the Shannon. It was called Kill-da-lua, or the Church of Lua, from St. Molua, who founded a community there before he went to Clonfert, and over which St. Flannan subsequently presided as bishop. Murtagh O'Brien, who died in 1120, and was buried at Killaloe, was a great benefactor of this church, as was also Donald O'Brien, king of Limerick, who is justly celebrated for his bounty and liberality to the church. In the 12th century, the ancient see of Roscrea, of which St. Cronan was the founder, was annexed to Killaloe. Killaloe was formerly a great resort for pilgrims, and King Connor McDermod O'Brien, died while making a pilgrimage there, A. D. 1142.



SAINT PULCHERIUS.

DIED A. D. 656.

Surnamed Mochoemoc—Was nephew to St. Ida—Brought up by her—Placed under St. Comgall, at Bangor—Returned to Munster, and founded a monastery in the territory of Ely O'Carrol—The chieftain Ronan threatens to expel him—Divine chastisement—Faillbhe Fland, king of Munster, becomes his enemy—He was smitten with violent pains, and saw, in a vision, a host of saints come to aid Pulcherius—The king becomes his friend—He cures St. Cannera—His friendship with several saints—His death.



PULCHERIUS' baptismal name was COEMH-GHIN, which means *hand-some born*, but St. Ida changed it into Mochoemoc, which has been Latinized into Pulcherius. He was nephew to St. Ida, by his mother, Nessa, of the Nandesi sept, and son of Beoan, a native of Conmaisme, in Connaught, who

having left his own country, settled in Hy-Conal-Guara, in the County Limerick, where Pulcherius was born. The year of his birth is not exactly known, but it is supposed to have been about the year 550.

Pulcherius was placed at an early age under the care of his illustrious and pious aunt, St. Ida, with whom it is said he remained twenty years. Having fully improved himself by her pious instruction and example, and being well prepared for the ecclesiastical and monastic state, he was placed under the care of St. Comgall, at Bangor. Here he remained some years, and so distinguished himself by his learning and piety, that St. Comgall advised him to form an

establishment for himself, wherever the Lord would direct him.

Pulcherius returned to Munster, and having formed a friendship with the prince or chieftain of Ely O'Carrol, the latter offered him his own house and place for the purpose of converting it into a monastery. He did not accept this kind offer, but took from the prince the grant of a barren, lonesome spot, to which he gave the name of Liathmore.* Dr. Lanigan thinks that the foundation of this monastery was laid about the year 580.

Some time after, the friendly chieftain having died, his successor, Ronan, determined to expel Pulcherius from his territory, and took with him a body of men for that purpose. He approached the monastery as the Saint was celebrating the Holy Sacrifice.

Ronan gave orders to his men to expel the monks, but God, in order to show the protection he extended to his servants against wicked men, struck him with a palsy, so that he was unable to move from the spot. He then regretted his wicked intention, and sent to Pulcherius, beseeching him to forgive him, and to relieve him from his present affliction. This message was not delivered to Pulcherius until the termination of the religious services in which he was engaged. These over, he visited Ronan, and by his prayers restored him to health. Thenceforth Ronan became his warm friend; and Pulcherius seems to have forgiven his hostility against him, for it is said that he deeply regretted the death of Ronan, which took place some time afterwards, and was very fervent in his prayers for the repose of his soul.

After Ronan's death Failbhe Fland, king of Munster,

* Liathmore was, as we read in Pulcherius' Life, four miles distant from Bishop Coleman's monastery of Doitemore. These places are now in the Kings County.

became opposed to Pulcherius, because the latter would not permit some horses belonging to the king to graze upon the monastery lands, and ordered the chief of Ely to drive him out of the territory. The chief did not wish to do so, having a wholesome dread of the fate of his predecessor; yet he felt that it would not be safe to disobey the king, and at his request Pulcherius went to Cashel to remonstrate with Fland on the injustice of his order.

The king received him in an insulting manner, and threatened him with his vengeance. He had scarcely given utterance to his words when he was seized with violent pains, and lost the sight of one of his eyes. Through the interference of his courtiers, Pulcherius blessed some water and desired them to bathe the king's eyes with it. This released the pain, but the blindness remained.

On the following night the king had a vision, in which he saw, from his castle on the rock of Cashel, the plains north and south of the city covered with all the saints of Ireland, and was told by a venerable-looking old man that they had assembled in defence of Pulcherius, and that both he and his posterity would be destroyed if he persisted in persecuting the Saint. The king became alarmed; and believing that the saints of God were in reality defending Pulcherius, he sent for him the next day and granted his demands. Henceforth he held Pulcherius in the greatest respect and veneration, and, from being his enemy, he became his warmest friend.

Several miracles are attributed to Pulcherius; among others, his having cured of blindness a holy virgin named Cainer, or Cannern, whom Colgan states was St. Cannera, daughter of Fintan, and a relative of St. Molua of Clonfert-Molua.

St. Dagan was in his younger days a disciple of Pulcherius, as was also St. Cuanchear. Pulcherius was inti-

mate with SS. Cainech and Colman of Doiremore, as also with St. Molua of Clonfert-Molua ; St. Lachtean of Achadur ; with SS. Finbar and Luchern, who had been his fellow-students at Bangor ; as also with St. Fechian of Fore, and with the holy Bishop Fursæus, or Fursey, of Peronne, who flourished in Ireland in the early part of the 7th century.

St. Pulcherius must have lived to a very old age, for the Four Masters inform us that he died in the year 656, which would make him over one hundred years old at the time of his dissolution.

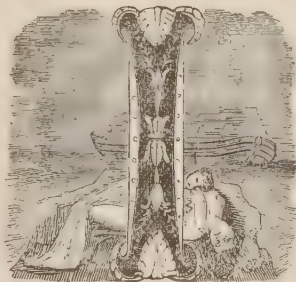
His death took place on the 13th of March, on which day his festival has been observed.



SAINT LIVIN, THE MARTYR.

BORN ABOUT 600—MARTYRED A. D. 656.

Ireland converted to Christianity without a single martyr—Her children martyred elsewhere—St. Livin's education—Retires to a cell—Sacred music charms the savage heart—Ordained by St. Augustine—Preaches the Gospel in Belgium—Friendship of Abbot Florbert—The Martha and Mary of Belgium—Restores sight to the blind—His martyrdom—Martyrdom of Crophaildis and her son.



It is greatly to the honor and glory of Ireland, particularly of pagan Ireland, that her conversion to Christianity was achieved without the shedding of one martyr's blood. It is hard for a people to abandon long-established rites and ceremonies—moreover when they reverence them with a religious veneration. There were no people in pagan times so deeply attached to their religious forms of worship as the Druids. This is not to be wondered at, when we consider how the senses were fascinated by their mysterious rites and ceremonies. There was something solemnly grand and impressive in the white-haired Druid tending the holy fire, or eagerly watching from some tower-top to proclaim to throngs of pious worshippers and adorers that the sun had risen,—there was something so fascinating to the mind in the sacred rites of the vestal virgins, and in the mystery that hung around them and their gods, that it is not surprising that a pagan people blindly bowed their heads and hearts at the altar of Baal. But what to be most wondered at is, that a proud, warlike people, who were even

then remarkable for their zealous, but blind worship of Druidical forms and ceremonies, should so readily bow their knee at the shrine of Christianity, and calmly submit to see their cherished idols destroyed and trampled in the dust. Indeed, the very priests of Baal soon submitted to a religion that taught austerity, charity, and brotherly love; and the bards whose harps had sung pagan praise, soon tuned their lyres to a nobler theme, and songs and hymns of praise to Jehovah soon filled the vales and sacred groves. It was a proud and glorious transmutation, such as no other country can claim. Rome—proud, pagan Rome—deluged her streets with the blood of her Christian martyrs; and through Germany, France, and Italy, the seed of Christianity was watered from the same sacred fount. It remained for Ireland alone to welcome the disciples of Christ, to reverence their mission, and embrace their doctrines.

There is something so purely grand in this, and so evident are the traces of Divine interposition, that we are not surprised that the children of Erin have not only clung to that old faith, despite unheard-of persecutions and tortures, but have sent missionaries to spread it over the world, even down to our own days. Though Ireland can proudly boast of having never shed one drop of martyr blood—leaving it to English Christians to martyr Irish priests, which they ruthlessly did under Henry VIII. and Elizabeth, and during the Commonwealth—many of her sons sealed their faith with their blood in other lands. Among them is the sainted subject of our present sketch.

St. Livin was cotemporary with St. Fursey, and belonged to a noble Irish family. He was born during the reign of Colman Rimhe, who ascended the Irish throne in 599, and reigned six years.

He was educated by a holy priest named Benignus, who instructed him in the Holy Scriptures, and by his example

taught him how to lead a life of sanctity and mortification. After the death of Benignus, he retired to a desert place, in company with three companions—Foilan, Elias, and Kilian, where they devoted their time to contemplation and prayer. He also transcribed several works, in which he was aided by his brother recluses. Before the art of printing was discovered, books were very rare, and much prized. There were few indeed, excepting those in the hands of the monks, which they had transcribed and preserved. This was an age when it was almost impossible for the people to possess books; but those pious monks, instead of trying to keep them in darkness, as the enemies of Catholicity state, collected them in schools, and liberally imparted to their pupils the knowledge they had so laboriously acquired.

We can scarcely realize the piety and simple habits of those early monks and recluses. They generally lived on the fruits of their own labor, contenting themselves with the most frugal fare, chiefly vegetables, which they raised in their own gardens, and milk, from their own cows. Many of their orders even carried their austerities so far as to deny themselves milk, partaking only of water for their drink. The furniture of their huts, or cells, was of the simplest kind—generally consisting of a stool, a rude table, and a coarse bed laid on the bare ground. Such was the life of our recluses in their solitary retreat.

After a few years thus spent in perfecting himself in those solitary habits that qualified him for a monastic life, Livin passed over to England, where he is said to have spent five years, under the direction of the pious St. Augustine, by whom he was ordained priest.

While living as a recluse, he and his companions were one night singing psalms and praying, when a band of robbers, who infested the forest, and looked upon them as encroaching upon their domain, surrounded their hut, and deter-

mined to murder them ; but charmed with the sweet chanting of their voices, and the melodious tones from a harp, on which instrument one of the hermits was a proficient, they stopped and listened. Having finished their hymn, the bard strung his harp and chanted one of those national rhapsodies which so often fired the hearts of clansmen in battle.

The robbers were softened ; and the martial music had so fired their spirit, or perhaps the sacred music had so touched their hearts, that they threw themselves before the holy men, confessed their design, and begged forgiveness. Even one of their companions, struck with remorse for his crimes, gave up his lawless life, and became an humble follower of our recluse.

St. Livin, actuated by an ardent zeal for the conversion of pagans, went into Belgium, accompanied by his three companions, before named as disciples. At Ghent, he was received with great kindness by Floribert, abbot of two monasteries at that place, one of which had been named in honor of St. Bavo, who was buried there. Livin held this saint in great veneration, and daily celebrated mass at his tomb for the thirty days he remained at Ghent. He even wrote an epitaph for him, which he concludes by praying to him to protect his church at Ghent. This epitaph is written in Latin, and commences—

“*Quam tu fundasti, quæ te tenet, inclyte Bavo,
Ecclesiam meritis protege, Sancte, tuis.*”

He next proceeded on his mission through Flanders and Brabant, preaching to his followers, and instructing them in the doctrines and mysteries of Christianity. At Helten, now Hauthen, district of Alost, he was received with great attention and respect by two pious sisters, named Berna and Crophaildis. The latter had a son who had been blind for thirteen years, and the mother earnestly besought the

holy man to beseech God to restore his sight, adding, "I know, O holy father, if you only ask of the Lord, he will grant your request;" and the boy joined in the supplication of his mother, saying, "O holy father, I believe in God the great Father of all, and I believe if you intercede for me he will cure me." The Saint, moved by their tears and entreaties, desired them to kneel down and join him in prayer, and having then marked the boy's eyes with the sign of the cross, they were opened.

He remained some days with these holy sisters, in the mean time preaching to the people and telling them of the one true God. The fame of his great miracle brought crowds around him; but the people were so sunk in paganism, that it was harder to open their eyes than those of the blind boy. Like the Israelites of old with our Saviour, their hearts were hardened; and those who were astounded at the cures and miracles he effected, were among the first to cry out to crucify him.

In an epistle to his friend Floribert, Livin complains of the obstinacy and blindness of the people, and expresses his foreknowledge that he would be martyred; thanks him for providing for his wants while preaching in the interior, and hints that, although poor in Belgium, he had been great as to this world in his own country. He mentions on this occasion Floribert, calling him not only pontifex, but also dominus.

The time of his suffering was drawing near. Some Christians invited him to preach in a village called Escha, near Hauthen. The pious Cropbaildis, accompanied by her young son, Brixius, whom the Saint had baptized a few days before, resolved to go with him to Escha, as they had relatives there whom they could interest in his protection. for they feared that the pagans would lay violent hands on him.

The few Christians of the village had collected around their pastor and shepherd, listening to his pious exhortations when a band of pagans, headed by a man named Walbert, broke in on them. They cruelly dragged forth the Saint and beat him with clubs and stones until the blood flowed in torrents from his anointed head, and then, not having satisfied their savage rage, they beheaded him, on the 12th of November, A. D. 656. Not content with shedding the martyred blood of our Saint, they also murdered his hostess, Crophaildis, and her young son. Their remains were buried at Hauthen.

The memory of St. Livin is still greatly revered in Belgium as one of her martyrs.



SAINT FIACRE

DIED ABOUT 660.

Of illustrious birth—Goes to France—Is cordially received by St. Faro, bishop of Meaux—Builds a hut and monastery—The French *Fiacres* so called on account of the number of pilgrims they conveyed to his tomb—A cotemporary of St. Finan of Lindisfarnane—His Scotch origin disproved—His relics translated to the cathedral of Meaux.



MUCH uncertainty exists about the date of the birth of this Saint, or the time when he left Ireland for France. All that we know with certainty is, that he was of an illustrious Irish family, and that, like hundreds of other holy men in Ireland at that period, he was seized with a religious zeal to

propagate the Gospel of Jesus Christ in other lands.

About the year 630 he traveled into France, and wishing to lead a solitary life, he applied to St. Faro, who was a devoted friend and admirer of the Irish, for some lonesome spot where he might build a hermitage. This St. Faro, or, as he is called by old writers, Pharo, was bishop of Meaux, and son to Channeric, the pious nobleman who had entertained St. Columbanus in that city. He had previously received St. Quilian, or Kilian, another Irish missionary, whom he sent to preach the Gospel to the people of Artois. The good bishop immediately gave Fiacre a place suited to his wants out of his own patrimony, in the Wood of Breuil. Here Fiacre erected a monastery in honor of the Blessed Virgin Mary, which in time became very famous.

The great piety and severe austerities of St. Fiacre made his monastery a frequented resort by pilgrims during his life ; and after his death, so great were the numbers that visited his shrine, that one of the favorite conveyances of the French people is called *Fiacre*, in consequence of its constant use in conveying pilgrims and visitors there.

Fleury, in his *Life*, states that he died about the year 670, while other writers, equally veracious, set down his death in the year 630.

Fiacre is noticed by most writers as a cotemporary of St. Finian of Lindisfarnane, who died in 661 ; I think that St. Fiacre's death might be assigned to about the same period, for he had not gone to France until about the year 630, or a little later ; and from the fame and reputation he and his monastery had acquired, even in his lifetime, he must have lived a good many years after its foundation.

His remains were interred in the oratory of Brogillum, but were removed to the cathedral of Meaux in 1568, for protection against the fury of the Calvinists. A great many churches and oratories have been erected in his honor in France. And even up to the present day, when travelers visit the place hallowed by his memory, the gay French peasant will regale them with accounts of the miraculous cures and wondrous deeds performed by St. Fiacre. His festival is observed by an office of nine lessons in most of the dioceses of France.

The Scotch, with their usual license in appropriating distinguished men, claim him, and say that he was the son of Eugene, the fourth king of the British Scots. But unfortunately for this hypothesis, we have the Saint's own words, as quoted by Capgrane. In reply to Bishop Faro, when he asked him about his native country, Fiacre said :—"Most Reverend Father—Ireland, the Island of the Scots, has given birth to me and my parents."

We also find, in an extract from a hymn recited at his festival, and taken from his ecclesiastical office, and subsequently hung up in the church of St. Maturin, in Paris, the following passage :

“Now behold Hibernia shine
With uncommon light divine
And the distant Meldis flames
With the lustre of his beam
That Fiacre sent away,
This receives the filial ray.
Both partake a common joy
This the father, that the boy.”



SAINT FINIAN.

DIED A. D. 661.

Was a monk of Iona—Consecrated bishop, and succeeds St. Aed in Lindisfarnane—His missionary success—Converts and baptizes Penda, king of the Middle Angles, and Sigebert, king of the East Angles, and their subjects—His death.



FINIAN was a native of Ireland, and was a monk of the monastery of Iona. After the death of St. Aed, in 651, he was invited by King Oswin, brother and successor to the pious King Oswald, to govern the church of Lindisfarnane, in Northumberland. Being consecrated a bishop, he, as Bede tells us, "erected a church in the island of Lindisfarnane, fit for an episcopal see ; which, nevertheless, he built after the manner of the Scots—not of stone, but of sawn oak, and covered with thatch. Archbishop Theodore, in after times, dedicated this church to the honor of St. Peter the Apostle ; and Eadebert of Lindisfarnane, stripped off the thatch, and covered both roof and walls with leaden plates." Finian was remarkably successful in his labors, and converted and baptized Penda, king of the Middle Angles, with all his court, and sent four priests to instruct and baptize the rest of his subjects. He also converted and baptized Sigebert, king of the East Angles, and his subjects. He sent for two bishops to assist him in the ministry of ordination, and consecrated Cedda bishop of the East Angles. Thus did this Irish monk, by his religious zeal and piety, rescue a great

portion of the inhabitants of Britain from the errors and vices of paganism, and enlightened them with the light and reason of Christianity. Like his pious predecessor, St. Aed, he was indefatigable in his missionary labors, and sent the brethren of his community among the yet unconverted infidels to teach them the way to life eternal, and among the recent converts to strengthen their faith and to instruct them in the doctrines of Christianity. Their labor was everywhere crowned with success; and St. Finian had the satisfaction of witnessing the fruits of his labor in thousands of souls rescued from the errors of paganism and the terrors of perdition.

After a zealous and laborious life, and after governing the church of Lindisfarnane for seventeen years, this pious bishop died there in the year 661.



SAINT FECHIN.

DIED A. D. 665.

First named among the saints of the third class—A native of Bile-Fechin, in the barony of Leney, County Sligo—Placed under St. Nathy of Achonry—Ordained by him—Several monasteries and churches attributed to him—Establishes the monastery of Fore, in the County Westmeath—Founds a monastery in the island of Immagh, near Galway—Opposition of the pagans and Druids—Restores his disciples to life—King Guaire sends him provisions—His success and triumph—His influence with kings and princes—Obtains the release of captives—His austere life—His miracles and great charity—He dies of the plague.



FECHIN is named first among the priests of the third class of Irish saints. He was a native of the territory of Lugne, of which the barony of Leney, in the County Sligo, forms a part. The celebrated Saint Athracta, who presided over the nunnery of Kilaraght, near Lough Gara, County Sligo, lived in the same territory. Fechin is said to have been born in a place called Bile, afterwards Bile-Fechin. His father was Coelcharna, a descendant of Eochad Fionn, brother of the famous Con of the Hundred Battles; and his mother, Lassair, was of the royal blood of Munster. He was placed under St. Nathy of Achonry for his education, under whom he made great progress in learning and virtue, and by whom he is said to have been ordained priest. After this he retired to Fore, in the County of Westmeath, where he was kindly treated by chiefs and people, and received a grant of land, on which he erected the celebrated monastery of

Fore.* This house soon became celebrated ; and in a short time the community consisted of about three thousand monks. Archdell and other writers estimate the number at three thousand. In a hymn for the office of St. Fechin we find the number set down at three hundred (*trecentorum*), which is the most probable.

These monks subsisted by their own labors ; they built their own cells, church, and offices, and cultivated the land with their own hands. At first they suffered great privations and want, but after a few years they were not only able to support themselves, but to give from their surplus liberally to the poor ; for charity was a cardinal virtue with the monks and priests of the primitive Church. St. Fechin is said to have found several other monasteries and churches.

It is stated in the second Life of St. Fechin that before he went to Fore he erected a noble church at Ballysadare, County Sligo ; another at Bile, where he was born ; and another at a place near Bile, called Killnamanach (*i. e.*, cell of the monks) ; as also the churches of Druimratha, Killgarvan, and Édarguidhe. The best authorities doubt if he were the founder of these churches, and think that Fore was his first establishment. That he established a religious house in the island of Immagh—now Luismain, in the bay of Galway—is not questioned.

Fechin having learned that the inhabitants of this island were still pagans, he was moved with a holy zeal for their conversion, and, accompanied by some monks from Fore, he

* Fore became a see, its first bishop being St. Suarle, who died A. D. 786. The sees of Fore, Duleek, Ardbracon, and Clonmacnois became absorbed in the diocese of Meath about the close of the 12th century. During the incumbency of Simon Rochfort, the first English bishop of Meath, who was consecrated A. D. 1194, the old episcopal churches of the principality of Meath—namely, Trim, Kells, Slane, Skrine, and Drumshaughlin—were only heads of archdeaconries, governed by archpriests. All these were absorbed by the great diocese of Meath, which contained more ancient sees than any other in Ireland.—*Harris*.

undertook the mission. The inhabitants were given over to the worst kinds of superstition, and were inveterate pagans, so that, when the Saint and his companions ventured among them, they were rudely assailed, and they would not supply them with food, for the want of which two of the Saint's followers died ; but, it is said, through the Saint's intercession, the Almighty was pleased to restore them to life again. The pious Guaire, king of Connaught, having learned of their distress, sent them provisions in abundance, and, it is said, offered to send them troops for their protection, if needed; but from the earliest ages Catholicity has planted the Cross, not by the sword, but by faith and good works, so his well-meant offer was declined, but his supply of provisions was gratefully accepted.

The Saint set about the erection of a monastery, but what they built in the day was knocked down at night by the islanders, and their implements flung into the sea; but the waves were more considerate than the poor blind pagans, for they washed back the utensils. At length the patience and meekness of the monks overcame the ferocity of the pagans, and by degrees they relented and became converts, and were baptized. As if to make amends for their late cruel conduct, they became as zealous and fervent in their efforts to aid the Saint as they had been before in opposing him, and consigned themselves and their island to him as their guide and superior.

We find this distinguished Saint using his influence on several occasions to reconcile hostile chieftains, and to protect the weak from their oppression. Among others, it is stated that on one occasion Domnald II., monarch of Ireland, marched with a great army into the country of the Southern, or Meath Nialls, for the purpose of fixing the boundaries of their principality, evidently not in accordance with the wishes or to the interests of this powerful tribe.

They applied to St. Fechin, who happened to be then at a place called Tibrada, in the barony of Fore, where he had a cell subject to the head monastery at Fore, to use his influence with the king to arrange matters satisfactorily, which he succeeded in doing. His influence was very great with the kings and princes of the time, who held him in the highest respect and veneration, and seldom refused him any request or favor he asked. As an instance of this, it is related that the mother of a young man named Erlourhan, whom Moenach, king of Munster, detained in prison, besought the Saint to intercede for him. Moved by her entreaties, he gave her a gold torque which he had received as a present from Moenach, and desired her to present it to the king, and to say that he returned it as the ransom of her son. When the woman presented the torque to the king, he immediately recognized it, and desired the woman to carry it back to the Saint; at the same time he liberated her son.

Fechin obtained, in like manner, from the joint kings of Ireland, Diermit II. and Blaithmaire, both of whom were carried off by the great pestilence of 665, the liberation of one Aedan, a brave military man, whom misfortune had consigned to a dungeon. After his release, Aedan gave himself up to a religious life, and became a monk at Fore.

Fechin was a great favorite with several holy men, and was united in friendship with Comain Breac, abbot of Ros-each, in Meath, near Tara; Ultan of Ardraccan; Fintan Munnu; Ronan, abbot of Drunshallow, in the County Louth; and chiefly with Mochua, abbot of Ardslaine (meaning the height of Slane).

Fechin led a most austere life, and was so fond of praying, fasting, and meditating in solitude, that he frequently retired from the monastery of Fore or of Immagh, between which two places he spent most of his time, to some lonely

cell or hut, where nothing could interrupt his thoughts, and where he spent whole days and nights in prayer and mortifications, using no other food than a little bread and water.

Fechin was exceedingly kind and charitable, and often left his monks in need of bread, having given all away to the poor. It is stated that on several occasions he stripped himself of his cloak to give to some poor, needy man whom he met on his way.

Many miracles have been attributed to him, such as raising his disciples to life at Immagh, his confounding the machinations of the magicians who tried to prevent supplies sent by King Guaire from reaching him by obscuring the island with a dense fog, and his restoring sick persons to health, and the like.

Many of the miracles related in his Life are no doubt fabulous—such as, when at Cashel, it is stated that, at the request of the mother of Tirechan, who was then on his way to Rome, through the Saint's prayers, he was instantly transported back to his mother, in Cashel.

Divesting his miracles of fabulous statements and figurative exaggerations, it is evident that he was gifted with miraculous powers to a wonderful degree.

This great Saint died on the 20th of January, A. D. 665, a victim to the dreadful pestilence which then raged all over Ireland. His memory was greatly revered at Fore;* and his monastery there became in the course of time much celebrated and very wealthy, until the time of the great suppression, when it shared the general fate.

* *Fore* was called *Baile Leabhair*, or the town of books, whence it appears that learning was much cultivated there. Some of its abbots were bishops. Harris had no right to suppose that it was ever a regular episcopal see.—*Dr. Lanigan.*

SAINT CUMIAN.

DIED A. D. 668.

His royal descent—Educated in Iona—Remarkable for his religious zeal and great learning—Founds a monastery near Roscrea, County Tipperary—The controversy on the observance of the Easter festival—A synod convened near Durrogh—St. Cumian's views in accordance with those of Rome—Appointed abbot of Iona—What the monks have done for religion and civilization.



WARE, in his Life of this Saint, states that he was born in the territory of Tirconnel, now the County of Donegal, and was descended from the princes of that country, being the son of Ernain, who was the fourth in descent from Conal Gulban, prince of Tirconnel.

At this time the monastery of Hy, or Iona, was much celebrated as an educational as well as a religious establishment. Ware and other writers state that Cumian was sent there to be educated; and that he excelled all his cotemporaries in the exercise of virtue and learning. Dr. Lanigan states that he was educated in the monastery of Durrogh, which was subject to the superintendence of the abbot of Iona. After completing his education he returned to his own country, and was for some years remarkable as a very pious and learned monk of the monastery of Durrogh, of which he is said subsequently to have been abbot. Here he must have led, for several years, the quiet life of a monk, devoted to study and religious contemplation. Some time afterwards he either founded or governed

a monastery near the present town of Roscrea, which was called after his name, Disert-Chuimin.*

About this time the controversy about the proper time for celebrating the Easter festival was rather bitterly carried on between the advocates of the Roman rite and the supporters of the traditions and usages of the Fathers of the Church in Ireland. Cumian remained neutral in the dispute for some time, not wishing to give an opinion until he had thoroughly studied the subject in all its bearings. He saw that several monks and abbots of the southern parts of Ireland had embraced the admonitions of the Apostolic see, while the rest of the kingdom had strictly adhered to the ancient custom.

About the year 630, Pope Honorius I. exhorted the Irish, in a letter he sent to them, "to reflect how few they were in number compared to the rest of the world, and that they who were placed in the extreme bounds of the earth should not consider themselves as wiser than all the ancient or modern Church of Christ; and that they should not presume to celebrate a different Easter from the rest of the Churches, contrary to the Paschal calculations and synodical decrees of the whole world.

Bede tells us that "the nations of the Scots, who inhabited the south part of the island of Ireland, had lately been taught by the admonitions of the prelate of the Apostolic see to observe Easter according to canonical rite. But the northern province of the Scots, and all the nation of the Picts, notwithstanding the Pope's admonitions, did not forbear to observe Easter from the fourteenth moon to the twentieth, according to their usual custom."

* Colgan states that Disert-Chuimin was on the borders of Leinster and Munster, and west of Roscrea. It is most likely the parish of Kilcomin (which means Comin's Church), in the barony of Clonlish and Kings County. Cumian placed some relics of SS. Peter and Paul in the church of Disert-Chuimin, to which he alludes in his epistle.

Cumian, perceiving so great a difference of opinion among the bishops and monks of the Irish Church, and fearing, on the one hand, to wrong his conscience, and on the other, to offend the prelates of the South of Ireland, where he then resided, or those of the North, where he was born, took a whole year to examine and discuss the subject before he rendered his opinion. He says, in an epistle to Segenius :* "In the first year wherein the cycle of 532 years began to be observed by our people, I did not engage myself, but was silent, not daring either to commend or to blame, as not looking upon myself superior in knowledge to the Heliens, Greeks, and Latins, which three languages—as St. Jerome says—Christ consecrated by the superscription on the cross. Then, taking the advice of the Apostles—'Prove all things, and hold fast that which is good'—I did not loathe before I tasted.† From hence I took occasion to withdraw myself into solitude for a year, and entered the sanctuary of God ; (*id est*) I turned over the Holy Scriptures to my power ; then I studied histories, and, lastly, all the cycles which I could find."

Laying great stress on the doctrine of St. Cyprian and other holy fathers concerning the unity of the Church, he says : "Can anything more pernicious be conceived as to the Mother Church than to say—Rome errs, Jerusalem errs, Alexandria errs, Antioch errs, the whole world errs ; the Scots (Irish) and Britons alone are right."‡

Cumian displayed great learning and research in this

* Segenius was abbot of Iona, and great-grandson of Feargus, the grand father of Columbkil. He was founder of the church of Rachlin. A. D. 635.

† This controversy upon the difference in the observance of the Easter Paschal—which, after all, was only a difference of discipline, not of faith—has been so fully discussed elsewhere, and in the works of Dr. Lanigan, that I refrain from making any further comments upon it.

‡ In this letter, or epistle, St. Cumian, arguing from various cycles, refers to that which, he says, "St. Patrick, our Pope, brought with him."

epistle, and from it and his other learned writings we must infer that he was well versed in the Latin, Greek, and Hebrew languages.

He repaired to the bishops and abbots of the neighboring churches, and induced them to assemble a synod in the field of Leighlin.* The conclusion come to in this synod was, that Easter should, on the year following, be celebrated according to the form prescribed by the Roman see; which Cumian, in his epistle before mentioned, refers to in this manner :

“Having thus spent a year (as stated before), according to the precepts in Deuteronomy, I inquired of my fathers, that they might declare unto me, and of my ancients, that they might tell me—that is, I inquired of the successors of our ancient fathers—Bishops Ailbe, Kiaran of Clonmacnois, Brendan, Nessian, and Lugid—what their opinion was concerning our separation from the Apostolic see; but they (the successors) being assembled together, either in person or proxy, in the field of Lene, decreed and established thus : ‘Our predecessors have commanded, by competent witnesses—some now living, others who are asleep in peace—that we should, without scruple, embrace those better and more desirable things, that were approved by the fountain of our baptism and wisdom, and handed down to us by the successors of the Apostles of our Lord. Afterwards they all arose together and publicly delivered to us their opinions, ‘that Easter should, in the succeeding year, be observed according to the rites of the Universal Church.’”

He gives the following quaint and brief account of the proceedings of this synod :

* Colgan and Lanigan agree that Usher was wrong in placing this synod in Leighlin, County Carlow, where a synod was subsequently convened. They think that it was held at Magh-lene, near Durogh, and probably in the abbey of Durogh, Kings County. This synod took place about the year A. D. 630.

“ We sent some of whose wisdom and humility we had good experience, as it were children to their mothers, who, by the good pleasure of God, having a prosperous journey, and some of them arriving at Rome, returned to us again the third year ; and there they saw all things in the same manner as they had been represented to them ; yet with greater certainty, as having seen what before they only heard. There they abode together in one inn, with Grecian, Hebrew, Scythian, and Egyptian ; there they celebrated Easter altogether, in the Church of St. Peter in the observation of which solemnity we are separated from them a whole month ; and they solemnly testified unto us, saying, ‘ We know that Easter is thus celebrated throughout the whole world.’ ”

Cumian being convinced of the correctness of the Roman rite in celebrating Easter, advocated it; and the monks of Iona reproved him for being a deserter from the usages and traditions of St. Patrick, St. Columbkil, and the Fathers of the Irish Church. He wrote his apology, or epistle, as already stated, to Segenius, abbot of Iona, assigning the reasons which induced him to change his opinion. The treatise is published by Archbishop Usher, and is considered a very learned and theological document.

Cumian's learning, sanctity, and ability gave great influence to his opinions; and though it is hard to move errors of long duration, the bishops and monks of the Church began to give way to reason, and gradually embraced his opinions. Even the monks of Iona who were so incensed against him for teaching anything contrary to that held by their great founder, Columbkil, gradually forgot their prejudices and yielded to conviction ; and as if to atone for their former injustice, on the death of their abbot, Cumian was elected to succeed him in the government of the abbey, over which he presided for twelve years, and then died, full

of sanctity and grace, in the year 668, according to Ware, though other authorities say that he died in the year 664.

St. Cumian deservedly claims the merit of ranking amongst Ireland's greatest saints and scholars of the age in which he lived—an age fruitful of great men, who not only shed light on their country by their piety and sanctity, but also preserved and purified from barbarous encroachments the history and literature of the times.

When the ignorant hordes of Goths and Vandals swept over Italy, obliterating in their fierce onslaught its imperial greatness, and destroying in their barbarous rage all traces of its history, civilization, and literature, the monks of the Early Church not only rescued from the torch the great works of the pagan writers, but also greatly added to them from the rich stores of their own knowledge. When the amphitheatres of Rome ceased to drink the blood of the early Christians, and the Lord had pleased to stop the bloody edicts of the Neros, the Domitians, and the Trojans, who sowed the seed of Christianity in the blood of thousands of martyrs, and to restore peace to his Church (after three centuries of unheard-of persecution) in the person of Constantine the Great, the first Christian emperor—where would the histories of Rome and Greece have been had they not been preserved by the persecuted Christians? Even the barbarous hordes themselves—from the Danube to the Rhine, from the Ebro to the Thames—soon yielded to the chastening influence of the strange doctrine that taught peace, and love, and charity to all men, even to their enemies, instead of revenge, hatred, and oppression; and the very Franks, and Huns, and Vandals that overthrew the Roman Empire, and left desolation and barbarism in their track, became softened and civilized by the Christian teachings of those monks and priests who so freely offered up their lives in the service of Christ, in charity to their fellow-men; and

in a short time they became, under their teachings, not only saints and fathers of the Church themselves, but also historians, philosophers, and statesmen.

But for these simple-hearted monks and teachers, infidelity, darkness, and barbarism might still have prevailed in the greater part of Europe. Even when war and rapine desolated Europe, and when the monasteries and other possessions belonging to the Church went to help glut the avarice of the conquerors, yet it was through them we preserved the histories and the literature that have tended so much to perfect our modern civilization. It is ridiculously absurd then to state that Catholicity is opposed to human progress, and that it aims to mystify its followers by keeping their minds shrouded in darkness. On the contrary, though it has condemned works that tend to debase and deprave the human intellect, it has always encouraged that literature which helps to ennoble and purify mankind ; indeed its missionaries everywhere seek to sow the seeds of Christianity and civilization hand in hand with the Gospel and the primer.



SAINT FINAN.

DIED ABOUT A. D. 675.

Surnamed Lobhra, or the Leper—Said to be a son of King Ailid, and a disciple of St. Brendan—Presides over the abbeys of Swords and Clonmore—Founds the abbeys of Ardfinan and Innisfallen.



FINAN was surnamed LOBHRA, or the Leper, from his having been afflicted for thirty years with that terrible disease. He was a native of Ely O'Carrol, then a part of Munster, and was descended from a most illustrious family. Some writers say he was a son of Ailid, king of Munster, and a disciple of St. Brendan. He governed the monastery of Swords, near Dublin, for some time, and was the founder of the abbey of Ardfinan (the high place of Finan), in the County Tipperary; also, of Clonmore, and of the celebrated monastery of Innisfallen, in the Lakes of Killarney.

Finan is said to have led a life of great sanctity. He spent some years of his life as abbot of the monastery of Clonmore. His death is set down in the Irish Martyrology on the 16th of March, about the year 675.

His memory and fame will forever be associated with his foundations, chiefly with that of the renowned Innisfallen. Innisfallen! sweet Innisfallen! isle of golden legends and witching stories! that nestles, like a gem, in the bosom of Killarney's enchanting lake! no more shall thy abbey-halls echo with the chant of psalmody and hymn,—no more shall kings and ladies fair feast on thy ravishing beauties, or bow

in adoration at thy sacred shrines. Thy pride and thy glory, O Innisfallen! have departed, and thy very ruins, that seem to mourn thy desolation, are but a type of the land of saints and heroes; for her pride and her greatness too have departed, and the tyranny that binds her fetters, laughs her struggles to scorn. Thy very legends and witching tales are scoffed at as marks of a superstitious age; while thy ruined abbey, with its cross and its symbols of the piety of our forefathers, is derided as the remains of Popish superstition.

Perhaps there is not in the world a lovelier or more enchanting spot than Innisfallen,—with its alternating hill and dale, its miniature creeks and harbors, its rich green sward, its trees and evergreens of surpassing beauty and foliage, and its proud old abbey, once the abode of saints and scholars;* but now its gray ruined walls,

“Being all with ivy overspread,”

are all that remain to mark the spot of its ancient grandeur and glory. Still,

“What a glorious monument thou art
Of the true faith of old—

When faith was one in all the nation's heart,
Purer than the purest gold.”

Killarney is famed the world over for its glorious scenery, its rich and varied combination of mountains, lakes, and

* In this abbey was written “The Annals of Innisfallen,” which is still preserved in the Bodleian Library. It is on parchment, and contains fifty-seven leaves, and is brought down to 1320. The following is an extract from it: “Anno 1180.—This abbey of Innisfallen, being estimated a paradise and a secure sanctuary, the treasure and most valuable effects of the whole country were deposited in the hands of the clergy; notwithstanding, the abbey was plundered this year by Maolduin, son of Daniel O'Donoghue. Many of the clergy were slain, even in the cemetery, by the MacCarthys. But God soon punished this act of impiety and sacrilege, by bringing many of its authors to an untimely end.”

sylian woodlands, whose evergreen sward blooms in eternal verdure—whose trees and shrubs gladden the eye with their blooming foliage and emerald hues—whose grottoes, caves, and weird rocks appear as if reared by the hand of enchantment, and as if still cared for by the fabled denizens of the silvery lakes. Killarney!—land of fable and of song! land of history and of romance! and of beauty unsurpassed!—Killarney! with all thy enchanting beauties, no brighter gem mantles in thy waters than the sweet Isle of Innisfallen.

Not far from Innisfallen, on the main land, are the ruins of Mucross Abbey, the original name of which was Irelough. Here stood an ancient church, which was consumed by fire in 1192, but was rebuilt for the Franciscan monks, in the 14th century, by MacCarthy, prince of Desmond. It is one of the most interesting ruins in Ireland, and is filled with tombs and monuments of the nobles and chieftains of Desmond. It shared the fate of all the other abbeys of Ireland at the Reformation.



SAINT COLMAN.

DIED A. D. 676.

Colman of Lindisfarnane—What the Venerable Bede says of him—His controversy with Wilfrid, bishop of York—Resigns his bishopric—Founds the monasteries of Inis-bo-fin and Mayo—Said to be the St. Colman, the patron saint of Austria—Martyred in Rhaetia.



VER a hundred distinguished saints and fathers of the name of Colman appear upon the Irish calendar, all of whom were, according to Colgan, "men of sanctity, and of Irish birth." Much confusion has consequently taken place among writers in trying to distinguish their separate histories.

Colman was bishop of Lindisfarnane. In his day the controversy regarding the proper time of observing Easter, and on the tonsure of the crown, ran very high among ecclesiastics. These subjects were of little real importance ; still they created much clamor, and were the theme of much debate among the bishops and abbots of Ireland and Britain. "Bishop Coleman," Bede tells us, "was remarkable for his temperance and innocence of life—his whole solicitude being to serve God, and not the world." Again he says : "So great was the respect paid to those Irish missionaries, that every monk and clergyman of them was held in the highest estimation. Their arrival in any village was received with the greatest delight. The people would run up to them, and, with bowed heads, rejoice to receive the sign of the cross from their hands, or a blessing from their lips.

They diligently listened to their exhortations, and on Sundays would repair to the church or monasteries to hear the word of God. Nor had the priests and clergy any other object in visiting the villages than the care of souls."

Wilfrid, bishop of York, and Colman held a lengthy controversy in reference to the proper time of keeping the Paschal, and on the subject of the tonsure, Colman sustaining the Irish customs, which were in opposition to those of the Roman.*

A synod of the English bishops was called at Whitby to settle the disputed questions, and the decision being referred to King Oswin, he pronounced against Bishop Colman and the Irish customs. Our bishop took this decision so much to heart, that he gave up his bishopric and returned to Ireland, and retired to a small island called Inis-bo-fin, which

* The Paschal controversy, which for nearly two hundred years agitated the Irish and English Churches, was simply a difference as to the time for celebrating Easter. The Western Church used the corrected method for fixing the time of Easter; and furthermore, avoiding the adoption of the Jewish Passover, never began Easter on the fourteenth day of the moon, but on the following Sunday. The others followed the old cycle, and began the celebration of Easter on the fourteenth, and so on in the following years. This error might be traced back to the time of St. Patrick himself, who brought with him from Rome the calculations and cycles used to determine the movable feasts. These calculations were exceedingly erroneous and defective, and were shortly afterwards changed for an improved system, which was adopted by most other Churches. In Britain and Ireland alone the old erroneous calculations were adhered to—first, owing to the want of frequent communication with Rome, and lastly because they were looked upon as a sort of heirloom from the Fathers of the Church, which it would be impiety to change. In the year 629, Pope Honorius I. wrote to the Irish prelates, exhorting them to correct their system: but it was not until the year 716 that the difference was finally healed, and the Roman system adopted throughout the Catholic Church. This difference was the cause of much trouble and controversy to our Irish missionary priests and bishops with foreign bishops; but in noticing their lives we have passed over these things. The Tonsure controversy arose from the Roman ecclesiastics shaving the crown of their heads—the Irish, the front.

signifies the isle of the white cow. He was accompanied by the Irish monks who had followed him to York, and also by several English monks. He founded another abbey in Mayo. Bede assigns as a reason for Colman establishing this monastery, that the Irish and English monks could not agree in Inis-bo-fin, and that in order to separate them, he founded the monastery in Mayo, and removed all the English monks to it (among whom was St. Gerald), and left the other to the Irish monks. He adds: "These English monks, following the example of their venerable fathers, lived, under a canonical rule and abbot, in great continence and integrity, by the sole labor of their hands."

Bede speaks highly of Colman as a man of great learning, and a zealous missionary in spreading the Gospel and founding monasteries. The monasteries of Mayo and Inis-bo-fin are the only establishments specially mentioned. The dates of their foundation are not given, but it is likely he established them soon after he returned to Britain. His resigning the charge of the community at Lindisfarnane seems to have been a voluntary act on his part, for he felt that he could not consistently remain its abbot after the censure of the synod held at Whitby.

There are various and opposing statements with regard to the time and place of Colman's death. Some writers state that he died on the 8th of August, 676 (on which day his festival is kept), and that he was buried in his own church of Inis-bo-fin. Others think that he is St. Colman of whom John Stabius, historian to the Emperor Maximilian I., has written a Life in verse, in which he makes him patron saint of Austria.

In this Life Stabius says that Colman went on a pilgrimage to Jerusalem, and that on his return he was murdered by pagans in Rhaetia. If he is the same Colman, he must have undertaken this pilgrimage after establishing his mon-

astery in Mayo. We subjoin a translated extract from **this** Life :

“ Undaunted Colman, greatly sprung
 From royal ancestors, is sung—
 Fair Austria’s Saint, a star
 From Scotia’s Western Isle afar.*
 While he, intent on pious calls,
 Pass’d to the Solymean walls,
 Abandoning his native soil
 And rest, to combat foreign toil,—
 In other climes to serve the Lord,—
 An exile of his own accord,—
 Within his pure and faithful breast,
 He gain’d the mansions of the blest.
 Through various nations as he pass’d,
 At Rhaetia’s bounds arrived at last,—
 The goodly, memorable sage
 A victim fell to pagan rage.”

* Ireland at the time was called Scotia Major, and by the Greeks and Phœnicians, the Western Isle ; while the Irish colonists in Scotland were called Scotia Minor, to distinguish them from those of the mother country ; hence we find many distinguished Irishmen of the period called Scots.



SAINT CUTHBERT.

BORN A. D. 637—DIED A. D. 687.

His early youth as a shepherd—Becomes a novice at Melrose—His missionary life—He evangelizes the country between the Solway and the Forth—His austerities—The friendly otters—Is transferred to Lindisfarnane—His life there—Becomes an anchorite—His hospitality and charity—He is made bishop of Lindisfarnane—His tenderness and care of the poor—Cures the mad countess—His miracles—Visits several holy abbesses—His last visits—The shroud—Returns to Farne to die—His death—His friend dies at the same time.



WITH mingled feelings of pleasure and pride, we love to follow the indefatigable Irish monks in their self-imposed labor endeavoring to soften and subdue the almost unconquerable natures of the pagan Anglo-Saxons, and in their efforts to plant the Cross on the altars of their pagan temples.

The pious St. Augustine and his band of Italian monks had failed where the zeal, the devotion, and energy of the Irish monks triumphed. With no human aid, no protecting sympathy, they entered all the kingdoms of the Heptarchy, one kingdom at a time, until the supremacy of the Cross had triumphed, and Britain had become Christian. Iona, Lindisfarnane, and the other great monasteries founded by the Celtic monks, were the great nurseries that supplied soldiers to the ranks of these Christian warriors; and it must be confessed that, after a short time, the Anglo-Saxon monks rivaled their Celtic brethren as missionaries and preachers. Their success was so great and miraculous, that

the hand of a Divine Protector can be traced in all their works.

When St. Boniface carried the light of the Gospel from England to Germany, a holy abbot revealed to him the secret of their success. "To overcome," said he, "the obstinacy of heathen savages, to fertilize the stony and barren soil of their hearts, pains must be taken not to insult or irritate them, but to set our doctrines before them with unfailing moderation and gentleness, so as to make them blush at their foolish superstitions, without exasperating them."

The monks, or their princely protectors, never used violence, but conquered force by submission; vice, by modesty and mildness; and men's hearts, by the purity of their lives. Of the kingdoms of the Anglo-Saxon confederation, that of Kent alone was converted by the Roman monks. Wessex, East Anglia, the Saxons of the West, and the Angles of the East, were converted by Celtic monks, aided by Continental missionaries; while the two Northumbrian kingdoms, and those of Essex and Mercia, owed their conversion exclusively to the Celtic monks; while Sussex owed its conversion to St. Wilfrid, a young noble of Northumbria, brought up at Lindisfarnane. Thus was the god-like and glorious work of Christianizing England chiefly owing to Celtic influences; and soon it became a nation of Christians—fervent, liberal, and magnificent in their gifts to monasteries, and fruitful in saintly men and women.

The great Mabillon, after relating the conquest of England by the monks, exclaims: "Ah! if Gregory or Augustine could but live again, and see these lands to-day! what a sad glance would they throw upon the fruits of their wasted labors—the scattered stones of the sanctuary, the house of prayer changed into the abode of desolation! It is not that we weep the lost wealth of the Church,—it is not our sacked and overthrown monasteries that the Benedictines regret,—

no ; but we groan over the fate of our brethren, rent from the bosom of the Catholic Church, and rooted in heresy. God grant that we might buy their return by the price of all that might once have been ours. What would not the Church give, what would not our order sacrifice, to gain the souls of our brethren, and enrich ourselves in the poverty of Christ ?”

That great Christian writer, Montalembert, in his just indignation, exclaims : “The day was to come when a monster, who resembled at once Caligula and Heliogabalus, Henry VIII., with his cowardly courtiers and debased people, should arm himself with the pretext of the exorbitant wealth of religious corporations in order to annihilate and drown in blood and slavery the work of Augustine, Wilfrid, Bede, and Patrick.” Again, he calls them “those cowardly spoilers, who, in England as in all the rest of Europe, have made a prey of the patrimony of the Church.”

Though those early monks, by the nature of their vocations, sought retirement, and ascetic and studious lives, we find them always ready to sacrifice their own inclinations for the fatigues and hazards attending the effort to convert to Christianity rude and pagan people.

In the first rank of these noble soldiers of the Cross stands the Celtic monk St. Cuthbert. His mother was daughter of the king of Leinster ; and his father, one of the petty kings of Connaught.* Some accounts state that he was taken captive in one of those raids which the Picts made, in retaliation, on the Irish living near the coast ; while others assert that he went to reside with one of his kinsmen who had settled in Scotia Minor. But in fact nothing certain is known concerning his parentage or early youth. The first authen-

* In an old Life of St. Cuthbert, translated from the Irish, it is stated that he was illegitimate ; that his father outraged his mother, after killing her family, and then made her his bondswoman.

tic account* of him is as a shepherd in Lauderdale, a valley on the borders of England and Scotland, which had lately been delivered by the holy King Oswald from the yoke of the Britons and Mercians.

His English biographers indulge their imagination in delightful stories of the youth's freaks while engaged in pastoral pursuits, and all agree that he had not his equal among the youths of his age for activity and athletic sports. The youth of our Saint was spent much like that of any other boy who possessed good health and an exuberance of spirits. Indeed, we must remark of those great and holy men who spread Christianity over Europe, that they differed from other men only in their piety and holy zeal, and the manner in which they subjected their passions to reason and the precepts of the Gospel. They were simple and unostentatious in their habits and manners, full of charity and human kindness, but resolute in encountering dangers and difficulties among pagans and unbelievers.

Our Saint was brought up piously, and even at an early age showed by his pure life that the seed was sown on a fruitful soil. It is related that one night, while tending the flocks of his master, he saw a number of angels descend from heaven, and that soon after they reascended with a resplendent soul, which they had gone to meet on earth. Next morning, he heard that Aidan, the holy bishop of Lin disfarnane, and the Apostle of the district, had died during the night. This vision determined his future course, and

* Ware and Usher state that Cuthbert was the son of a petty prince of Ireland, and was born at Kenarise, now Kells, County Meath; other writers state that he was born at Kilmacudrick, four miles from Dublin. His mother, Sabina, having undertaken a pilgrimage to Rome, placed the boy in charge of some friends in the abbey of Melrose, on the banks of the Tweed, where he became a monk and prior. On his mother's return, he refused to abandon a religious life to mingle with the world. This appears to us the most probable account of his youth.

soon afterwards he applied for admission at the monastery of Melrose, the great Celtic establishment for novices in Northumbria.* He was kindly received by the abbot Eata, and consigned to the care and instruction of the prior Boswell, who conceived a great affection for the youth, and undertook the charge of his monastic education.

Five centuries afterwards, the copy of the Gospel which the master and pupil had studied daily was held in great veneration. Cuthbert was about fifteen years of age when he joined the community, and his progress in learning and monastic observances, particularly in those principal occupations of the monks—namely, prayer, study, vigils, and manual labor—surpassed all others.

After some years of monastic life, he was selected to go among the pagans of the mountains and neighboring districts who yet remained unconverted. He traveled into every village and hamlet, and visited the poorest cottages, and penetrated the most inaccessible places, bringing the

* The following touching description of the ruins of Melrose Abbey, from Scott's "Lay of the Last Minstrel," is well worth perusal. In the year 1136, St. David, king of Scotland, built a magnificent abbey here.

"If thou wouldst view fair Melrose aright,
Go visit it by the pale moonlight;
For the gay beams of lightsome day
Gild, but to flout, the ruins gray.
When the broken arches are black in night,
And each shafted areal glimmers white;
When the cold light's uncertain shower
Streams on the ruin'd central tower;
When buttress and buttress alternately
Seem framed of ebony and ivory;
When silver edges the imagery,
And the scrolls that teach thee to live and die;
When distant Tweed is heard to rave,
And the owlet to hoot o'er the dead man's grave
Then go—but go alone the while—
Then view St. David's ruined pile,
And, home returning, soothly swear,
Was never scene so sad and fair!"

light of the Gospel to the benighted inhabitants ; he ever went among some of the most desperate tribes of the Picts ; and his labors were everywhere crowned with wonderful success. He traveled mostly on foot, through glens and forests, and over mountains, braving the inclemency of the severest seasons, and enduring hunger and thirst, in his apostolic mission.

The wanderings of our young and intrepid missionary were attended with hardships and dangers of no ordinary nature. He had sometimes to go fasting for days through wild and barren districts, and at night to sleep under the shelter of some friendly tree or rock, exposed not only to the inclemency of the weather, but also to the danger of being slain by robbers or torn by wild beasts. He had to encounter both the hatred of the pagans and the superstition of half-converted Christians, who retained an attachment to many of their old pagan rites and ceremonies, and who were fast relapsing into practices of idolatry. As soon as he arrived in any central locality, all the population flocked to hear him, and his eloquence was so persuasive that all soon submitted to his teachings and to the penance imposed upon them. He prepared himself for these missions by penance and austerities of the severest kind, oftentimes spending the whole night in prayer and meditation—sometimes even immersed in frozen water.

When near the sea he went to the shore and, plunging into the waves, sang his vigils there, and as soon as he came out of the water he finished his prayers on the beach. On one occasion one of his disciples followed him in order to discover his purpose, and saw him kneeling on the sand and two otters licking his feet and trying to warm them by rubbing them with their skins.

King Aldfrid established a community of Celtic monks at Ripon, to preside over which the abbot Eata was trans-

lated from Melrose, and he took Cuthbert with him as his steward. Here he showed the same zeal and humility he did while preaching, and on his missions. He received the poor in person, fed and clothed them, and even washed their feet, in imitation of his Divine Master. He soon afterwards returned to Melrose and resumed his life as a missionary.

At the death of his friend and master, Prior Boswell, which took place during the great plague of 664, Cuthbert was elected abbot in his place. He had been attacked himself with the plague, but finding that all the monks had spent a night in prayer for his recovery, his habitual energy returned, and he cried out, "What am I doing in bed? It is impossible that God should shut his ears to such men. Give me my staff and my shoes." He immediately got up and walked about.

He did not long remain abbot of Melrose, for St. Colman having left Lindisfarnane on account of a dispute with St. Wilfrid regarding the observance of that vexed question, the Paschal Feast, Eata became abbot of Lindisfarnane, and was accompanied by Cuthbert, who was not yet thirty years of age. Here he labored with patience and moderation to overcome the prejudices of the monks against the orthodox observance of Easter, and also to introduce a regularity and uniformity of observances heretofore not enjoined. Some think that he aimed to add to the Rule of St. Benedict certain customs justified by the climate and habits of the people. His historian tells us that his great desire was to have strict observance of the Rule when once established, and that he imposed forever on the monks of Lindisfarnane the wearing of a simple and uniform dress of undyed wool, in place of the showy dress so much prized by the Anglo-Saxons.

His life at Lindisfarnane was identical with that which he led at Melrose. Within doors he subjected himself to the

severest practice of all the observances of the cloister, and attending to the wants of the poor, and in manual labor, so that he passed but a few hours in sleep, and this only when compelled to do so by overtaxed nature. When all the other monks slept, he walked up and down the aisle or corridor to keep himself awake ; and thus he passed his time, singing psalms or chanting prayers.

He traveled through the country, preaching and exhorting the people, encouraging and consoling the poor, and by his word and example strengthening them in their faith. There was something in his inspired looks, his deep trembling voice, and his holy life, that amazed and overawed the throngs of people who came to listen to him. Though he was indulgent to frail nature, and wept over the sins of his penitents, he was inflexible in condemning impenitent vice and hardened sinners.

Neither the life of a cenobite nor the labors of a missionary could satisfy his desire after perfection ; and though not yet forty years of age, he resigned his priorship, which he had held for twelve years, and retired to a lonely and barren island opposite the capital of the Northumbrian kings at Bamborough. This island, which was called Farne, was uninhabited—no one daring to live on it, as it was said to be the abode of demons. Here Cuthbert retired and hollowed out of the rock a cell so small as to exclude from his view all external things, except the sky—the entrance being protected by the hide of an ox ; and here he led a most austere life, deriving his whole support from a little field of barley cultivated by his own hands. This and water were the only food or drink he used. The very birds of the air seemed to sympathize with him, and in time they became so tame as to become his companions. The isle was frequented by a particular species of aquatic birds, which, from their familiarity with him, came to be called Cuthbert ducks. He

made beads of a peculiar shell only to be found on the island ; and the fishermen still say that often, at night, he is to be seen sitting on a rock thus employed. Sir Walter Scott, in one of his poems, has consecrated this tradition :

“ But fain Saint Hilda’s nuns would learn,
If, on a rock by Lindisferne,
Saint Cuthbert sits, and toils to frame
The sea-born beads that bear his name.
Such tales had Whitby’s fishers told,
And said they might his shape behold,
And hear his anvil sound.”

His fame and reputation soon spread throughout England; and the holy hermit was visited in his wild retreat by the lame, the blind, and the sick; and, it is said, that by the very touch of his hand, and by making the sign of the cross on the parts affected, he cured the most stubborn diseases. He was also visited by the noble and the great, who came to get his blessing or to seek his advice ; nor was he forgotten by his brother monks of Lindisfarnane.

To make his solitude more accessible to his numerous visitors, he built a kind of landing, and near it a house for the use of his guests. On great festivals, such as Christmas or Easter, the monks of Lindisfarnane came to celebrate them with him. In the midst of their conversation or enjoyment he frequently reminded them of the necessity of watchfulness and prayer. “ True,” they would reply ; “ but we have so many days of vigils, fasts, and prayers, let us to-day rejoice in the Lord ! ”

The Venerable Bede relates everything connected with him with such minuteness, that it was evidently to him a labor of love. Cuthbert did not wish the monks to think that his life was more holy or in any way above theirs. He would say to them : “ It must not be supposed, because I prefer to live out of reach of every secular care, that my life is superior to that of others. The life of good cenobites

who obey their abbot in every thing, and whose time is divided between prayer, work, and fasting, is much to be admired. I know many among them whose souls are more pure, and their graces more exalted than mine ; especially, and in the first rank, my dear old Boswell, who received and trained me at Melrose in my youth."

Thus he spent eight happy years in prayer and communion with his God, while Northumbria was convulsed by the struggle between Wilfrid and the new king, Egfrid, which culminated in the expulsion of Bishop Wilfrid from his see of York.

To settle these disputes, and to supply the place of Wilfrid, a senate was convened at Twyford, over which the Archbishop Theodore presided, and all were unanimous in their selection of Cuthbert.

The king and the community of Lindisfarnane waited on the Saint in his island-home, upon the rock of Farne. He refused to accept the honor ; and it was only when the king and his old companions knelt entreatingly before him, that he yielded. So rejoiced was King Egfrid, that he made a deed of gift of Cartmell, with all the Britons who dwelt on it, to Bishop Cuthbert.

The diocese of Lindisfarnane extended beyond Hexam, and included Carlisle and all the surrounding monasteries. His new dignity made no change in Cuthbert's character or manner of living, for he retained his old hermit habits in the midst of his episcopal pomp. He traveled through his vast diocese, administering confirmation to converts, and bringing others to the fold by his sermons and exhortations.

Cuthbert was lavish of all kinds of benefits—clothes and food to the poor, alms to the needy, and of his prayers for the sick or afflicted ; and he performed several cures. He traversed both mountain and valley, sleeping in huts or under the shelter of trees, but everywhere bringing joy and

consolation. He was full of tenderness, compassion, and charity to all, and as accessible to the humblest peasant as to the greatest noble. Like the Roman emperor, he could not find it in his heart to make any one sorrowful by refusing them any favor in his power to grant. He combined the piety of the saint, the tender heart of the Christian, with the zeal and meekness of the true priest and bishop.

A nobleman, a friend of King Egfrid, arrived one day at the abbey in tears, and asked for a priest to attend his wife, who was dangerously ill. It appeared that she was seized with a fit of madness, which at the time was considered as a punishment for some crime, but which the husband endeavored to conceal from the knowledge of the bishop. The bishop himself accompanied the nobleman to his home, and while on the way he drew from him the nature of his wife's complaint, and consoled him by informing him that madness was not a punishment for crime, for God often afflicted the innocent with it. "Besides," he added, "when we arrive we shall find her cured. She will come to meet us, and will help me to dismount from my horse, taking, according to her custom, the reins in her hand." And so the event proved; "for," adds the historian "the demon did not dare to await the coming of the Holy Ghost, of which the man of God was full."

On another occasion, a certain Count Heunna, from whom he sought hospitality on one of his pastoral missions, threw himself on his knees before him and besought him to restore his wife, who was at the point of death. The Saint blessed some water and gave it to one of his priests, and told him to sprinkle it on the sick woman, which he did, and she immediately recovered.

At one time a contagious disease broke out in a part of his diocese. Cuthbert immediately went there, and after doing all he could for the inhabitants of the village, he asked

one of his priests : "Is there still any one sick whom I can console and bless before I leave?" "Then," says the priest who has preserved this story, "I showed him a poor woman bathed in tears, one of whose sons was already dead, and who held another in her arms just about to expire. The bishop rushed to her, and taking the dying child in his arms, kissed it first, and then blessed it, and restored it to the mother, saying: 'As the Son of God said to the widow of Nain, Woman, weep not; have no more fear or sorrow; your son is saved, and no more victims to this pestilence shall perish here.'"

He was much attached to an old woman who was his foster-mother, and on one occasion, while in her cottage, a fire broke out in the village, and she was much alarmed about her humble home. "Fear nothing, dear mother," he said, "the fire will do you no harm;" and he began to pray, and the wind changed, and the village was saved.

The holy queen of Northumberland, Ethelreda, who had given up a crown for the cloister, was a great admirer of the Saint's virtues and holy life, and as a token of her esteem she embroidered for him with her own hands a stole and maniple, covered with gold and precious stones. The sister of King Osway was abbess of the convent of Coldingham, and had a profound admiration for St. Cuthbert. In fact, the heads of the different convents looked to him for advice and instruction as much as if they were subject to him, and all the royal family of Northumbria was deeply attached to the Saint.

The abbess Elfreda, King Oswald's niece, was at one time seized with an alarming illness. "Ah," said she, "had I but something belonging to my dear Cuthbert, I am sure I should be cured." A friend, on hearing it, sent her a linen girdle, which she hastened to put on, and in a few days she was perfectly restored to health.

The life of this great servant of God was fast drawing to a close. During his last pastoral visit, he went to see the abbess Elfleda, and to consecrate a church which she had built. They dined together; but he seemed sad, for he had an intuitive knowledge that it would be his last visit. The last of all his visits was paid to his old friend, the abbess Verca, whose convent was at the mouth of the Tyne. She gave the bishop a magnificent reception; but he was ill, and, feeling very thirsty, asked for a drink. Wine was offered him, but he would take nothing but water; and the monk who drank what was left in the vessel said that he had never tasted better wine. His pious friend, the abbess, was impressed with his feebleness, and gave him, as a last pledge of spiritual union, a piece of very fine linen for his shroud.

Finding his death approaching, after celebrating the Christmas festival, he resigned his bishopric, and retired to his Isle of Farne, there the better to prepare for death. When his monks went to visit him, they found him lying on his stone bed, much spent and exhausted. His last illness was long and painful. He fixed the place of his burial near the oratory which he had hollowed out in the rock, and at the foot of a cross which he had himself planted, and requested to be buried in the linen which he had kept for a shroud, out of love for the abbess Verca. The new abbot, Herefrid, begged him to send a last message to his community, and the dying bishop said: "Be unanimous in your councils; live in good accord with the other servants of Christ; despise none of the faithful who ask your hospitality; treat them with friendly familiarity, not esteeming yourselves better than others who have the same faith, and often the same life. But have no community with those who withdraw from the unity of Catholic peace, either by the illegal celebration of Easter, or by practical ill-doing. Remember always, if you must make a choice, that I would infinitely prefer that

you leave this place, carrying with you my bones, than that you should remain here bent under the yoke of heresy. Learn and observe with diligence the Catholic decrees of the Fathers, and also the rules of monastic life which God has designed to give you by my hands. I know that many have despised me in my life; but after my death you will see that my doctrine has not been despicable."

After this exhortation, he lost his speech, but received the sacrament in silence, and died raising his eyes and arms to heaven, on the night of the 20th of March, 687, at the comparatively young age of fifty, on which day his festival is observed.

Among his many familiar associates was a priest named Herbert, who had led for several years an anchorite's life on an island of Lake Derwentwater. They were so attached to each other, that they often spent days together.

On the last visit the bishop paid him, he said: "My brother, you must ask me now all you want to know, for we shall never meet again in this world." The aged hermit fell at his feet and cried: "I conjure you, do not leave me on this earth behind you. Remember my faithful friendship, and pray God that, after having served him together in this world, we may pass into His glory together." Cuthbert prayed for some time, and then said to him: "Rise, my brother, and weep no more; God has granted to us that which we have both asked from Him." And though they never saw each other again, the hermit Herbert died at the same time that the holy St. Cuthbert breathed his last.

It would fill a volume in itself to relate the honors paid to St. Cuthbert after his death. Despite his last wish, the monks of Lindisfarne removed the corpse of their beloved Saint to their abbey. The Danes and Anglo-Saxons fought for centuries for the possession of these sacred relics, and it was not until the year 995 that they found a resting-place in

the chapel of Durham, which was built to enshrine them, and which soon became a place of importance owing to the sacred treasure it contained. The Northumbrians looked upon him with pride as their patron saint, and believed that his intercession was more powerful than that of holy Queen Ethelreda or St. David, martyred by the Danes, or of St. Thomas of Canterbury himself.

The great King Alfred, when hidden in the marsh of Glastonbury, saw in a vision St. Cuthbert, who encouraged him, and promised him victory.

Canute, the great king of the Danes, went barefoot on a pilgrimage to his tomb ; and William the Conqueror himself paid homage at his shrine. Devotion to St. Cuthbert became so respected, that all the vast patrimony of the bishopric of Durham was considered his, and was free from all taxation. The monks, who soon became powerful, carried a sacred standard containing some relics of the Saint. This standard appeared in many battles up to the time of Henry VIII., when it appeared for the last time in the van of the Nevelles and Percys ; but the sacrilegious tyrant-king triumphed, and the sacred banner was destroyed, and the uncorrupted remains of St. Cuthbert, and those of the Venerable Bede, were torn from their shrines. But it is said that St. Cuthbert's relics were recovered and concealed by some monks, and that three English Benedictine monks are always entrusted with the secret of their hiding-place.



SAINT KILIAN, THE MARTYR.

MARTYRED A. D. 689.

Apostle of Franconia—State of the Church in Ireland during the 6th, 7th, and 8th centuries—Decadence of the Church owing to the barbarism of the Danes—Monasteries plundered and destroyed by the Danes—Abbots, bishops, and monks killed—Effects of the English invasion—Irish monks the great missionaries of Europe—Names of some of the monasteries founded by them in England, Wales, and on the Continent—The missionaries of Iceland and the Orkney Isles—St. Kilian's mission—Goes to Rome—Bishop of Wurtzburg and Franconia—The wicked Geilana—Martyrdom of SS. Kilian, Coleman, and Totman—Dreadful death of their assassins and of Geilana.



It was during the 6th, 7th, and 8th centuries that the Irish Church acquired its greatest splendor and glory. It was firmly established at home, and had overspread the land with churches, monasteries, and pious worshippers.

The rude cells, or churches, built of mud walls and plastered wattles, had given way to stately wood and stone edifices, and princes and people were united as one in establishing houses and monasteries to God, and in reverently and piously worshipping in them, when completed. The rich vied with each other in founding and endowing religious houses and communities, which they left to posterity as an heirloom of a pious and generous race. The fatal feuds and wars between contending chieftains had subsided, and peace and harmony reigned over the land. When differences arose that in former times would have led to desolating

wars, the Church stepped in, and by its mild counsels and Christian influence, generally succeeded in reconciling the disputants.

Thus it was that the Church was the great mediator, and by its influence and doctrines of peace and good-will, toned down the turbulent natures of fiery, factious chiefs. The red hand and fiery banner bowed before the Cross, and a nation of warlike chiefs and soldiers laid aside the spear and the battleaxe for the beads and the crucifix.

It thus happens that these centuries are the less noted in Irish history for military achievements and intestine wars ; for the mission of Christianity is one of peace and love, and history finds little to chronicle of peaceful, but prosperous reigns.

The decadence of religion and religious societies in Ireland set in with the first incursion of the daring Scandinavian pirates, in the beginning of the 9th century. The ruin and havoc spread everywhere by these warlike Norsemen again inflamed the martial pride and spirit of the equally warlike Celts, and soon the clang of arms and the dread tumult of battle filled the land, in place of the hymns, and chants of holy praise. The fierce soldiers of Turgesius swept like the hordes of another Alaric over the land, and the incense of the altars gave way to the smoke of burning monasteries and churches. In 821 they sacrilegiously plundered and laid waste the holy temples of Cork, Lismore, and the monastery of Inisdamle, on the Suir. In 823 Bangor shared a like fate ; and the rich and holy shrine of St. Comgal was also broken open, and the abbot and a large number of his monks (accounts state 900) were killed. In 824 they again pillaged Inisdamle, and burned the monastery of Maghile. In 826 they burned and destroyed the monastery of Lusk. In 831 they swept over Armagh, and plundered it three times in the course of one month ; and in the same year they de

spoiled the church of Duleek, the abbey of St. Moeldoot at Monaghan, and those of Connor and Louth. In 834 the famed monasteries of Glendaloch and Slane were pillaged by these sacrilegious hosts; also the monastery of Clonmore, in Wexford, and several others in Munster. In 835 Turgesius commenced his devastating raid on Connaught, everywhere plundering and demolishing churches and killing the people.

In 836 the sacred shrines of Kildare were ravaged and burned by these scourges of Ireland. Reinforced by two large fleets of allies, which arrived in the Boyne and the Liffy in 837, they spread over the plains of Leinster and Munster, plundering churches and monasteries in all directions, and carrying off the flocks and herds of the people. In 839 they burned Cork, Ferns, and Clonfert, killing every person they could, lay or clerical. In the same year they destroyed the church of Slane; and on the following year they plundered Louth, killing the bishop and several religious men. In the same year they set fire to Armagh, and burned its cathedral and other sacred edifices. In 824 they plundered the famous monasteries of Clonmacnois, Birr, Saiger, and Ferns; and in 844 they burned Clonmacnois and Tirragh, and ravaged the monastery of Tirdglass.

These are but a few of the numerous churches and monasteries pillaged and burned by these ruthless invaders. They carried away sacred utensils and rich offerings; they burned the libraries and valuable manuscripts that took the pious monks centuries to accumulate; they persecuted and killed bishops, abbots, monks, and holy men. Among those killed are mentioned Aidus, the abbot of Tirdglass; Kethernac, prior of Kildare; and Nuad, son of Segen, who was martyred in the church of Killachad, County Cavan.

It is not to be supposed that the Irish quietly submitted to this wholesale pillage, rapine, and murder; on the con-

trary, we find them up everywhere in arms opposing these ruthless invaders, and vanquishing them in many a fierce contest. But, as has been unfortunately too often the case in Ireland, the feuds and contentions of petty kings and princes so distracted and divided them, that they were not able to offer a combined resistance to their enemies.

Under such a state of things it is not to be wondered at that the progress of Catholic institutions was retarded, and that religion lost much of its primitive fervor and purity during the following two centuries of war and bloodshed between the Irish and the Danes.*

The overthrow of the Danes at Clontarf was soon followed by the invasion of the English, who, though Christians, and Catholics at the time, were not less bitter and hostile to everything Irish; and their subsequent persecution of the Irish people and the Catholic religion, presents one of the bloodiest pictures in the book of time, or in the annals of any other country.

* The Irish were an Eastern race, and therefore of kindred origin with several races mentioned in the following old poem (taken from Mac-Firbis' Book of Genealogies), which recites the characteristics of people of different countries :

“For building, the noble Jews are famed,
And for truly fierce envy ;
For size, the guileless Armenians,
And for firmness, the Saracens ;
For acuteness and valor, the Greeks ;
For excessive pride, the Romans ;
For dullness, the creeping Saxons ;
For haughtiness, the Spaniards ;
For covetousness and revenge, the French ;
And for anger, the true Britons—
Such is the true knowledge of the trees ;
For gluttony, the Danes, and for commerce ;
For high spirit, the Picts are not unknown ;
And for beauty and amorousness, the Gaedhils ;—
As Giolla-na-Naemh says in verse,
A fair and pleasing composition.”

We have thus briefly sketched the causes that militated so much against Catholicity in Ireland during the stormy periods after the Danish invasion, and it is now pleasant to turn back and relate what the Irish had done to spread its Christian doctrines during the Golden Ages of the Irish Church that preceded it.

Ireland was Christianized; and the numbers of learned and holy men that adorned her monasteries and cloisters at home soon found an outlet as missionaries throughout Europe. There is not a country in all Europe—even Italy itself, the fountain of Catholicity—but owes the foundations of many of its noblest religious houses to the indomitable zeal and pious labors of those Celtic monks.

Besides the great Columbkil, the founder of Iona, and patron saint of Caledonia, the great abbey of Lindisfarnane was founded by an Irishman, St. Aiden, the patron of Northumberland, who was succeeded by the holy Irish abbot Colman, and the great St. Cuthbert. His immediate successor was St. Finian, who baptized Peada, prince of the Middle Angles, and all his suite, and also Sigebert, king of the East Saxons, and consecrated another Irishman, St. Dinna, as bishop over the kingdom of Mercia. Thus we find that the people of Wales, Scotland, and the greater portion of England, owed their conversion to Irish monks; while we find the great Columbanus laboring in France, Switzerland, and Germany. The work of Columbanus in Switzerland was completed by St. Gall, whose brother, St. Deicolus, converted the people of Luthra. In Ponthieu and Picardy, Caidoc and Tricor (called Adrian) erected monasteries and preached the Gospel. Rantic, Kilian, Chillen, Fiacre, and other Irish missionaries, labored with great success in spreading the Gospel and converting the pagan inhabitants throughout various parts of the Continent. St. Fursey left Ireland and founded several monasteries both in England and France,

having preached the Gospel in these countries, and succeeded in bringing large numbers of pagans within the Christian fold; while his brothers, Foilan and Ultan, spread the Gospel and erected monasteries in Brabant. The holy St. Livin and his companions became the Apostles of Belgium, where St. Livin was martyred by the pagan inhabitants. St. Fridolin, surnamed the Traveler, was also the founder of several churches and monasteries on the Continent.

Besides these, we find that Irish priests and bishops were the founders or great lights of the most eminent monasteries on the Continent. Among these were the SS. Maldegar, Foilan, Livinus, Arbogast, Wiro, Florentinus, Roding Mono, Hemelin, Rumold; the learned Virgilius, bishop of Saltzburg; Albinus, bishop of St. Augustin, near Pavia, who was honored by the friendship of Charlemagne, and represented him as ambassador to the Pope; Patto, bishop of Verden; St. Findan, who preached through France, Italy, and Switzerland, and was adopted as their patron by the monks of Rhignau; Claudius, the great bishop of Turin; Clemens, also the friend of Charlemagne; and Colman, the patron saint of Austria. Prior to this, we find Irish missionaries preaching the Gospel in Iceland, the Thule of the Greeks and Romans, and the Inis-thyle of the Irish.

An Icelandic writer, Ara Multiseius, states that "when Ingolfr, the Norwegian, arrived in Iceland, it was in a great part covered with forests." He adds: "There were many Christians there, whom the Norwegians called papas, and they afterwards quitted the country, because they did not like to live with heathens, and left behind them many Irish books, bells, and staffs." This dissipates the arguments of those who deny that Irish missionaries penetrated Iceland, on the ground that the country was not inhabited until it was occupied by the Norwegians in 874; but there are sufficient historical documents to prove that Iceland was

inhabited long before that time, and that Christianity was preached to the inhabitants by Irish missionaries. The Irish priests and monks spread themselves over the Orkney Isles at an early period.

These are but a few of the names of those Irish pioneers of Christianity who overran Europe, carrying everywhere with them the word of God, combating infidelity and barbarism. We find them the trusted friends and advisers of kings, chiefs, and emperors, and the heralds of peace and good-will among mankind. We find learned and holy communities of monks throughout England and the Continent selecting Irish bishops to preside and rule over them; while again we find them in every place where paganism had a stronghold, braving the fury of an ignorant people superstitiously wedded to their ancient ceremonies, and finally triumphing, though many of these soldiers of the Cross sealed their devotion to the sacred banner with that priceless treasure and prolific seed—the blood of martyrs. Among those who gave up their lives in support of the true faith was the subject of our sketch, *St. Kilian*.

Kilian was born in Ireland, of illustrious parents; and having at an early age given strong indications of his future sanctity, he was placed under the care of some holy men, who instructed him in literature and sacred history. When arrived at a proper age he embraced the monastic life, and soon distinguished himself by his great sanctity and learning. Having been admitted to priestly orders, he resolved to visit foreign parts, and, like many of his saintly predecessors, to preach the word of God to those yet in pagan darkness. His wishes were opposed by the community to which he belonged, for they were much attached to him on account of his humility and virtue. Accompanied by a priest named Coleman, and a deacon named Totman, he proceeded to the Continent. It is said that he journeyed through Bri-

tain and many other places, preaching to the inhabitants ; then through Gaul, until he reached Wurtzburg, in Franconia, where he remained for some time, preaching to the people and converting large numbers ; for the people were still pagans and sunk in all the barbarism of idolatry. There were a few Christians among them, however, who were of great assistance to St. Kilian. These were converted by a former missionary, who had to fly from the persecution raised against him by the pagans.

Gozbert, duke of the country, received our Saint in a kind, friendly manner, and gave indications of his leaning towards Christianity. Thus encouraged, and seeing a wide field before him for the exercise of his missionary labors, the better to perfect himself for that mission, he went to Rome. Arriving there, in the year 687, he found that Pope John V. was dead, and was succeeded by Conon. The latter received him very kindly, and finding him well qualified as a missionary, both by the purity of his faith and his profound learning, he empowered him to go and convert the pagan people of Franconia ; and some add that the Pope himself consecrated him bishop.

Kilian returned to Wurtzburg, accompanied by his two disciples, Coleman and Totman, who shared all his fatigues and dangers, and zealously assisted him in all his missionary labors. The Duke Gozbert welcomed him back, and received him at his court. He even convened a council of his nobles, before whom Kilian preached, and explained to them the nature and the doctrines of the Christian religion, and controverted the arguments of the heathen priests. It is said that an idol which had been set up by the pagan priests to impress the duke with the solemnity of the occasion, and to deter him from inclining towards the Christian minister, fell from its pedestal and was broken to pieces while St. Kilian was preaching.

The priests, frightened and angry at this Divine manifestation, had one of their gods of vengeance immediately put in its place, and told the duke that all its wrath would descend upon him and his race if he departed from the religion and customs of his ancestors, and denounced him with bitter reproaches. The duke looked rather uneasy : we all know what influence old customs, engrafted in superstition, have on the mind. But Kilian said to him, "Fear not, O duke ! for this god is but a thing of stone, and cannot hurt you or anybody ; but the God whom I worship is a God of power and majesty. The heavens and the earth, and all things therein, are subject to His will ; and life and death, health and sickness, are in His hands ; and see how he loathes such abominations as that wretched thing before you !" So saying, the Saint raised his crozier and prayed, and the image rolled from its pedestal and was broken in fragments. The Saint's words and the impotency of their gods confounded the priests and astonished the audience, and many fell down and worshipped the God of the Christians. Gozbert, and many of his courtiers and subjects, immediately embraced Christianity.

Geilana, the duke's wife, was an obstinate pagan, and was opposed to the Saint, and took side with some of the priests against him. This opposition was further strengthened into hatred and a desire for revenge, when she found that Kilian had represented to the duke that their marriage was unlawful, and sinful in the sight of God (she having been before married to the duke's brother), and that in order to make himself quite acceptable before God he should separate from her.

Gozbert answered that this was the most difficult thing yet proposed by Kilian ; but that as he had renounced many things for the love of God, he would also give up his wife, though she was very dear to him ; adding, that as he was

then about to proceed on a military expedition, he would defer the matter until his return.

After the duke's departure, Geilana, like the wife of Herod, thirsted for revenge, and having plotted with her conspirators, she sent, at night, assassins to kill the Saint and his companions. Kilian and his disciples, Coleman and Totman, were engaged in their oratory in prayer when the assassins entered. They made no resistance, but meekly submitted to their doom—St. Kilian exhorting his companions to be of good cheer, for the crown of martyrdom was the surest road to heaven.

They were soon beheaded, and their bodies, clothes, sacred books, vestments, crosses, and pontifical ornaments, were all thrown into a deep pit and covered up. This martyrdom took place on the 8th of July, 689, and is so marked in the Roman martyrologies. Thus died this Apostle of Franconia, and his faithful disciples. St. Kilian is still revered at Wurtzburg as its patron saint. The bones of the three saints were afterwards taken up in 752, and decently interred in his church by St. Burchard, bishop of Franconia, which occasion is commemorated in the following poem :

“These are the guides that taught thy pagan youth,
Herbipolis, to hail the God of truth ;
Whom fell Geilana destined to their doom,
And here concealed in earth's inglorious womb ;
But lest dishonored they should sink in dust,
Burchard erects this monumental bust.”

Kilian is said to have been the author of various works; among others, one in opposition to the Arians. The wicked cause of the murder of the three saints soon fell under the torment of Divine wrath.

On the return of the duke, he inquired for his friend and spiritual guide, but was informed that he and his companions had left the country. He was thus imposed upon for a short time; but the whole transaction soon came to light, for

the two assassins were seized by evil spirits, and ran about in all directions crying out that St. Kilian was burning them.

Gozbert called together his Christian subjects and asked their opinion as to what should be done with the assassins. A person, suborned by Geilana, proposed that they should be left at liberty, to see if the God of the Christians would avenge his servants, and if not, they would return to the worship of the great Diana. This was agreed to, and the assassins were let loose ; but immediately after their liberation they got into such a phrenzy, that they tore the flesh off each other until they died. It is further added, that Geilana was seized by an evil spirit, that tormented her so that she soon afterwards died, in the greatest torture.



SAINT ADAMNAN.

BORN A. D. 630—DIED A. D. 704.

Abbot of Iona and biographer of St. Columbkil—Leads the life of a hermit—Finnachta becomes his friend—Aldfrid, king of Northumbria, a refugee in Iona—His love and friendship for Adamnan—He releases sixty Irish captives at his request—Tries to introduce the Roman rites among his community—His success in Ireland—Founds the monastery of Raphoe—Abolishes the custom of women fighting in battle—Dies the same year as his friend, King Aldfrid.



Of all the distinguished successors of St. Columbkil as abbots of Iona, there is scarcely one who enjoyed so high a reputation for learning and sanctity as St. Adamnan. He was born about the year 630, in the territory of Tyrconnel, of illustrious parents ; and even in his youth he displayed a thirst for knowledge and piety that afterwards characterized his exemplary life. Like Columbkil, whose kinsman he was, he was descended from the sovereign race of the Nialls.

Adamnan's early life was spent as a hermit. He and five companions had retired to a cell in a lonely desert, and there had given themselves up to prayer, fasting, and mortification. It was their custom to go begging a day each in their turn, so as to procure the necessaries of life.

Begging alms must be humiliating to men reared in camps and courts ; but religion triumphed over human pride ; and we often find the man who might have the command of fierce clansmen, tramping through the country with a stone jar slung on his back, and a wallet by his side. While out

one day questing for himself and companions, Adamnan suddenly encountered the cavalcade of a powerful chief named Finnachta, the banqueter, and while trying to get out of their way, he fell and broke the milk-jar, which contained all the milk he had collected. "Be not sad," said the chief; "I will protect thee." From that time forward a warm friendship sprung up between them.

Finnachta became monarch of Ireland, and took Adamnan as his spiritual guide and confessor. For some time he played an important part in Irish history, both as the counsellor of princes and the friend of the oppressed. We next find him a monk in the abbey of Iona; and after having served as such under three abbots, he was himself appointed abbot, in the year 679.

Aldfrid, the Northumbrian prince, brother and successor of Egfrid, had taken refuge at Iona, and had become the warm friend of Adamnan. Though King Egfrid professed the most affectionate devotion for the Church and the monastic orders, still he was a man of unbounded ambition, and possessed an insatiable thirst for war, and was called "The Ravager" and "The Man of Fire." He carried on a relentless war against the British Celts; and in 684, taking advantage of the many intestine feuds that distracted Ireland, he sent an expedition there, which devastated the country along the coast, and hastily returned with a number of captives. He had defied the admonitions of many holy advisers, and the imprecations of the monks whose monasteries he devastated; but the anger of God was not slow in pursuing him. for on the following year he and his whole army were drawn into an ambuscade in a Highland pass, and were all slain by the Picts, the Scots, and the Britons, who soon drove the Angles out of the conquered territory between the Frith of Forth and the Tweed. This victory restored Aldfrid to the Northumbrian throne; and the first use the abbot made of

his influence with him was to reclaim the captives carried out of Ireland, and held in bondage. He obtained the restitution of sixty prisoners, and he himself accompanied them back to Ireland.

It is pleasing to record the influence exercised by the monks in reclaiming captives. Their means were freely bestowed to purchase their ransom, and their influence used on all occasions for their liberation. To the monks we owe the abolition of the odious custom of holding those captured in war as slaves. As Christianity progressed, princes and chiefs were actuated with gentler feelings than their relentless pagan ancestors possessed.

In reading through the lives and noble sacrifices of the Irish monks and nuns, I find a holy monk giving himself up to voluntary exile in order to restore a captive father to his family, and a nun going into servitude to restore an only daughter to her afflicted parents. Nor were these exceptional cases, for many instances of the kind are recorded.

The slave trade was carried on extensively in Ireland, particularly in the sons captured in battle, and the fair-haired daughters of Britain, ruthlessly torn from their homes by raiders. Our Saint labored zealously to put an end to this detestable practice. How often do we find the Irish monks interceding with Irish kings and princes for the liberation of British slaves captured by them in their raids on the British coast.

In the Life written by a cotemporary of Wulfstan, bishop of Worcester at the time of the Conquest, it is stated that "there is a seaport town called Bristol, opposite to Ireland, into which its inhabitants make frequent voyages on account of trade. Wulfston cured the people of this town of a most odious and inveterate custom, which they derived from their ancestors, of buying men and women in all parts of England, and exporting them to Ireland for the sake of gair. The

young women they commonly got with child, and then carried them to the market in their pregnancy, that they might bring a better price. One might have seen, with sorrow, long ranks of young persons of both sexes, and of great beauty, tied together with ropes, and daily exposed for sale. O horrid wickedness! so to give up their nearest relations—nay, their own children—to slavery. Wulfston, knowing the obstinacy of these people, sometimes stayed for months among them, preaching every Lord's Day, by which, in process of time, he made so great an impression upon their minds that they abandoned that wicked trade." But good authorities state the reason they abandoned it was, that, owing to the teachings of Christianity in Ireland, slavery was abolished there, and the market for slaves destroyed.

Adamnan paid several visits to Aldfrid, at his Court in Northumbria, and there having met some holy men who had journeyed from Rome, they made him a convert to the views of Rome respecting the celebration of Easter. About this time he wrote several works—one being a description of holy places, including Jerusalem, the Land of Promise, Damascus, Constantinople, and other places, which he compiled from the narratives of a French bishop named Arculfe, who, returning from Palestine by sea, was shipwrecked on the coast of Ireland, and thence passed over to the renowned sanctuary of Iona.

The Venerable Bede says of this event, that "Arculfe was driven by a violent storm on the western coast of Britain, and at length came to the before-mentioned servant of Christ, Adamnan, who, finding him well versed in the Scriptures, and of great knowledge of the Holy Land, joyfully entertained him, and with much pleasure hearkened to what he said, insomuch that everything he affirmed to have seen in those holy places, worthy to be preserved in memory, Adamnan committed to writing, and composed a

book profitable to many, and especially for those living at a distance from the places where the patriarchs and Apostles resided, and having only a knowledge of them from books. Adamnan presented this book to King Aldfrid, by whose bounty it fell into the hands of more inferior people to read. The writer, also himself being rewarded with money and presents, was sent back to his own country."

The work which has chiefly preserved his memory to us is the *Life and Prophecies* of his relative, St. Columbkil.*

Before Adamnan became abbot of Iona, he had founded the abbey of Raphoe, and presided over it until the year 679, and after being raised to the abbacy of Iona, he frequently visited it, as it was still subject to his jurisdiction.

The Roman custom of the Easter observance had been introduced into the Anglo-Saxon Church by the holy Wilfrid; and while Adamnan was visiting King Aldfrid, he visited the pious abbot Ceolfrid, at Wearmouth, when the following conversation took place:—

"Holy brother," said the Northumbrian abbot to the Irish prelate, "you aspire to an immortal crown; why do you wear on your head so imperfect an image of it?† And if you desire the society of St. Peter, why do you bear the tonsure of him that anathematized St. Peter?"

"Beloved brother," answered Adamnan, "If I bear the tonsure of Simon the Magician, according to the custom of my country, do not think that I detest the less the Simoniacal heresy. I desire to follow with my best powers the footsteps of the Prince of Apostles."

* Again we repeat, that there are very few correct copies of this work extant, and that most of the Prophecies foisted on the public are a lot of spurious forgeries. Columbkil's Prophecies, as reported by Adamnan, do not come down to the time of the English Invasion of Ireland.

† The controversy about the tonsure was really an absurd one—the only difference being that the Roman ecclesiastics shaved the crown of the head—the Irish, the front of it.

"I believe it," replied Ceolfrid; "but in that case it would be best to bear openly the mark of the Apostle Peter, which you have at your heart."

On Adamnan's return to Iona he attempted to introduce the Roman rule for observing Easter, and also the Roman form of tonsure. With all his influence and eloquence he was unable to prevail on his monks to accept them, and it was not until the year 716 that they yielded to the persuasions of the Northumbrian monk Egbert, so obstinately did the Celtic monks adhere to the traditional rites of their sanctified ancestors. When the monks saw their chief with the Roman tonsure, their indignation was so manifest and so painful to their abbot, who was of a very humble and sensitive nature, that he passed over to Ireland, where he was more successful with many of the religious communities, and succeeded in bringing back the North of Ireland to the Roman rules of observance—the South having previously returned to the Roman unity. He was also the means of abolishing a very barbarous custom, prevalent both in England and Ireland during pagan times, and in fact down to his day—I allude to the custom of women going to battle and fighting beside their husbands or brothers, and slaves behind their masters. Though this savage custom fell greatly into disuse after the introduction of Christianity, it remained for Adamnan to give it its death-blow.

He returned to his abbey at Iona and made a final attempt to bring over the family of Columba, which he had wisely governed for thirty years, to adopt the Roman observances, but without effect. His health had been failing for some time, and finding his end approaching, he quietly resigned himself to his Maker, in the year 704—the very year on which his friend, King Aldfrid, died.

His remains were removed to Ireland in the year 727, but again restored to Iona three years afterwards.

SAINT FRIDOLIN.

DIED LIKELY ABOUT A. D. 725.

Surnamed the Traveler—Said to be the son of an Irish king—Having received ecclesiastical orders, he preaches for some time in Ireland—Goes to the Continent—Becomes an inmate and abbot of a monastery at Poitiers—Rebuilds the church with the assistance of King Clovis—Founds the monasteries of Helera, Hilariacum, St. Nabor, Coire, Seckingham, and others—Flogged and scourged by the inhabitants in the district of Seckingen—Saved by an angel—His mission fulfilled—His death.



FRIDOLIN the Traveler, whose memory has been celebrated for centuries in Lorraine, Alsace, Germany, and Switzerland, nothing is recorded in history of his birth or early life; and the time in which he flourished is involved in much obscurity.

That he was a native of Ireland,

Baltherus, Usher, Colgan, Lanigan, and other eminent writers agree, as also that he was born of an illustrious family. Canisius affirms "that the ancient historians agree in this, that Fridolin was born of royal blood in Scotia, which is called Ireland," and Bruschiu, a German writer, says that he was the son of an Irish king.

Having embraced the ecclesiastical state, he was raised to the priesthood, and being a man of great eloquence as well as piety, he preached with much zeal for some time in various parts of Ireland. Like many of his countrymen of the period, he was seized with a desire for preaching and spreading the Gospel in foreign parts. With this intention he passed over to France, and became a member of St.

Hilary's monastery at Poitiers, where he remained a considerable time and became so distinguished for his piety, learning, and zeal, that he was elected abbot. He was the intimate friend and adviser of King Clovis, who aided him in rebuilding St. Hilary's church. This being completed, the remains of St. Hilary were translated there with great pomp and religious ceremonies. While presiding over this monastery, he (Fridolin) was visited by two priests (nephews of his) from Northumberland. His restless nature, and his desire to win souls to God, urged him on to found other monasteries, and to establish new communities.

Leaving his nephews at Poitiers, and taking with him a part of the relics of St. Hilary, which he had preserved, he traveled towards the eastern part of France, and stopped near the Moselle, on the banks of which he erected a monastery in honor of St. Hilary—since called Helera.

Claudius Roberti states that this monastery at Hilariacum, near the Vosges, in Lorraine, was founded by St. Fridolin, endowed by Sigebold, bishop of Metz, and dedicated in the year 714.

Having established this new church, he next founded the monastery at St. Nabor. Having fixed his new establishments on a firm basis, and supplied them with communities of monks and priests, he proceeded to Strasburg, and there erected another church in honor of St. Hilary. After remaining some time at Strasburg, he proceeded to a place called Coire, in the Grison Country, and there founded another church in honor of St. Hilary.

While erecting this church he made frequent inquiries about the topography of the country, chiefly along the Rhine, and learned that there was still an island on that river not inhabited. This he resolved to explore, and set out in search of it. After much wandering and investigation, he at length discovered the Island of Seckingen, now a

well-known place, several miles from the mouth of the Rhine, above Basle, where at present is one of the Forest towns. Having closely examined this place, he was charmed with its solitude and situation, and resolved to establish religious houses upon it.

The inhabitants of the neighboring district closely watched his movements, and looking upon him as a spy or a robber, who wanted to establish his band upon the island, they seized him. Though he told them his object and mission, they would not credit him, but cruelly flogged him in order to extort from him a confession as to his purpose. After being cruelly scourged, he was thrown into prison, and they would undoubtedly have inflicted summary punishment upon him had he not effected his escape—as accounts say—through the interposition of an angel, who, throwing his guard into a profound sleep, opened the doors of his prison and escorted him until he was out of all danger. Other accounts state that his guard was a good Christian, and believing his story, opened the doors for him in the dead of night, and fabricated the story of the angel in order to cover his own share in the transaction.

Fridolin applied to the king for a grant of the island, and it being accorded him, he soon after set to work and built a church and a monastery. The inhabitants do not appear to have troubled him further; indeed it appears that those who before had resolved to take his life now became pious worshippers, and aided him in the erection of his religious establishments. He was also assisted by Urso, a nobleman of Glaris, in Switzerland, who endowed his monastery with extensive lands. After having completed his monastery, he established a nunnery in conjunction with it. These institutions became much celebrated in a few years. He founded eight monasteries on the Continent, of which he dedicated six to St. Hilary, whom he held in great veneration.

His busy life and pious labors did not close until he saw his cherished monastery, in the pleasant Island of Seckingen, well established, and the inhabitants of the neighboring country, from being indifferent Christians or pagans, flock to his church as pious worshippers, and frequent his schools in pursuit of learning and the greater blessing of religion. His nunnery too had a community of holy virgins, who devoted their time to prayers, works of mercy and charity, and to the instruction of children. Religion, peace, and plenty, soon blessed a country so lately buried in superstitious ignorance and poverty.

Here he passed the remainder of his days, and after a laborious life spent in the service of God, and in raising temples to his honor and glory, he expired, on the 6th day of March, and was buried in his own church at Seckingen. Though the day of his death is well known, strange to say, the year is not; but most probably his death took place about the year 725.



SAINT VIRGILIUS.

DIED A. D. 785.

real name Feargal—Apostle of Carinthia, and bishop of Salzburg—The most learned man of his time—He goes to France, and was received by Pepin—Introduced to Otilo of Bavaria—His dispute with St. Boniface—Pope Zachary supports the soundness of Virgilius' doctrine—Virgilius charged with the doctrine of holding that there were other worlds and other men—The Pope satisfied with his explanation—Columbus influenced by the views of Virgilius and Brendan—A glance at the cosmogony of creation—Becomes bishop of Salzburg—Educates Karastus and Chetimar—Through them, Christianizes Carinthia—Visits his large diocese—His death.



ONE of the most distinguished of the Irish missionaries who preached the Gospel in Germany about the middle of the 8th century, along with St. Boniface, was the celebrated and learned Feargal, commonly called Virgilius.*

He was born of an illustrious Irish family, and raised to the priesthood before he left Ireland as a missionary. He arrived in France about the year 743, and was most graciously received by Pepin, son of Charles Martel, then only mayor of the palace, but subsequently raised to the throne. Pepin became greatly attached to Virgilius, and detained

* A Life of St. Virgilius, written in the 12th century, states that he might have been considered the most learned man among the learned of his time. By Bruscinius he is styled "vir pietate et doctrina clarus." Hundius and other German writers speak of him in like manner. Feargal, the Irish name of Virgilius, is the same as O'Farrell. He was probably from the south of Ireland, as there is still at Lismore a holy well, called "Virgilius' Well."

him for two years at his princely seat at Carisiacum, near Compeigne, on the Oise. He was sent by Pepin to Otilo, duke of Bavaria, to whom he was strongly recommended.

The ecclesiastical jurisdiction of St. Boniface extended over Bavaria as well as over other parts of Germany. Virgilius was appointed abbot of St. Peter's monastery at Saltzburg, on the recommendation of Otilo, who died in 748. While in this position a difference occurred between himself and St. Boniface, archbishop of Mentz, which led to much discussion and some bitter feeling between these two eminent men. The cause of this was: In the year 746 a priest not thoroughly conversant with the Latin language, in administering baptism, used the words, "*Patria, et Filia, et Spiritua Sancta,*" instead of "*Patris, Filii, et Spiritus Sancti.*" This reaching the ear of Boniface, he ordered Virgilius and Sidonius,* a companion and countryman of his, to rebaptize such persons as the priest had thus baptized. They refused, on the ground that the baptisms were valid.

Boniface, using the influence of his superior ecclesiastical position, insisted that they should do so. Virgilius, in order to protect himself from the exercise of Boniface's power, and to have the opinion of the Holy Father on the matter, wrote to Pope Zachary, giving a full account of the whole matter, and submitting it to his decision.

The Pope was astonished at the proceedings of Boniface, and immediately wrote to him, stating the pain he felt at his having issued an order for the rebaptism of the parties in question, and cautioned him never to act in that manner again; stating that, although the priest's Latin was bad, the baptisms performed by him were valid, and decreed that

* Mabillon states that Sidonius had most probably come from Ireland with Virgilius; and Harris states that he was consecrated archbishop of Bavaria, though Pope Zachary styles him only a priest, in a letter written in 748.

Virgilius and Sidonius held nothing on the point but sound doctrine.

Boniface felt hurt at this rebuke from the Pope, and was displeased with Virgilius for writing to him, and consequently treated him with some harshness. He also preferred several charges against Virgilius to the Pope. The vague, puerile charges of Boniface are only known from Pope Zachary's letter to him in reply. From this it is evident that Boniface's hostility to Virgilius was because he had come to Bavaria with recommendations from Pepin, and not by order of Boniface himself, and because he stood high in favor with Duke Otilo. These, combined with the baptismal question, are sufficient to explain the causes of Boniface's opposition to him. The charges were too trifling to attract the Pope's notice and censure, had not Virgilius been guilty of the more heinous one of asserting the existence of antipodes, or people living under the earth, on which subject he had written a treatise. He also advocated the doctrine of the sphericity of the earth.

Pope Zachary, in his letter, written in 748, after dismissing the minor charges, denies that he empowered Virgilius to obtain a diocese, and says further, that if it be proved that he held the doctrine of there being another world, and other men living under the earth, a synod should be convened, and Virgilius expelled from the Church. He adds, that he was about sending a letter to Otilo concerning Virgilius, for the purpose of citing him to appear before himself, and, if convicted of error, of condemning him according to the canons.

It is admitted that Virgilius' views were misrepresented to the Pope. Pope Zachary was induced to think that Virgilius held that there was a different species of men inhabiting another world under the earth. Some accounts state that Virgilius went to Rome, and so fully impressed the

Pope with the force of his arguments, that he quashed further proceedings in the matter; while other accounts state that he merely laid down his views in writing, and that his explanation fully satisfied the Pope. One thing is certain, that no synod was convened, and that Virgilius' reputation for sanctity, learning, and ecclesiastical knowledge was thereby increased.

It is interesting to know that an Irish monk should be the first to entertain a true notion of the existence of antipodes, and the sphericity of the earth. Though these things are clearly understood by every school-boy now, it was a bold doctrine to broach in the eighth century, and proves to us the surprising philosophical and geographical acquirements of Virgilius, and to what a high degree the sciences were cultivated by the Irish monks.

It is stated that Christopher Columbus was greatly influenced in his belief in the existence of a Western world by studying the views and opinions laid down by Virgilius, as also by reading the account of St. Brendan's voyages and discoveries. It thus appears that to Irishmen is due the credit of being the first to define the true form of the earth, and if not the actual discoverers of America, to have been the means of inspiring the great navigator and discoverer with the firm conviction that a great Western continent existed.

It may not be out of place here to give a cursory glance at the progress of science, particularly of astronomy and the cosmogony of creation. The cosmogony of creation has been written by several writers, of whom Moses was the first. Anaxagoras, who flourished five hundred years before Christ, was the first among the Greeks who entertained any tolerable accurate idea on the subject. His philosophy was gradually established among the Greeks and Romans, though opposed to the doctrines of Lucretius and Epicurus,

the latter being more in unison with Moses. In the Hindoo writings many sublime sentiments occur on the subject, which attribute the creation of the universe to a Divine idea. The Chaldean cosmogony held that darkness and water existed from eternity, and were divided by the god Bel, which gave birth to creation. The Persians held that two eternal principles combatted one another—one good, called Oromasdes, the other evil, called Ariman. The Egyptians held that there was an eternal chaos, and an eternal Spirit which reduced chaos to order. Plato supposed the world to be produced by a sublime power or deity; Aristotle, that it had neither beginning nor end. Ptolemy of Alexandria taught that the earth was immovable, and that the sun and planets revolved around it.

There was little light further thrown on the subject until Virgilius gave his views, which, as we have seen, gained little countenance. Copernicus, who flourished towards the close of the 15th century, placed the sun as the center of the planets, and laid down those grand principles which are now regarded as the true foundation of the solar system. He was followed by Galileo, who, like Virgilius, suffered for his opinions, but, like him also, firmly believed in the correctness of his philosophy. The generally received opinion by the ancients was, that the earth was flat, and was, at some point or other, joined to the heavens.

It remained for modern science and research, and the discovery of Australia, to prove how many centuries Virgilius was ahead of his times, both in science and in learning.

Virgilius remained abbot of St. Peter's monastery at Salzburg until appointed bishop of Salzburg by Pope Stephen II. and King Pepin, in 756. It is said by a biographer of St. Virgilius that, although named to that see, and exercising episcopal jurisdiction, he deferred his consecration for two years, until urged thereto, and that in the mean

time Dobda, a bishop who had accompanied him from Ireland, exercised the necessary episcopal functions in his stead.*

Soon after Virgilius took possession of his see, he consecrated a basilic in the city in honor of St. Stephen, in which he placed an abbot and monks taken from St. Peter's; he also enlarged the cell of St. Maximilian, which had been built by St. Rupert, the first bishop of Salzburg. He established another monastery at Ottenga, which was endowed by Count Gunther. He also built a basilic, which he consecrated in honor of St. Rupert, and which he constituted his cathedral, having enshrined the relics of that saint in it. Though a bishop, he followed the monastic habits he had observed while abbot, and led a very strict, austere life. He was also very zealous in traveling through his diocese, and assiduous in preaching and instructing and propagating the Gospel. Whatever time he had to spare from his episcopal duties were devoted to prayers and works of penance.

Karastus, a son of Baruth, the Slavonian duke of Carinthia, and Chitimar, a nephew of Baruth, were at that time detained hostages in Bavaria. They became the warm friends of Virgilius, and through his teachings and ministrations became Christians. On the death of Baruth, Karastus became duke of Carinthia, and introduced Christianity among his subjects. He died in the third year of his reign, and was succeeded by Chitimar, who was a very religious prince, and was under the spiritual guidance and instruction of Major-mas, a priest who had been ordained by Virgilius.

Chitimar had been a pupil of Virgilius, and always entertained for him the greatest respect and veneration, which

* Some accounts state that Dobda was appointed bishop of Chrempsee, in Upper Bavaria, by Otilo, and established a famous school there. St. Alto, who led the life of a hermit in the forest between Augsburg and Munich, and who founded the monastery of Altmunster, was said to be a companion of Virgilius.

almost amounted to the love a good son should entertain for his father. He made yearly presents to St. Peter's monastery at Salzburg, as a token of his respect for it and its holy bishop.

Some time after he was raised to the dukedom of Carinthia, he requested Virgilius to visit his territories and confirm his subjects in the faith. Being unable to comply with the duke's wishes, he sent to that country Modestus, a bishop, together with several priests, a deacon and inferior clerks with power to consecrate churches, perform ordinations, and all other necessary offices of the ministry. Modestus became a zealous missionary in Carinthia, but did not live to complete his work. After his death, Chitimar again requested Virgilius to visit Carinthia.

The duchy became agitated by intestine troubles, owing to a disputed succession, which prevented the bishop from visiting it. However, he sent in his place Latinus, a priest, who, owing to civil broils, was obliged to leave it.

Chitimar was succeeded in the duchy by Watune, who was also a Christian and a patron of the Christian religion. All this time Virgilius did not lose sight of its spiritual welfare, and kept supplying it with priests and other clergymen until Christianity was established there on a firm basis. Thus the Carinthian Church was established, and Virgilius has been justly called the Apostle of that province.

Towards the close of his life, Virgilius made a visitation through his vast diocese, administering the sacrament of confirmation, preaching, and eradicating all traces of heresy. He was received everywhere with the greatest welcome and respect, and during his progress he consecrated several churches, ordained many priests, and reformed many abuses. His visitation comprised Carinthia, where he was entertained by the Duke Watune, and he proceeded as far as the frontiers of the Huns, where the Drave joins the Danube

After thus carefully revising the good work so auspiciously carried on by him, he returned to Salzburg, where he soon after was seized with illness, and breathed his last on the 27th of November, 785.

Virgilius was a man of great learning, and far in advance of the philosophy of his times, as is evident from his holding "that the earth was spherical, and consequently a great portion of it undiscovered, and that every nation had their antipodes, or people living diametrically opposite to them." He was also a man of great piety and zeal in spreading and preaching the Gospel. He was canonized in the year 1233 by Pope Gregory IX.



SAINT ALBIN.

LIVED A. D. 794.

Leaves Ireland in company with his friend Clement—Cries out in the streets of Paris, "Knowledge to sell!"—Taken notice of by Charles the Great—Clement remains in Paris to instruct youth—Albin goes to the monastery of St. Augustine, in Italy, where he died.



NOTHING authentic is recorded of the early life and labors of Albin. He was born in Ireland, and was conspicuous for his profound learning, wisdom, and piety. Several writers confound him with Alcuin, an Englishman, but they were two different persons.

He left his native country for France, accompanied by his friend Clement. Whether he was a monk, priest, or bishop before he left, does not appear. Charles the Great being then on the throne of France, and being ever ready to help promote the cause of learning, Albin and his companion proceeded to Paris, and took the strange course of making their mission known by crying out in the streets that they had knowledge to sell.

Polydore Virgil states that Charles had, by the advice of Alcuin, an Englishman, a teacher of sciences in Paris, founded two establishments for learning—one in that city, and another in Pavia. He adds: "In the year 792, two monks sailed out of Ireland into France, where they, with a loud voice, proclaimed that they had wisdom to sell, and demanded for a reward only food and raiment; and one of

them, named Clement, was detained by Charles in Paris, and all the young men of the city, of every rank, were put under his tuition ; and the other passed into Italy to teach at Ticenium (Pavia)."

Ware says: "The doubt as to the country of Albin and Clement is removed by Nather Balbulus, an ancient monk of the abbey of St. Gall, cotemporary with Albin, who, in a book written by him on Charles the Great, and published from the manuscript in 1601, says: 'After the Omnipotent Creator of all things and Dispenser of kingdoms and seasons had broken to pieces the feet of iron and clay of that wonderful statue (Daniel ii.) in the destruction of the Romans, He erected another golden head of a no less wonderful statue among the Franks, in the person of the illustrious Charles, in the beginning of whose empire in the West, when learning was almost everywhere lost, it happened that two Scots from Ireland landed with some British merchants on the coast of France, who were men incomparably skilled both in human and Divine literature.' These men, having nothing to expose for sale, cried out to the crowds, and said: 'If anybody wants wisdom, let him come to us and receive it, for we have it to sell.'

"They made this declaration, because they observed that people were fond of buying wares for their money, and not what they might have for nothing; that so they might either provoke all people to buy wisdom, together with other things, or, as the event proved, that they might by such an outcry raise their admiration and astonishment. Finally, they continued to cry thus so long, till the people, who stood amazed at them, or thought them out of their senses, carried an account of their proceedings to King Charles, who was always an ardent lover of wisdom. That prince without delay sent for them; and when they were conducted into his presence, he demanded whether what fame reported of them

was true, that they carried about wisdom with them? They made answer, that they had it, and that they were ready to impart it to as many as were worthy to search after it. Then when he inquired of them what they demanded for their knowledge? they made answer, that all they expected was convenient apartments, ingenuoussouls, with food and raiment, without which it was impossible to perform a pilgrimage. When the king understood this much, he was filled with great joy, and at first entertained them with himself; but afterwards, being taken up with warlike expeditions, he commanded Clement to remain in France, to whose tuition he committed a vast number of youths, of all degrees and qualities, and furnished them with convenient habitations and suitable provisions, such as they thought necessary.

“The other, Albin, he sent to Italy, and assigned him the monastery of St. Augustine, near the city Ticenium (now Pavia), that as many as pleased might resort to him for instruction.”

Crusenius states that St. Albin died in the monastery of St. Augustine, at Pavia, but does not give the year. St. Albin wrote Rhetorical Precepts, and some epistles. Clement, too, wrote several works; and Bebenburgius says: “The French may be compared to the Romans and Athenians, by the works of Clement, an Irishman.”



SAINT AENGUS.

DIED A. D. 800.

Of the family of the Kings of Ulster—Called Ceile-De, or Servant of God—Becomes a lay-brother to mortify himself—Is discovered and consecrated abbot and bishop—His great piety and learning—His works.



ENGUS was distinguished by the name CEILE-DE, or Servant of God, from his great piety and humility. He was of the race of the Dalaradians, kings of Ulster. In his youth he renounced his inheritance, and all earthly pleasures and ties, and devoted himself exclusively to

God. He was in course of time appointed abbot of the monastery of Clonenagh, and became so proficient in learning and sanctity, and in every kind of virtue, that his fame spread far and near. He was accustomed to retire into a waste and solitary place near the monastery, where he had a hut erected, to spend his time in prayer and holy meditation. His fame had become so great, that, in order to shun the esteem of the world, he left his monastery, and, disguising himself, went to the monastery of Tamlacht, three miles from Dublin, and served there seven years, unknown to all, in the quality of lay-brother, performing all kinds of drudgery and manual labor, while his soul was absorbed with a burning love of God. Being at length discovered, he was induced to return to his own monastery of Clonenagh, where the austerity of his life and constant application to God in prayer, made his life one more to be admired than to

be easily imitated. It was after his return that he was chosen abbot, and raised to the episcopal dignity.*

He was remarkable for his devotion, not only to God, but also to his Virgin Mother and the saints. He left several works—an Irish martyrology, and five other books on the Irish Saints, and also on some Italian and Egyptian Saints who died in Ireland and there buried.

Aengus died about the year 800, and gave his name to a celebrated monastery of the time.

* Most of the eminent abbots of the chief monasteries then in Ireland were bishops.



CORMAC MACCULLINAN.

BORN 837—KILLED 908.

King of Munster and bishop of Cashel—His alliance with Lorcan, king of Thomond—Defeat of the monarch Flan—The cause of King Cormac's invasion of Leinster—The abbot Flahertach—The battle of Bealach Mugna, in Kildare—Death of King Cormac—His last will—His character and piety—Sketch of the first foundation of Cashel and its growth—It is given to the Church—The present cathedral built by Donald O'Brien, king of Limerick—Sketch of the rock and its ruins.

"See the prince of Cashel o'er the rest,
Their prelate and their king;
The sacred bread and chalice by him blest,
Earth's holiest offering."



CORMAC MACCULLINAN, king of Munster and bishop of Cashel, was son of Cullinan; and on the death of Donagh, king of Munster, in the year 902, he succeeded to the throne, combining with his kingly dignity the sacred one of bishop. His early life was devoted to literary pursuits, and to the duties appertaining to his mission when admitted to holy orders. This was not an exceptional case where the two offices—that of king and bishop—were held by the same person. We find that two abbots of Emly—namely, Olchubhar and Cean-Foala—were kings of Munster and abbots; and Muredach, the son of Bran, was at the same time abbot of Kildare and king of Leinster. We find in sacred history similar cases, and that Jewish princes were high-priests.

Soon after Cormac's coronation he visited Lorcán, king of Thomond. This king had defeated the monarch Flan, who had invaded his territory, in a great battle near the Shannon, and fearing another invasion of Munster by him, it is likely that they met to concert plans for their defence. Lorcán retaliated on Flan by making an incursion into Meath and Connaught, returning with considerable booty. Lorcán returned Cormac's visit, and preparations were made to resist Domhnal, king of Connaught, who was about invading Thomond. Domhnal was defeated, but in the following year Flan, the monarch of Ireland, again invaded Munster, but was defeated, or rather obliged to retreat by Lorcán and Cormac, who carried the war into Meath, and encountered Flan on the plains of Maigh-Lena, memorable for the bloody engagement between the monarch Con and Eogan, king of Munster, in the 2d century. Here Flan was defeated by the Munstermen, and his army routed.

Soon after this, Cormac, having recruited his army, invaded Leinster (it is said) to enforce the tribute paid to Munster by the Lagenians from the days of Conaire the Great, and which the king of Leinster now refused to pay, being supported by his father-in-law, Flan the monarch. O'Halloran, in his History of Ireland, states that the real cause of the dispute was: In the beginning of the 8th century, Eminus, of South Munster, had obtained from the Lagenians a tract of ground near the river Barrow, on which to erect a monastery, which was called Ros-Glas, and the community was composed entirely of Munstermen. It was called also, from its founder, Eminus, or Evinus, then Monaster-Evin, by which name the place is now known. This house had acquired great celebrity, when Cearbhall, king of Leinster, expelled the Munstermen, and took possession of it for his own people. The expelled monks applied to King Cormac for redress.

Cormac was a peacefully-disposed king, who abhorred bloodshed, and much preferred the sacred duties of his office as bishop to military achievements; not so with his cousin and adviser, Flahertach, the warlike abbot of Iniscathy, who was a man of violent and positive temper. He represented it as the cause of God and religion, and of such a heinous nature, that nothing but a severe chastisement of the Lagenians could atone for such a sacrilege. Cormac interfered; and the king of Leinster, fearing a conflict with troops that had defeated the monarch Flan, offered to make satisfactory atonement, and to give his son as an hostage to insure the fulfillment of his promise. This offer satisfied Cormac, but the fiery abbot was not to be appeased, and so inflamed all parties that a resort to arms and an invasion of Leinster was decided upon.

The Book of Leinster states, that the bad feeling between the monarch Flan and King Cormac arose from the fact that Flan's daughter, the celebrated Queen Gormlaith, was first betrothed to Cormac, who, having changed his mind, restored the princess to her father, with all her fortune and dowry, and he himself took holy orders. "After having been deserted by King Cormac, Gormlaith was married against her will to Cearbhall, king of Leinster." So, it is likely that a discarded woman's wrath had much to do with the bloody quarrel.

The Munster troops, comprising those of the territory of Dal-Gas and a portion of the Thomond forces, took the field, and soon afterwards entered Leinster in three divisions. The first was commanded by the abbot of Iniscathy, who was, to a great extent, the cause of the war, and by the prince of Ossory; the second division, by Cormac himself; and the third, by the prince of the Deacies.

On entering Leinster, King Cearbhall sued for peace, which Cormac was inclined to grant, but was again over-

ruled by the councils of the implacable abbot Flahertach. This turbulent ecclesiastic urged the necessity of punishing the Lagenians, despite the objections of Cormac and several of his chieftains, who were opposed to the war and reluctantly engaged in it, stating that it was a priests' quarrel, and not the quarrel of warriors. It is stated that several of the Munster chieftains remained neutral during the fight, and that others withdrew from the field altogether, thus giving the Lagenians a decided advantage over their enemies.

The battle took place at Bealach Mugna, now Ballymoon, a few miles from Carlow, in the County Kildare, and resulted disastrously to King Cormac and his army. Six thousand Munstermen were slain, with many of their principal chieftains. Cormac was killed by falling under his horse, which missed its footing on a bank slippery with blood. A soldier, who recognized his remains, cut off his head and brought it as a trophy to Flan ; but the monarch reproved him, and bewailed the death of so good and pious a prince. Flan had the body delivered to King Cormac's confessor, to be decently interred at Cashel, according to his will. The irascible Flahertach was taken in battle, but was subsequently released, and after some years spent in penance, enjoined by a council of the clergy, he was restored to the ministry, and ultimately became king of Munster.

Cormac MacCullinan was a pious and holy prelate, and from his youth was remarkable for his mild and gentle disposition, his purity of life, and great learning. His habits, even in the midst of royalty, were simple, and his time was given more to his religious duties, self-mortification, and prayer, than to worldly affairs. He possessed all the confiding trust and simplicity of a great and wise mind—too pure, too honest to see through the crafty designs of unscrupulous counsellors, or to detect the contemptible snare by which he was led on to his ruin. Cormac was, as Mr.

Moore has justly remarked, "made evidently the instrument, during his few years of sovereignty, of some of the more violent and aspiring spirits of his order."

His life had been one of piety, wisdom, and devotion. Religion, peace, and learning flourished under him, and it is to be regretted that he allowed himself to be driven into so unjust a war. The tranquil firmness and justness of his preparations for the event of a war in which he was reluctant to engage, shows the greatness of his mind and the composure of his resignation.

The following is King Cormac's will, as given by Keating. It is evident that he had a presentiment of his approaching end :

"Summoned away by death, which, I perceive,
Approaches; for by my prophetic skill,
I find that short will be my life and reign—
I solemnly appoint that my affairs
Shall thus be settled, after I am dead,
And this I constitute my latest will :—
My golden vestment, for most sacred use
Ordained, and for the service of my God,
I give to the religious St. Shanon
Of Inis-Catha, a most holy man ;
My clock, which gave me notice of the time,
And warned me when to offer my devotion,
I leave (nor is my will to be revoked)
To Connil of Fergus, a true friend
And follower of my fortune, good, or bad.
My royal robe, embroidered o'er with gold,
And sparkling with the rays of costly jewels,
Well suited to a state of majesty,
I do bequeath to Rosere, to be kept
By Cronane with the strictest care. My armor
And coat-of-mail, of bright and polished steel,
Will well become the martial king of Ulster,
To whom I give it ; and my golden chain
Shall the most pious Muchuda enjoy,
As a reward for all his worthy labors
My royal wardrobe I resolve to give
To MacGleinin at Cluain, by Colman.

My Psalter, which preserves the ancient records
 And monuments of this my native country
 Which are transcribed with great fidelity,
 I leave to Ronal Cashel, to be preserved
 To after times and ages yet to come.
 My soul for mercy I commend to Heaven,
 My body leave to dust and rottenness.
 May God his choicest store of blessings send
 Upon the poor, and propagate the faith
 Of Christ throughout the world."

Besides the bequests above enumerated, he bequeathed to Lismore a golden chalice and some rich vestments; to Armagh, twenty-four ounces of gold and silver; to his own church of Cashel, a golden and silver chalice, with the famous Psalter—besides several large bounties to other religious houses.

During Cormac's short reign he did much to foster peace, promote learning, and a pure spirit of religion among his subjects. He did much for the city of Cashel, in building and beautifying it. Ware, Lanigan, and other writers, state that it was he that built Cormac's Chapel on the Rock in 901; while Dr. Petrie gives the whole credit of its erection to Cormac MacCarthy, in the 12th century. The supposition of Dr. Lanigan appears the most probable—namely, that it was built by King Cormac, and either restored or rebuilt by Cormac MacCarthy.

The old annalists speak of King Cormac as a most holy man, a pious, learned bishop, and a wise and just prince. MacLonan, chief poet of Erin, who died in 918, addresses verses to the "Holy Cormac MacCullinan, king and archbishop of Cashel, who was slain in the battle of Magh-Ailbhe." In one of these poems the poet says:

"Cormac of Cashel, with his champions,
 Munster is his, may he long enjoy it;
 Around the king of Rath Bieli are cultivated
 The letters and the trees."

Cormac was well versed in the Ogham writings as well as in the current literature of the day, as may be inferred from the eulogiums passed upon his learning, and on his celebrated Psalter of Cashel, which has been handed down to us.

The death of Cormac is thus pathetically deplored by Dallan, son of Mor :

“The bishop, the soul's director, the renowned, illustrious doctor,
King of Caiseal, king of Farnumha—O God ! alas for Cormac.”

St. Cormac, as he is styled in Irish martyrologies, in his History or Psalter, which begins with the creation of man, confines himself chiefly to the exploits of his own ancestors of the line of Heber, which he traces back to Baarth, the son of Magog, the son of Japhet, and the son of Noah. He also wrote other works, including “Cormac's Glossary.”

Cashel, the seat of kings, having been the theatre of so many important events in the history of Ireland, and its present ruins being of such stately magnificence, they deserve a passing notice. As I have stated in a note to the Life of St. Patrick, the city of Cashel was founded by Core Mac-Lughach, king of Munster, about the year 430, who built a stone fort on the rock, which was called Caiseal, which, in the Gadhelic, means a stone fort or wall. From this time forward Cashel became the seat of the kings of Munster, many of whom added to the buildings already in existence. About the time of Cormac MacCullinan's reign it had assumed considerable magnitude, and was greatly enlarged and improved by him. His successors on the throne were liberal benefactors to it.

In 1101 the warlike Mortagh, after a troublesome reign, “convened the estates of Munster at Cashel, with all the bishops of Leath-Magha ; and he there, with their consent, alienated forever that city from the crown of Munster, dedicating it to God, St. Patrick, and St. Ailbe, and affixing it to the diocese of Cashel.” Mortagh soon afterwards retired

to Lismore, where he lived in great piety and austerity until his death, in 1119.

In 1121 Turlogh O'Connor burned Cashel, and soon afterwards Cormac MacCarthy either repaired or rebuilt Cormac's Chapel,* which was consecrated in 1134. Cormac MacCarthy was a munificent benefactor of the Church, and a most holy man ; but the good king was most treacherously slain in his own house by Turlogh O'Connor and the two sons of O'Connor of Kerry. In 1151 Cardinal Paparo arrived in Ireland with the palliums which had been solicited by St. Malachy, and in the following year (1152) he fixed the archbishopric at Cashel. On this account it became necessary to provide a church of greater magnitude than Cormac's Chapel. The present cathedral was in consequence erected by Donald O'Brien, king of Limerick; about the year 1170, and endowed with ample provisions in lands and Cormac's church was converted into a chapel, or chapter-house. This cathedral was solemnly consecrated in 1184.

In 1172, King Henry convened a synod at Cashel. In 1216, Donat O'Lonorgan, bishop of Cashel, "erected Cashel into a borough, and gave burgage holdings unto the burgesses."

In 1224, Pope Honorius III. confirmed the number of twelve canons in the cathedral of Cashel, and Henry III "remised and quit-claimed to Marion (the bishop) and his successors the new town of Cashel ; and, furthermore, granted it to be held of him and his heirs, in fee, pure, and perpetual alms, discharged of all exactions and secular services." At this time the cathedral of Limerick and the sees of Killaloe, Cloyne, Cork, Ross, Ardfert, and Emly, were suffragans of Cashel.

David McCarvill, who succeeded, in 1253, founded the Chantry of St. Nicholas, at Cashel, and also Hore Abbey, and

* For account of King Cormac's exile, see note to St. Malachy's Life.

the Abbey of the Rock, which he endowed with the revenues of the Benedictines, whom he had displaced, and replaced by Cistercians out of the abbey of Mellifont. His reason for doing so is said to have been owing to a dream he had, to the effect that the Benedictines, or Black Monks, would cut off his head.

The Lazar-house was founded by David Latimer, seneschal to the archbishop Marion O'Brien, for his daughter, who had become afflicted with leprosy. Bishop O'Hadian repaired the cathedral about the year 1420, and added a hall for vicar's choral. About 1480, Bishop Cantwell held a synod at Fethard, and repaired the monastery of the Dominicans at Cashel, which had been burned down, and endowed the cathedral with possessions in Cloumel. It underwent several other changes and improvements, until it was finally battered down by the renegade Murrough O'Brien, in 1647, when over three thousand persons were butchered in the cathedral.

The ruins of the Rock of Cashel are perhaps the most magnificent of the kind in existence. Though it has suffered much from time and invasion, it still presents to the eye a splendid group of ruinous castles, churches, and towers, that attest the architectural skill as well as the piety and munificence of our ancestors. The ruins stand upon a conical-shaped rock which rises over the town, thus giving them a conspicuous elevation. Cormac's Chapel, one of the finest of the kind extant, is cruciform, of the decorated Norman style. All its capitals and traceries are embellished with grotesque figures, and heads of men and animals, carved in the most artistic manner. From the centre of the cathedral springs an arch fifty feet high, with its groins and pointed arches, with their beautiful chiselling and tracery, centering to one point. The belfry was battered down by Cromwell's troops, under Murrough O'Brien, in 1647. At the west end

is the old castle, the residence of the ancient kings of Munster.

Near the cathedral is a fine round tower, in an excellent state of preservation, and the coronation stone on which the kings of Muster were crowned. The interior of the cathedral and chapel is full of old tombs, monuments, and effigies. An old stone coffin, said to be that of King Cormac, is among the number. Several of the tombs and monuments exhibit the most beautiful workmanship. One richly-carved tomb is embellished with figures of the twelve Apostles, while several others display the figures of mitred bishops and armored knights. Of all these, the one to Milor McGrath is the most remarkable. He apostatized, and was translated from the bishopric of Down to that of Cashel, in 1570. He was a great favorite with Queen Elizabeth, and from his quaint epitaph, written by himself, it is evident that he took more pains to serve the queen than his God, for he says: "I served the English for fifty years, and pleased the princess in raging war." For this great loyalty he was rewarded with the bishoprics of Cashel, Waterford, and Lisimore—all at the same time. A part of the front wall fell in 1848. An English tourist sneeringly remarked, that it fell through fear of Smith O'Brien's rebellion; to which an Irishman present replied: "Oh no; it only burst its sides laughing at old Louis Philippe running away from France."



SAINT COLMAN.

MARTYRED A. D. 1012.

Patron Saint of Austria—Several Irish monasteries founded in Germany and elsewhere—Ernulp and Buo, missionaries in Iceland—St. John, bishop of Mecklenburg, martyred in Slavonia—Little known of the early life of St. Colman—He lead the life of a retired religious—Resolved to visit the shrine of Jerusalem—His journey there—On his return he was seized as a spy in Lower Austria—His torture and sufferings—Executed between two robbers—His body remained entire—Blood flowed from it when cut, as if he were living—Is taken down and buried at Stockerau—Its translation to the church of Melck, by Henry of Austria—Several miracles attributed to his influence—A monastery erected in his honor.



EAK and distracted as the Church of Ireland was during the 9th and 10th centuries by the intestine feuds of the kings and chiefs of the country, and the wars carried on against the Danes, still this gloomy period was brightened by the learning and sanctity of several great lights of Christianity

at home; while some of the ablest and most learned Irish divines sought on the Continent that quiet so conducive to religious meditation which the distracted state of their own country denied them. Their reputation for sanctity and learning gained them ready admittance to the monasteries of Europe, and many eminent seminaries owe their greatness and literary fame to Irishmen; while several of the monasteries and schools scattered over the Continent were founded by the early Irish missionaries, who had spread themselves all over Europe, converting pagans, founding monasteries, and establishing schools.

These were regularly followed by others, for several centuries, who, influenced by religious motives, and emulous to follow in the footsteps of their predecessors, still kept alive the fame of the Irish priests and monks abroad.

We find that even the cold, dreary clime and inhospitable soil of Iceland could not deter these holy adventurers. As we have shown elsewhere, when the Norwegians took possession of the Island, they found there the traces of Irish missionaries. These were followed by others, who labored to convert the Norwegians themselves, for we find that about the year 890, two Irishmen, Ernulph and Buo, distinguished themselves in that island by their zeal for religion, and in converting the pagans.

In their Acts, by Arngrim Jonas, it is related that, "Hilgo, surnamed Biola, a descendant of Norwegian barons, who dwelt in the province of Kialarn, was not favorable to the pagan religion, for he received into the neighborhood an Irish Christian exile, named Ernulph, and not only received him, but allowed him to erect a church, under the name of St. Columba, in the village of Esinberg. Buo, and a young man also of the same country, burned a famous temple for human victims, and all its gods."

Besides St. Colman, the patron saint of Austria, who was murdered in the year 1012, we find about the same time a St. Helias (who left the monastery of Monaghan for the Continent) abbot of St. Martin's and of the monastery of St. Pantaleon of Cologne, and also his immediate successor, St. Molua, were Irishmen. There were also many Irish monks at Fulda, the most celebrated of whom was St. Anmchad, a man of such celebrated sanctity that Scotus tells us that angels were heard for several nights singing hymns over his tomb. He died on the 30th day of January, A. D. 1043.

In the year 1036, Bishop Walter de Glysburg erected a

monastery for the Irish at Erford, in Germany. Marianus Scotus, who was himself an Irish monk, born in 1028, also tells us that during the great fire at Paderborn, in the year 1058, the two monasteries were consumed. In one of the cells was an Irish recluse named Paternus, who had made a vow never to quit his cell. Sooner than violate this vow he remained to be burned along with the monastery.

The monastery of St. Peter, in a suburb of Ratisbon, was founded by one Marianus, an Irishman, who went to Germany about the year 1067, accompanied by several others, among whom are particularly mentioned John, Candidus, and Clemens.

As soon as it was known in Ireland that this monastery was established, several persons from the north, of which part of the country Marianus was a native, went over and joined him, so that the community soon became numerous. Clemens journeyed to Jerusalem, where he died, and John withdrew to Austria, where he became a recluse on Mount Kottwich.

This Marianus was a great scribe, and his chief occupation, and that of several of his monks, according to the old practice in the monasteries in Ireland, was the transcribing of books; and it thus happens that some of the most valuable manuscripts relative to Ireland are to be found in the libraries of the Continent of Europe, for the monks of the various Irish monasteries there carefully transcribed and preserved everything relative to their native country. The Irish monks soon after erected another monastery, called St. James, in Ratisbon.

Among those who suffered martyrdom in Germany about this time was a venerable Irishman, John, bishop of Mecklenburg. Adalbert, archbishop of Bremen, appointed him to go as a missionary among the people of Slavonia, who were fast becoming apostates and relapsing into heathen

practices and idolatry. He was well received by Prince Gothescala, who was very zealous for the propagation of the faith among his subjects. But his pious exertions only won for him the crown of martyrdom, for the pagans becoming incensed at the countenance given to the Christian ministers, seized him and several priests, monks, and lay Christians, and cruelly put the others to death, in the year 1005. They next seized on John and cruelly scourged him with sticks, and then carried him from place to place, mocking, insulting, and torturing him.

At length, after exhibiting him at their capital, Rethre, they again scourged and tortured him; but finding him inflexible in his faith and love for Jesus Christ, they decided on putting him to death. They first cut off his hands, one by one; then his feet; but nothing could shake the faith and constancy of the martyr. At length they cut off his head, on the 10th of November, in the year 1012. They flung his body into the street, and carried his head as an offering to their god, Redigast. Thus perished this martyred bishop, whose zeal, meekness, and sufferings had made thousands of converts. Austria has honored the memory of St. Colman as her patron saint. Usher and Ware assert that he was the celebrated Colman, bishop of Lindisfarnane, who flourished in the 7th century, and whose Life we have given elsewhere. Dr. Lanigan, whose interesting work on ecclesiastical history displays wonderful labor and research, proves that he was a different person altogether, and did not live until the early part of the 11th century. It is evident that Bishop Colman, who died in 676, and was buried in Inisbofin, in Ireland, could not be the same as Colman who was put to death in the village of Stockerau, in lower Austria, in the year 1012.

We cannot be surprised that writers should thus confuse the Colmans, when we consider that Colgan reckons up no

less than one hundred and twenty Irish saints of that name while Aengus Ceilide, a writer of the 8th century, makes the number as high as two hundred. Among the most distinguished and saintly men of the name was Colman, a disciple of St. Patrick ; Colman, bishop of Dromore ; Colman, of Cluenfais ; Colman, bishop of Kilmaduach ; Colman, abbot of Lindisfarnane ; Colman, abbot of Tirdeglass ; Colman, abbot of Clonmacnois, who died in 623 ; Colman, abbot of Glendaloch, who died in 659 ; Colman Cass, also abbot of Clonmacnois, who died in 664 ; Colman, bishop of Lismore ; Colman, abbot of Slane ; Colman MacAilid, bishop and abbot of Clonard and Clonmacnois ; and Colman, the patron saint of Austria.

No other name has given so many saints to our Irish martyrology, or so many bishops or monks to our early Irish monasteries and churches. Very little is known of the early life of St. Colman. He was born of illustrious parents, and descended from some of the royal stock of the country. Our Irish monks have been remarkable for their great desire of traveling in foreign countries—some attracted by missionary zeal in spreading the Gospel ; others, to improve their monastic discipline by studying in eminent houses on the Continent ; while others longed to gratify a pious desire of paying homage to Christ's vicar at Rome ; and later, to that sacred Jerusalem, hallowed by so many precious reminiscences dear to the Christian heart—Jerusalem, once the tabernacle of the Most High, whose altars were perfumed with incense and rich offerings—whose temple was a magnificent monument of the piety of David and the glory of Solomon—whose priests were the favored of the Lord, but whose sins and transgressions culminated in the crucifixion of the God whom right had worshipped, and whose divinity had sanctified its temples and shrines. On this sacred spot was consummated the abolishment of sym-

polical rites and ceremonies for a religion of love and charity sanctified by the presence of God himself to the end of time.

No wonder that the Irish monks should desire to visit this holy mount of miracles and wonders, and kiss the very stones that had been trodden by our Saviour, and kneel at that sacred sepulchre where divinity itself was laid. Acting under this pious impulse, Colman, accompanied by a few companion, set out for Jerusalem in the early part of the 11th century.

There is no accurate account of his travels, but in the year 1012 he arrived in the eastern part of Norcia (now Lower Austria), which was then at war with the Bohemians and Moravians. Whether Colman was on his way to Jerusalem, or returning from it, is a question of some doubt, though the supposition is that he had made his pilgrimage to the shrine of our Lord and was on his way back. Be this as it may, when he reached the village of Stockerau, he stopped there to rest himself, but was arrested by the Austrian authorities as an enemy and spy, and thrown into prison. On the following day he was strictly examined as to his business and mission. He told the plain truth, that he was an Irish monk making a pilgrimage to Jerusalem. His story was not believed, for it seemed to his ignorant judges incredible that he should come all the way from Ireland for that purpose ; they looked upon it as a story made up to save himself. He was subjected to the rack and to the most cruel torture in order to extort a confession from him.

Though his body suffered all the pains of the severest kinds of torture, nothing could induce him to tell a lie even to save his life. After exhausting on him all their cruel modes of torture, and lacerating his flesh and dislocating his limbs without being able to make him tell a falsehood,

they ordered him to be executed. As our Saviour was crucified between two thieves, so was our Saint hung between two robbers. His body remained suspended for several days, but it continued sound and entire, and even the very birds of the air refrained from pecking it, though they had torn the flesh from the bodies of the robbers. The hay rope by which he was hung, and the old tree from which he was suspended, bloomed and revived.

These supernatural phenomena excited great attention. People crowded around the body, and a sick person cut off a piece of his flesh for a cure; but the blood immediately flowed from the wound as if he were living, though he had been hanging for several days.

The people became excited, and all looked upon him as a holy man who had been unjustly put to death. Accordingly his body was taken down and buried with great pomp in the churchyard of Stockerau. Several miracles were performed through the influence of his relics, and his sanctity became so renowned that people soon began to reverence him as a saint.

These miraculous circumstances and cures attributed to Colman's remains are attested by Ditmar, bishop of Mersburg, who was a cotemporary of his, and were celebrated in an ode written by John Stabius, historiographer to the Emperor Maximillian I.

The fame of these miracles became so great, that Henry, marquis of Austria, was so moved by them he had the body removed to his residence at Mellica, now Melk, and placed in the church of that town, on the 7th of October, A. D. 1015, three years after Colman had been murdered. A Benedictine monastery was soon erected in honor of St. Colman, which became famous, and still exists in great splendor. At the translation of the body it was found as perfect as on the day of his death, and several sick, and blind, and lame per-

sons are said to have been cured by touching the coffin that contained the sacred relics.

Erchenfrid, who was the third abbot of the monastery of Melck, wrote the Acts of St. Colman, in which he attributes to him several miracles wrought after his death. St. Colman is honored in the Roman Martyrology as a martyr, on the 13th of October. Colgan cites him as the Apostle of Austria, but we have no authentic accounts that he performed any missionary labors there. It is more probable that he is revered by the Austrians as their patron saint.



SAINT MALACHY.

BORN 1094—DIED 1148.

I.

Devastation by the Danes in Ireland—Its influence on the Church—Birth and education of St. Malachy—Anecdotes of his youth—He embraces a religious life—Becomes a disciple of Inar—Taken notice of by Archbishop Celsus—Ordained and consecrated by him—Irregularities in the Church—He goes to Lismore—Received by Malchus—Becomes the friend and spiritual adviser of King Cormac—His uncle grants him the lands belonging to the ancient monastery of Bangor—Returns from Lismore—Restores the abbey of Bangor.

“Children of those who made thee what thou wast
Shall lift thee from the tomb,
And clothe thee for the spoiling of the past
In more celestial bloom.”



HE glory and purity of the ancient Irish Church was greatly dimmed by centuries of desolating wars between the Irish and their fierce Danish invaders. The pagan Danes swept like a scourge through the land, laying waste its fertile fields, and plundering and burning its monasteries and convents.

Turgesius, the Atilla of Ireland, taking advantage of the dissensions of the Irish princes and chieftains, swept over the country—his followers indulging in all the license and wanton brutality which, in those rude times, and by the piratical Danes in particular, was held as the soldier's right. Their cruelty and barbarism can only be conceived or realized in reading of the atrocities of the Goths as they swept over the Roman Empire.

Turgesius seized on Armagh, and established there his seat of power ; his adventurous partizans following, and taking savage pride in plundering the monasteries, and in butchering the defenceless monks. In Bangor alone no less than nine hundred monks were murdered in one day. The love these blood-thirsty Danes had for slaughter and plunder was extraordinary ; and the monasteries were specially marked out as objects for their malignant and vengeful gratification, and few of any note escaped their sacrilegious hands. Their atrocious deeds, in fact, compelled even the humble, peaceful monks to organize and take up arms to preserve their sanctuaries from the torch, and themselves from the sword.

When we consider that the most pleasing sacrifice in the mythology of the Danes to their gods Odin and Thor was the death of an enemy slain in battle, while their altars smoked with the bloody incense of their human victims, we can partially realize what the Christian Church in Ireland must have suffered from their cruelty and rapacity, from their first invasion, during the reign of the monarch Aidan, who died in the year 795, until their conversion, about the middle of the 10th century.

It is impossible to realize all the horrors inflicted on Ireland by these daring adventurers during these two centuries. Their antipathy to Christianity seems to have aggravated their ruthless natures, and few of the houses of God escaped them. Dicuill, a distinguished writer of the 9th century, describes the ruin they committed, and mentions that in many of the smaller islands of the surrounding waters they did not "even leave a hermit alive ;" and sacred shrines and holy monasteries were defiled and burned to the ground, while their ruins were flooded with the blood of their pious inhabitants. The very cells of the cenobites and hermits did not escape their ruthless barbarism.

"For they would rob a hermit of his weeds,
His few books, his beads, and maple dish,
And do his gray hairs any violence."

During these centuries of persecution and slaughter it is not to be wondered at that Christianity lost much of its early fervor and purity, and that the reckless, martial spirit of the times should defile even the sanctuaries of God, and corrupt His ministers. The military and secularizing influences engendered by centuries of persecution, rapine, and slaughter had corrupted the standard of the purity of the faith so long preserved in the Irish Church. The protection afforded by princes and chieftains to several churches and monasteries resulted in giving them a controlling influence in the appointment of their heads and pastors—a prescriptive right always detrimental to the freedom of the Church and the purity of the Gospel.

This long and sanguinary struggle between the Danish invaders and the Irish caused a ruinous dissolution of the civil laws, blunted the moral feelings of the people, and sullied the religious reverence which the Irish people paid to their Church and its pastors. Even the final overthrow of the Danes at Clontarf, in 1014, did not restore peace to Ireland or to the Church ; for a spirit of war had animated the chieftains, and degrading intrigues to secure the succession followed. The chiefs were weakened by dissensions, and fierce contests ensued for that tempting prize, the monarchical crown, which led to the invasion of Ireland by the English, and which further distracted and weakened the Irish Church.

Such was the state of Ireland and of the Irish Church after the bloody ordeal through which they had passed, when a new light blazed upon her blood-stained, clouded horizon—a man whose genius promised to restore peace to the country, whose virtues, piety, sanctity, and great ability

promised to restore to the Church her ancient purity and stability. This man was St. Malachy, the Apostle of the 12th century, the friend of the great St. Bernard.

St. Bernard, the holy abbot of Clairvaux, has left us a Life of St. Malachy, in which he calls him "that holy man and bishop, Malachy, the glory of his age and generation—full of wisdom and virtue—a burning and a shining light, not extinguished, but removed from the gaze of men."

Malachy, or, according to the Irish, Maol-Maodhog O'Mungair, or O'Morgair,* was most likely born at Armagh, in the year 1094. The word Maol signifies tonsured. He was placed under the protection of the saint of this name, who was the first bishop of Ferns.

The parents of our Saint were persons of distinction, and, according to St. Bernard, were even more distinguished by the gifts of piety and good works than by those of birth or fortune. His mother in particular, who had destined him from his early youth for the Church, was careful to instill the maxims and precepts of virtue and piety into his young mind, and the holy life of her son well repaid her labor of love. The schools of Armagh had still retained their high reputation and furnished the means of education to Malachy. His education was at first intrusted to a master, and then to a holy anchorite named Imar, under whom he made rapid proficiency both in secular and religious education. When a youth he was remarkable for his obedience, docility of manners, and for the noblest qualities both of heart and mind. The spirit of religion, sown by a good pious mother, seems to have grown with his growth and strengthened with his strength. In early youth he faithfully practiced all religious duties of meditation, prayer, attending church, fre-

* The family name was afterwards changed to O'Dougherty. The Annals of Ulster mention the death of O'Mungair, in 1102, whom Usher and Colgan state was the father of our Saint.

quenting the sacraments, and the observance of fast as well as festival days. His humility induced him to conceal his pious actions from the eyes of men, for during the intervals from study he would retire to some private place and pour forth his young soul in ejaculations of prayer with a holy rapture, and while his companions reveled in boyish sports and amusements, he would retire to some obscure part of the church, or to the privacy of his room, and there give himself up to God in prayer and meditation. There are many interesting anecdotes related of his early youth, showing the naturally pious bent of his inclinations. The following one shows how sensitively delicate he was to anything of an obscene nature.

The reputation of a certain eminent professor in science induced young Malachy to visit him for instruction. On entering the house he found the professor engaged in drawing figures of an objectionable character on the wall; the pious youth at once left and cultivated no further acquaintance with him.

These holy dispositions of childhood gave promise of his future saintly life and greatness. St. Bernard mentions in his *Life*, that conscious of the natural bent of his inclinations and the dangers to which he was exposed by an intercourse with this world, he was accustomed to soliloquize thus: "The spirit by which I am actuated is not the spirit of the world. In what consists the difference? My inclinations have no more affinity with the allurements of the world than light has with darkness. Mine proceed from God; for I well know what great favors I have received at his hands. My glorification is in the testimony of a consciousness of having deserved from him that innocence of life, that jewel of chastity, and that desire of sanctification, which are the more securely possessed the more secretly they are preserved. Under the dominion of the world none

of these gifts can be secured. I hold then these treasures in a frail vessel. It is, therefore, much to be feared, lest it be shattered to pieces, and that the oil of gladness which it bears may be spilled. And, indeed, it becomes a matter of extreme probability that I should furnish the occasion of wrecking it against the rocks and shelvings of the broken ways, encountered in my journeys through life. Wherefore, in a single moment should I lose all those graces with which I had been previously endowed? Rather shall I resign them and myself to Him from whom they have been derived. I also belong to Him. I shall give up my soul now for a time, lest I should lose it hereafter for eternity. What I am and what I possess, where can they be more securely secured than in the custody of their Author? Who can be more solicitous to preserve them, more powerful to retain them, more faithful to restore them? He will preserve them safely; He will return them opportunely. Without reservation then, as one of His own gifts, I devote myself to His service. Whatever I shall expend in the practice of virtue shall not be altogether lost. Perhaps it may be permitted me to expect something in addition. The Lord returns with usury to the man who gives himself unconditionally. And so it has always proved. In like manner will He perfect and increase virtuous dispositions in my soul." Such were the Christian and philosophical reflections of the holy youth, and such reflections induced him to devote himself wholly to God. His humility and meekness were remarkable for so young a person of rank, talents, and acquirements; and those who, at first, doubted his resolution in separating himself from the world, or who doubted his perseverance, were soon induced to follow in his footsteps by the influence of his example. He was subject to his superiors and instructors, in obedience to the words of the prophet: "It is good for a man, when he hath borne the yoke from his youth."

The humility of Malachy was such that he resisted for a long time the solicitations of his instructor, Imar, and Celsus, then archbishop of Armagh, to receive ordination. But at their entreaties he yielded, and received the orders of deaconship, and those of the priesthood about the year 1119, when about twenty-five years of age, though the canons of the Church at the time required that he should be thirty.

Immediately after his ordination, Malachy applied himself to works of piety—such as the care of the poor, and attending to their spiritual and temporal wants, as also to their burial. His sister, looking upon these last offices as unworthy of an ecclesiastic, reproved him, saying: “What are you doing, O insane man? Let the dead bury their dead.” But he meekly replied: “Unhappy sister, you pronounce the words of sacred eloquence, but you understand not virtue.” And still he persevered in his works of charity—ministering to the many wants of the poor—to him truly a labor of love—as well as discharging the various duties of his ministerial functions.*

Archbishop Celsus appointed Malachy his vicar, and entrusted him with the charge of correcting various abuses that had crept into the Church; for the war with the Danes and other civil misfortunes, so disturbed the order of society in Ireland as to lead to a relaxation of discipline in the observance of religious duties. Malachy set to work in earnest to wipe out all that was corrupt and wrong in the Church in Ireland, and to bring it back to its pristine purity and simplicity, as in the days of its illustrious founder, St. Patrick. He soon by his eloquence, his persuasion, and exemplary conduct, removed much that seemed unbecoming, and that gave cause for scandal, and restored the proper

* St. Bernard states that Archbishop Celsus ordained Malachy deacon and priest and also consecrated him bishop.

ecclesiastical observances, according to the apostolic constitutions and the decrees of the Holy Father.*

St. Malachy paid a visit to Malchus, bishop of Lismore, who was a very learned and pious man, and who, having spent a long time in the monastery of Winchester, England, was well versed in the canonical observances of the Universal Church; and our Saint was desirous of profiting by the wisdom of his experience and counsel. Dr. Lanigan is of opinion that he arrived at Lismore about the year 1123, where he was graciously received by the pious and venerable Malchus. This holy man was illustrious for the purity of his doctrine and morals, and even for the performance of several miracles. Malachy, with the approval of his bishop, placed himself under the direction of this venerable and experienced sage. He remained for some years under Malchus, endearing himself not only to his aged instructor, but to the whole community, by his humility, his virtue, and his sanctity, and also strengthening his mind with wisdom and learning. At this time Lismore was the leading seminary of Ireland, and was frequented by scholars and holy men from all parts of Europe.

While here, a quarrel arose between Cormac MacCarthy, king of Munster, and his brother Donough, which resulted in the defeat of the former and his expulsion from his throne. He fled to Lismore, to court obscurity and to make atone-

* There is no question but the long war with the Danes produced a great laxity of ecclesiastical discipline in the Irish Church, and in the administration of the sacraments, particularly that of marriage. Such was the secularizing tendency of some powerful chiefs, that eight laymen are said to have held the see of Armagh, while others used their great influence to have themselves appointed abbots for the sake of the temporalities attached thereto, which shows the danger likely to result from laymen exercising too much influence in the management of Church temporalities or affairs. As we do not mean to dwell much on the subject, we refer those who would thoroughly investigate it to Dr. Lanigan's *Ecclesiastical History of Ireland*.

ment for his sins under the holy Bishop Malchus. Though Malchus was anxious to bestow all the honors due to fallen royalty, Cormac spurned such demonstrations, and would accept nothing but an humble cell and the entertainment furnished to the brothers of the community. Malachy was assigned as his spiritual director, and his holy counsel so changed the proud monarch, that he led the most austere life—living in a poor, bare cell upon bread and water, frequently watering his hard couch with tears, after the example of the royal David. In order to keep his flesh in subjection to his spirit, he was in the habit of plunging each day into a bath of cold water. He often addressed the Almighty in the words of the Psalmist: "See my abjection and my labor, and forgive me all my sins." He was so impressed with the mild, saintly counsel of Malachy that he often exclaimed: "How sweet are thy words to my palate, more than honey to my mouth!" Cormac MacCarthy seemed to have lost all interest in his temporal crown, and desired to labor only for a heavenly one; but events were shaping his destiny, and he was soon restored to power again.*

* There is some discrepancy in the dates given by St. Bernard, as the old annalists agree that this quarrel about the crown of Munster did not take place till 1127, after the expulsion of St. Malachy from the see of Connor. This error of time does not change the historical importance of the event. Cormac MacCarthy, after his restoration, became a great patron of the Church, and either built or restored Cormac's Chapel in Cashel and two other churches in Lismore, which had been burned by Thurlough O'Connor. Several annalists state that Cormac MacCarthy was bishop as well as king. The Annals of Kilronan thus record his death: "A. D. 1138.—Cormac, grandson of Carthach, chief king of Desmond, and bishop-king of Ireland in his time, for piety and the bestowal of jewels and wealth to the clergy and the churches, and for ecclesiastical wealth to God, in books and implements, fell treacherously by Thomond—and a blessing on his soul." The Annals of the Four Masters have the following entry: "A. D. 1138.—Cormac, son of Muireadhach, son of Carthach, lord of Desmond, and bishop-king of Ireland in his time, for his bestowal of jewels and wealth to the clergy and to the churches, the improver of territories and churches, was treacherously slain in his own

The Annals of Innisfallen state: "A. D. 1127.—A great army was led by Thurlough O'Connor to Cork, he himself going by land, and a fleet around by sea to Cork; and he and Donough MacCarthy, with his people, caused Cormac, son of Muireadhach, son of Carthach, to be dethroned, so that he was obliged to go on a pilgrimage to Lismore, and take a staff there; and Donough, son of Muireadhach, son of Carthach, was inaugurated in his presence." They record in the same year likewise: "A. D. 1127.—Connor O'Brien disavowed the authority of Thurlough O'Connor, and went to Lismore, and gave his hand to Cormac MacCarthy, and brought him again into the world, and made him king of Desmond, and dethroned and banished Donough MacCarthy into Connaught; in doing which he was abetted by Thurlough O'Brien (his brother), and by O'Sullivan, O'Donaghue, O'Mahoney, O'Keefe, O'Moriarty, and O'Faolain."

King Cormac was so given to his life of seclusion and piety, that it required the joint persuasions of Malchus and St. Malachy to induce him to join his allies for the recovery of his kingdom. They urged on him that it was a duty he owed the oppressed poor of his ravaged kingdom, and to the justice of God himself, who would not withhold his interposition in so righteous a cause. Acting on their advice, and aided by his allies, he was soon restored to his throne. After his restoration he continued the warm friend of Malachy,* whom he always regarded with love and veneration.

house by Toirdhealbach, the son of Dearnid O'Brien, and by the two sons of O Connor Kerry." Dr. Lanigan thinks that Cormac's Chapel was founded by Cormac MacCullinan and restored by Cormac MacCarthy; but Dr. Petrie asserts that Cormac MacCarthy was its original founder. When, in 1152, the archbishopric of Munster was fixed at Cashel, Donald O'Brien, king of Limerick, built the present cathedral, and converted the old one into a chapter-house.

* King Cormac's death took place in 1188, when he was interred in Cormac's Chapel. According to tradition, his tomb lay in a quadrangular

While Malachy was absent from Armagh his sister died. On account of her worldly affections and desires, Malachy had vowed not to see her while living. Being now freed from the flesh, his biographer informs us that he saw her in spirit; for, on a certain night, Malachy seemed to hear in his sleep the voice of one telling him that his sister stood outside in the hall, and that for thirty days she had received no food. On waking, he remembered that for this time he had not offered up the Holy Sacrifice for her repose. He again reverted to his pious duties of offering up masses for her soul—continuing with steady perseverance to invoke the Divine mercy in her behalf—when he beheld her clothed with a gray garment at the entrance of the church. After offering his prayers some time longer, he beheld her clad in a garment almost white within the church, but unable to approach the altar. The third time he beheld her, she was clothed in a garment of snowy whiteness, and admitted within the choir.

Thus we find this departed sister obtaining through the intercession of her holy brother rewards denied her because of her demerits, which is a proof of the efficacy of the prayers of the just on behalf of the dead. St. Malachy was to enter upon a new field of spiritual glory, and was destined to restore the ancient monastery of Bangor to something of its former glory. After the destruction of this monastic establishment by the Danes, in 812, who massacred nine hundred of its monks at the time, it gradually decayed, and its large possessions became the spoils of lay usurpers.*

recess, in the north wall, between the doorway and the tower. Dr. Petrie states that the tomb there at present is not the original one—the latter being removed into a small chapel in the north transept of the cathedral, and is now called “The Font,” which it somewhat resembles, being divested of its covering stone.—See *Dr. Petrie's Ecclesiastical Architecture and Round Towers of Ireland*.

* St. Bernard tells us that not only were its lands held by these usurpers, but also the title of Abbot. Such assumption of ecclesiastical titles

They had now passed into the hands of the maternal uncle of St. Malachy, who, being a religious man, and moved by the inspiration of God, resolved to devote himself and his possessions to the service of God. Malachy was called from Lismore by his friends, Bishops Celsus and Imar, to undertake the rebuilding of the ancient monastery, and to preside over it. He at once responded, but would accept of only the spot of land on which the ruins of the old monastery stood. So the lands were made over to another party, he merely retaining sufficient land for the establishment. St. Bernard states that St. Malachy built on the ruins of the ancient abbey founded by St. Comgall in the year 555.

Though there is some difference of opinion among historians as to the time St. Malachy undertook to rebuild the monastery of Bangor, the most reliable place it in or about the year 1120. Having taken ten religious with him, he commenced the work of building. He soon had erected an elegant and well-ornamented oratory, built of wood, and well jointed together. During the work an accident happened to one of the men, who was struck on the spine with an axe without being injured. The men employed attributed his escape to the influence of Malachy, whose reputation for sanctity was even then so high that he was looked upon as a saint. Malachy was called to the office of spiritual ruler, and, according to Dr. Lanigan, his uncle placed himself under his direction as a monk.

Whilst occupying his present position he led the way in all spiritual performances, and restored the pious practices

was the result of the devastation caused by the Danes, and the consequent decadence of ecclesiastical influence. They were not confined solely to Ireland, but were common in England and on the Continent. As late as the reign of George III. we find his infant son, the duke of York, named bishop of Osnaburg. Hence we see the abuses springing from the privilege of laymen to the right of presentation of ecclesiastical benefices.

of the original cenobites of Bangor. Whilst here he had two remarkable accessions to his religious family. One instance was that of one Malchus, who, while sick, refused all religious ministrations, and even threatened Malachy should he attempt to offer them.

Our Saint, however, was not deterred from discharging his duty, and winning a soul to God. He visited the sick man, and by his mild exhortations and prayers he so overcame his infidelity, that he, being restored to health, as alleged, by the prayers of Malachy, in order to prove his gratitude to God and his servant for so miraculous a cure, he assumed the religious habit, under St. Malachy.

St. Malachy performed a like miraculous cure on a cleric named Michael, who also, feeling grateful for the miracle wrought in his behalf, assumed the monastic habit, and afterwards founded several monasteries, surviving his benefactor, and ruling over a monastery of his own foundation. Thus the fame and sanctity of St. Malachy spread far and wide, and his community daily increased both in numbers and in the practice of religious perfection.



II.

Chosen bishop of Connor—Reforms various abuses there—Forced from his see—He goes to King Cormac at Cashel, who hospitably receives him—Builds a monastery—Nominated as successor to Celsus, in the see of Armagh—Opposition by the lay usurpers—Designs to take his life—His triumph—Effects great reforms—Resigns the primacy—Retires to Down—Goes to Rome—His friendly reception by St. Bernard at Clairvaux—His reception by the Pope—Appointed Legate—His return by Clairvaux—Miracles by St. Malachy.



N the year 1124 a vacancy occurred in the succession to the see of Connor, and Malachy, who had scarcely completed his thirtieth year, was elected to the episcopal charge.* Though Malachy was unwilling to give up the quiet retirement of his monastery for this charge, the earnest entreaties of his friends Imar and Celsus overcame his reluctance, and he yielded to a stern sense of duty.

St. Bernard gives a sad picture of the state of the Church in this diocese when Malachy was called to preside over it. He tells us that the people had almost relapsed into paganism, religious offices were neglected, discipline was spurned, and faith seemed in a manner banished from among the

* In a Synod held at Rath Breasil, about the year 1118, according to Dr Lanigan, the large number of Irish dioceses previously in existence was reduced to twenty-four—twelve being under the jurisdiction of the archbishop of Armagh, and twelve under the archbishop of Cashel, with the boundaries of each accurately defined. "The diocese of Cuinore (Connor) extended from Binn Fiobhne to Torbuirg, and from Port Murbuilg to Holborba and to Cuan Snamha Haigne, and from Glóin Riogh to Colbha Germann."—*Keating's History of Ireland*.

people. Tithes were unpaid, marriages were not duly legitimized, the confessionals were not frequented, and it was almost as difficult a matter to find a confessor as a penitent—the ministers of religion being few in number. The houses of God had fallen into decay, and seldom was the voice of His minister heard within them sounding His praises to a pious and attentive congregation.

Here, indeed, was a fruitful field for the apostolic zeal of Malachy. He went to work in earnest, gently reproving the erring, and seeking to overcome the wicked and obdurate by mild reproofs and the force of example. He had the churches restored, and faithful pastors placed over them; and so great was the change he brought about in a short time, that pious worshippers again began to flock to the churches, the obstinate and hardened to yield to his benign influences, and wicked men, who blasphemed the Name of Christ, soon bowed down in penitence and shame to praise His holy Name.

Bangor being near his cathedral church, the Saint continued to reside in his favorite retreat, from which he made frequent visitations on foot to all parts of his diocese, including the most retired villages and rural districts. He visited the houses of the poor, comforting and consoling them, and leading them from their evil ways. He visited the wicked and sinful, mildly but firmly reproving and exhorting them to repentance and justification. No amount of personal toil, no want, hunger, or fatigue, nor even the jeers and insults of the wicked, could deter him from his holy mission, until he had perfected a most wonderful reformation throughout his diocese. Ecclesiastical discipline was restored, churches were everywhere repaired and new ones built, the tribunals of penance were thronged with devout penitents, marriages were properly legalized, and all the sacraments were administered and received with becoming reverence and decorum.

and so great a change was effected by the pastoral zeal and labors of this holy bishop, that the words of the prophet might properly be applied to his diocesan subjects : "And I will say to that which was not my people, thou art my people."

But this work of reformation was again interrupted by one of those miserable predatory excursions which so distracted and weakened Ireland. A northern chief, supposed to be Connor, son of Artgoil MacLachlan, at the head of the forces of Tyrconnel and Tyrone, devastated the north of Ulster, about the year 1130. The king of Ulster plundered and destroyed the city of Connor, dispersing its inhabitants.

St. Bernard remarks, that as evils proceed from the north, so a king of the northern part of Ireland caused this destruction ; and adds, "that it was possible the Almighty permitted this calamity that he might obliterate in this manner the former degeneracy of morals prevailing amongst the people of that particular district." The holy bishop and his community of religious were compelled to fly to Cormac, king of Munster, by whom they were joyfully received. He granted them land for the erection of a new monastery in his kingdom, and St. Malachy set about the erection of the monastery of Ibrach.*

The pious King Cormac was so attached to Malachy, and so zealous for the furtherance of religious institutions, that

* St. Malachy is said to have had 130 brethren under him when expelled from Bangor, and Dr. Lanigan states that he took 120 brethren to Munster. There is much conjecture as to the exact location of Ibrach, as it went to ruins after Malachy's return to Ulster. Dr. Butler says that some suppose it to have been near Cork ; others, in the Isle of Beg- Erin, where St. Imar formerly presided. Various conjectures have been hazarded by writers about it ; but the most probable is that of Dr. Lanigan, who, after showing that it could not be Beg- Erin, as it was not within Cormac's kingdom, states : " I have not the least doubt but that Ibrach (or Ibrac, as spelled by St. Bernard) was no other than the district still called Iveragh, now a barony in the County Kerry."

he not only liberally aided him to build his monastery, but was also continually present with him during the work, and is said to have laid the foundation-stone in conjunction with Malachy. He acted as if he were really subject to the Saint, and sent a number of animals for the use of the community, and charged himself with their maintenance while establishing their monastery. The new house prospered wonderfully, and King Cormac spent much of his time with his friend and master, enjoying his spiritual aid and advice.

St. Malachy was as remarkable for his humility as for his greatness. Though a bishop, he took his turn with the rest of the brethren in attending to the cooking and serving up the food for the monks, and all other menial offices. While here his old friend St. Celsus, archbishop of Armagh, died. This good prelate, though wanting in the firmness necessary to restore the primitive discipline of the Church, and to correct the gross abuses and irregularities that prevailed chiefly in the northern province of Ireland, resolved that Malachy should succeed him, as the only man combining the necessary qualities to effect such a reform. During his illness, Celsus expressed his desire that he should be succeeded by Malachy, and exacted a promise from all who could further that object that they would do so. He exhorted the king of Munster and other princes to use their influence to have Malachy appointed his successor, and the acclamations of the faithful were joined with the wishes of the good bishop in hailing Malachy as his successor and the successor of St. Patrick in the primatial see of Armagh.

During the civil and social disorders consequent on the Danish invasion the see of Armagh became, perhaps, the most corrupt in all Ireland. This being the primatial see of Ireland, the evil example afforded to the suffragan dioceses unfortunately produced its evil results, and there followed a general departure from ecclesiastical rules and

discipline, and an indifference in matters of religion, that almost threatened to infidelize the Church in Ireland. Pagan practices obtruded themselves under the guise of Christianity, and powerful laymen had themselves appointed dignitaries of the Church, but seldom dared to exercise episcopal functions, in order to enjoy the temporalities attached thereto. These exercised a tyrannical sway over priests and minor ecclesiastics, and placed their friends, lay and clerical, in such offices as offered any emoluments.

St. Bernard informs us that the see of Armagh was in the gift of a powerful family, and that no less than eight married men, without ecclesiastical orders, held this see in succession before the accession of Celsus.* Celsus, though descended from the dominant race who controlled the see, resolved to do his utmost to rescue the Church from such gross abuses, and therefore, on his dying bed, willed that Malachy should succeed him.

During the illness of Celsus, St. Malachy was warned, in a vision, of the dignity to which he was called. He beheld a woman of commanding stature and venerable appearance, who placed in his hands a pastoral staff. The Saint asked her who she was, and she replied that she was the spouse of Celsus, meaning the Church, to which he was wedded. A few days after St. Malachy received the pastoral staff of Celsus, which he had sent to him as his successor, and at once

* We are not to infer from St. Bernard's remarks that these laymen who held the see of Armagh attempted to exercise ecclesiastical functions. During the Danish invasion, when the bishops and monks were butchered or scattered, the temporalities of several dioceses were transferred to laymen. Owing to the distracted state of the country they remained so for several years, and descended from father to son. These lay protectors came to look upon them as their own, and had some members of their families appointed ecclesiastics in order to retain the temporalities of the Church in their families. St. Malachy opposed these lazy imposters, who absorbed the revenues of the Church; and after much opposition, he succeeded in restoring purity and harmony.

recognized it as bearing an exact resemblance to the one seen by him in the vision. In the mean time a member of the dominant family, named Maurice MacDonald, intruded himself on the archiepiscopal throne on the death of his kinsman, Celsus.* Although the wishes of the people were in favor of Malachy, this Maurice, supported by the power of his family and by the unfortunate precedents of his predecessors, usurped the functions of archbishop, ruling the Church of Armagh with a most tyrannical sway. Though Malachy was urged on all sides to accept the office of bishop and enter on its duties, he refused, because he saw he could not do so without bloodshed, which he feared, not so much on his own account as on account of the lives that would be sacrificed in such a disgraceful quarrel.

At length, in the year 1132, Malachus, bishop of Lismore, and Gillebert, bishop of Limerick and Apostolic Legate of Ireland, having convoked in council the bishops and chief men of Ireland to consider the matter, Malachy was unanimously elected primate, and a threat of excommunication was held out against him in case of refusal. He urged in vain the difficulty and the responsibility that would devolve upon him, and his incapacity to meet them. He alleged the power and violence of the faction leagued against him, and the probability of blood being shed—a calamity he so much dreaded.

But finding his remonstrances were not heeded, he exclaimed; "You drag me to death, but I obey you in the

* "This Maurice was descended from a noble family which had now for 208 years possessed itself of the archiepiscopal see, and held it, as it were, by hereditary right. He was the son of Donald, predecessor to Celsus, and grandson of Amalgaid, archbishop of Armagh. Upon the death of Celsus he entered on this see, and held it for three years, and two years more in schism against Malachy. He died in 1134, having expressed great signs of remorse and penitence. St. Bernard pronounced damnation both to him and his accomplice, Nigel, and calls the whole family 'a damnable tribe.' "—*Harris's Ware.*

hope of finding the crown of martyrdom, and on condition that you will pledge your faith, should things succeed in a prosperous manner—should God protect his patrimony from those who seek to divide it—that you will suffer me to return to my former spouse, and to my beloved poverty, from which you remove me. The Church being restored to peace, you must replace me by some other person who will be found more capable than I am of its government and direction.”

On a promise being made to this effect, he readily acquiesced in their election, and, not wishing further to defer action, he at once prepared to enter upon his archiepiscopal duties.

To avoid, if possible, bloodshed and tumults, Malachy took up his residence without the walls of Armagh, and applied himself in a most prudential manner to check the abuses in the diocese, and to bring about salutary reforms.

Maurice MacDonald lived two years after the election of Malachy, supported in his iniquitous course by his friends and those interested in the appropriation of the Church temporalities, but despised and contemned by the people and the faithful in general. Before his death he named Nigellus, another kinsman, as his successor, who, ambitious of power and wealth, eagerly grasped at the shadow of power enjoyed by the impenitent Maurice.*

After the death of Maurice, the bishops and several pious kings and princes entered into a league to protect the rights of the Church, and to support the just claims of Malachy, who was canonically elected. The new usurper being unable to resist such a powerful combination, St. Malachy entered the city of Armagh, in the year 1132, according to

* Though Ware states that Maurice MacDonald died penitent, his appointing a successor does not look like it, and we rather incline to believe St Bernard, that he died impenitent.

the Four Masters and other annals, and in the thirty-eighth year of his age, being fully acknowledged metropolitan bishop of Armagh, and primate of all Ireland.

The powerful faction that was opposed to him did not submit without a struggle, and made several desperate attempts to take his life. One of them, in his blind fury, had resolved to assassinate not only the bishop, but King Cormac, who was then on a visit to Malachy, and with this intention, the desperado, with a number of companions, waited for them on a road he knew they would pass.

Malachy, who had been informed of the plot, entered a neighboring church, where he raised his hands and heart to God in earnest supplication. Suddenly a fierce storm arose, the lightning flashed and the thunder rolled, and struck terror to every one in the vicinity; and though the Saint and his party returned without encountering the storm, the leader of the band and three followers were killed by the lightning, while three more were found severely injured, and the rest had fled.*

Thus, though the anger of the Lord sometimes mercifully sleepeth, we find that He is not slow in protecting His servants in time of danger, and rains down fire from heaven on those who blaspheme His holy Name and impiously threaten the lives of His anointed.

Nigellus, being obliged to fly, took with him the celebrated Staff of Jesus, to which a popular belief was attached, that whoever retained it in his possession, was the rightful inheritor of the see of Armagh.† He also carried away the

* The Annals of Innisfallen state that "the Kineal Eogan (Tironians) of Tulach-og conspired against Maolmaedhog (Malachy), bishop of Armagh, and twelve of them were struck dead by lightning on the very spot where they were forming the conspiracy against this holy man."

† We read in the Annals of the Four Masters: "A. D. 1185.—Maolmaedhog Ua Morgair, successor of Patrick, purchased the Bachal-Isa, and took it from a cave on the seventh day of the month of July." It is

Book of Gospels, which belonged to St. Patrick. Having possession of these relics, he labored with all his might to expel Malachy from the see, which he temporarily succeeded in doing ; but such a storm of public indignation and wrath was gathered around him, that he resigned all insignia of the archiepiscopal authority into the hands of St. Malachy.

Malachy, being fully reinstated, his friend and able ally, King Cormac, returned to Cashel ; and the Annals of the Four Masters state that Malachy made a visitation of Munster in the year 1136.

Before Cormac left Armagh he sent for one of the leading chieftains opposed to Malachy, and made him swear submission to the lawfully-constituted bishop. As soon as the king had taken his departure, the chief violated his oath, and entered into a conspiracy to kill the bishop. On a certain day, while the prelate, his clergy, and a multitude of people were engaged at vespers in the church, St. Malachy received a message from this chief, stating that he wanted to see him at his house to reconcile all difficulties. The friends of the archbishop, fearing some snare, sent him word to come to the church, as the fittest place for such a reconciliation. He refused, on the plea that he was afraid of the popular feeling against him, but hoped that the prelate would deign to honor him with a visit, as he was anxious to settle all differences.

Malachy prepared to go, but his friends surrounded him, beseeching him to refrain, but he mildly replied : "Permit me, dearest brethren, to follow the example of my Divine Master ; for I am not a Christian unless I follow Christ. Perhaps I shall be able to subdue the prince by my humility ; but if I do not, I shall at least triumph, in showing myself a

probable that Nigellus, or Nigel, hid it, and that the finder sold it to St. Malachy. For full particulars of this staff, see the Life of St. Patrick, in this volume.

pastor of my flock and a priest of my people, as God requires at my hands. So far as I am personally concerned, I shall give you edification by my example. What matters it ever if I should die? I do not deserve to escape death, if you deserve from me an example for living. The Prince of bishops tells us that it behoveth a bishop not to domineer over his clergy, but to become a model for his flock. And can there be any more excellent model than that set us by the Saviour himself, by becoming obedient, even unto death? Oh! that it may be permitted me to leave to my dearest children such an example, sealed with my blood! You shall discover, however, whether or not your high-priest has been trained in the school of Christ, when despising death for His sake."

His friends besought and entreated him not to go and leave the Church again exposed to such abuses by his death. No entreaty could prevail on him, and he set out, accompanied by three of his disciples, who insisted on sharing his fate. Having reached the house of the prince, he found himself surrounded by armed retainers. But the calm intrepidity displayed by the bishop seemed to disconcert and astonish those bent on his destruction. Struck by the meek submission and coolness of the bishop, and probably by some inward compunction excited by God, who watched over His servant, they hung their heads in shame and remorse; and the prince himself found a sudden change within him, and, instead of taking the holy bishop's life, he arose and embraced him; and from that time forward, instead of being his inveterate enemy, he became his warmest friend. With the royal Psalmist, the holy man might exclaim: "My enemies who troubled me are infirm and fall away."

Having escaped this meditated danger, and the punishment inflicted on his intended assassins on a former occasion, these circumstances made the people look upon Mala-

chy as one raised especially by God for their enlightenment and sanctification, and their love and reverence for him knew no bounds. Though he had little to fear now from his enemies, still the citizens, dreading some attempt at assassination, insisted on watching him with an armed guard, day and night. Though Malachy did not desire this attention, still they persisted in thus showing their love and respect for him.

He fearlessly set about the reforming of abuses, until, within the space of three years from the time he entered on the duties of his office, pure discipline was restored throughout his arch-diocese. He appointed good and pious priests to various churches, while those who were appointed in the interest of his lay predecessors he removed ; and peace and Christian harmony were at length restored to the Church of Armagh.

During his administration it pleased God to mark his respect for His faithful servant by many miraculous manifestations. A great plague which broke out in Armagh was arrested by his prayers. Some of his enemies and detractors were punished in a visible and miraculous manner.

Besides the cases already related, a certain man, who never ceased maligning the good bishop and trying to bring him into disrepute by circulating false and wicked stories about him, was horribly punished. The wicked member, his tongue, which circulated these slanders swelled up in his head, and was actually eaten out by worms, which loathsomely crawled from his mouth, until the wretched man expired. A wicked woman, suborned to annoy Malachy and spread false reports about him, was in the habit, while the Saint was preaching to the people, of uttering impious outcries against him, and of following him with her blasphemous detractions. The Saint being remarkably mild and forgiving, did not heed her ; but Divine vengeance was at hand,

for God struck her with a frightful insanity, and she ran about screaming that Malachy was suffocating her, until she died. It pleased the Almighty God to confound His enemies and the enemies of His Holy Church by these and several other Divine manifestations; and at the time St. Bernard wrote the Life of St. Malachy, the entire disappearance of those wicked and perverse people, who thus polluted the Church of God by their sins and wickedness, was looked upon as a miracle by those who remembered their former pride and arrogance, and their assumption and abuse of the spiritual affairs of the Church. In a short time the power and influence of those enemies of the Church, who opposed the Saint, passed away, and their impiety and scandal gave place to the triumph of truth and justice.

St. Bernard tells us that it would be impossible to relate in a worthy manner all the great signs and wonders whereby the Almighty was pleased to commemorate and glorify the name of His holy servant, and to comfort him in the midst of his labors and perils. Peace and security having been now restored to the Church at Armagh, St. Malachy resolved on again retiring to a life of meditation and prayer in his cloister.

Although the clergy and people besought him to remain with them, he reminded them of his compact, and having selected a worthy successor in Gelasius, whom he consecrated, he retired from the pastoral charge of Armagh, in the year 1136, and retired to the diocese of Down. Malachy resigned the see of Connor to another prelate, whom he had consecrated as bishop, and retired to Down, where reposed the remains of St. Patrick, St. Bridget, and Columbkille. His great zeal for the purity of religion induced Malachy to take this step, for there were certain abuses existing in this see which he desired to correct.

Having assumed the administration of Down, Malachy

at once commenced to put in practical operation his holy desires, and soon restored the Church to a high state of purity and perfection. His love of monastic life was so great, that as soon as he found himself at liberty to follow his desires, he reverted to a life of contemplation, poverty, and assiduous prayer. He established a house of regular canons, and many persons flocked to it, even nobles and princes, in order to receive instruction and the spirit of holiness from its pious founder. Malachy did not, in the mean time, neglect the calls of his diocese, but frequently went forth preaching and instructing, and setting right all matters relative to his episcopal charge.

Having thus corrected the abuses of the Church and placed it on a firm footing, he resolved to visit Rome to represent his acts to the Sovereign Pontiff, and also to request from his Holiness the favor of bestowing the pallium as a mark of distinction on the two metropolitan sees of Armagh and Cashel. Though the clergy and people opposed the departure of their beloved prelate, still, when Malachy had made up his mind to what he considered his duty, he was not to be moved from that course. His only brother, Christian O'Morgair, bishop of Clogher, died on the 12th of June, 1138, and was buried under the great altar of the Abbey of St. Peter and St. Paul, at Armagh. He, too, was a truly good and pious bishop, and, as St. Bernard remarks, "full of virtues and grace." His death increased the fear of the clergy and people that anything should happen Malachy on his journey, for they declared that they could not afford to lose two such pillars of the Church. The people held meetings, and threatened to oppose his departure. Malachy persisted, and threatened them with the Divine displeasure if they opposed him. Some one suggested to draw lots, with the notion that God would reveal His will whether He wished him to go or remain.

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This incident, though savoring of the superstitious, shows how great was their faith in the sanctity of their bishop, and the Divine manifestations in his behalf. The lots were drawn, and the result was favorable to Malachy's intention. This single issue would not satisfy the people, and they tried again, and the third time, with the same result. The people, looking upon this as a sign of the will of God in his behalf, withdrew any violent demonstrations of opposition, though they bewailed his departure with tears and lamentations. Before St. Malachy departed for Rome, he consecrated Edan O'Kelly, one of his disciples, as his successor. He also founded a priory of regular canons at Downpatrick, which was dedicated to St. Thomas; this foundation is said to have taken place in 1138. He also restored the monastery at Saul, which was founded by St. Patrick in the year 432. Annalists state that St. Malachy rebuilt this with stone while he was bishop of Down.

St. Bernard relates, that Malachy, on his way to Rome, made some stay at York City, where a holy priest, named Sycar, who was gifted with the spirit of prophecy, often predicted to his companions that a holy bishop from Ireland would visit them. On his arrival there, Sycar, who had no knowledge of his coming, exclaimed: "This is the holy prelate that I predicted should come to us from Ireland, and who also knows the secret thoughts of men." Sycar told the bishop many things personally known only to himself, and told his disciples who accompanied him that few of them would escort their beloved superior back to Ireland; which happened, as most of them remained in Clairvaux with St. Bernard, while others went elsewhere.

While at York, St. Malachy became acquainted with a holy man—then prior of Kyrkinham, afterwards of Melrose—named Wallenus, who, finding that Malachy and his company had but three horses among them, gave him his own, ex-

pressing his sorrow that he could not give him a better animal. St. Malachy thanked him for his gift, which, though heretofore a restive animal, became so gentle and quiet that the Saint kept him during the remainder of his life.

The reputation of the abbey of Clairvaux, in Champagne, under its illustrious founder, St. Bernard, had spread far and wide, and St. Malachy resolved to visit this famous house on his way. From the first meeting of St. Bernard and St. Malachy, an indissoluble friendship seems to have sprung up between them. This warm and lasting friendship is beautifully expressed by St. Bernard himself in his *Life of St. Malachy*. He grieves for his friend as sincerely as did David for his son Absalom, but he does not grieve as one without hope; and this holy abbot, after lauding the virtues and spiritual graces of Malachy, rejoices that he had the inexpressible gratification of discovering that he found favor in the sight of the Irish bishop, on the occasion of this his first visit to their community, and that he had been able to preserve this friendship unimpaired, even to the period of our Saint's death. With a holy satisfaction, he relates, that Malachy was moved to compunction on seeing the monks of Clairvaux, and that they, in turn, were no less edified by his deportment and discourse.

Malachy left Clairvaux with much feeling and deep affection for its abbot and his community, on whom he bestowed his parting benediction. He resumed his journey through the Alps, and came to the city of Turea, on his way to Rome. Here he restored to health a child, on the point of death, who was the son of a good man who hospitably entertained himself and his company.* Innocent II. was Sovereign Pontiff at the time of Malachy's visit to Rome.

* The most Rev. Dr. Dixon, in a letter to the *Ulster Observer*, February 14, 1863, states that the Right Rev. Lewis Moreno, bishop of Turea, in Piedmont, having read in St. Bernard's *Life of St. Malachy* of this miracle

The Pope received him with great kindness and hospitality, and showed him every mark of respect and attention, and held frequent conferences with him regarding Ireland and the state of religion in that country. His Holiness at once granted the constitution of the see of Cashel into an archbishopric, but desired more time to reflect on conferring palliums on both of the Irish metropolitans, and counseled Malachy to convene a synod of the bishops, clergy, and princes of Ireland, on his return, and by their universal request the honor should be sought, and would then be accorded. He refused Malachy's request to retire from his episcopal charge, in order to assume the religious habit under St. Bernard, judging rightly that the Irish Church could not spare such an ornament.

Gillbert, bishop of Limerick, who exercised the Legative authority in Ireland, had petitioned the Holy See to appoint a successor, as his health was breaking down. His resignation was now accepted, and Malachy was made Apostolic Legate of Ireland in his place. The Pope, in conferring the honor, removed the mitre which he wore from his own head and placed it on that of Malachy; and even the stole and maniple, which he was accustomed to use himself in celebrating the Holy Sacrifice, were both presented to his favored Legate. Having imparted the apostolic benediction, with the apostolic sanction to all he had done in Ireland, the Pontiff gave him the kiss of peace, and took an affectionate leave of him. St. Malachy spent, in all, a month in Rome, visiting all the holy places, and offering up his prayers at the principal shrines.

performed in his diocese, obtained from Rome permission to honor the memory of the great St. Malachy in his diocese, by the yearly celebration of the Mass and Office of the Saints, in grateful remembrance of the favor conferred on his diocese; and Dr. Dixon further states, that he gave him a copy of the Mass and office used in Ireland for that purpose.

III.

He corresponds with St. Bernard—St. Bernard sends his religious to Ireland—Foundation of Mellifont Abbey—Miracles of Malachy—Restores several persons to health—Restores peace between hostile clans and princes—Erects a stone oratory at Bangor—Opposition by laymen—Their punishment—Convenes a synod—Departs for France—Proceeds to Clairvaux—Last illness of the Saint—Death and burial—Virtues of St. Malachy—St. Bernard's friendship—His prophecies—His beatification revealed to St. Bernard—His canonization—His relics.



MALACHY, on his way back to Ireland, again visited Clairvaux. He left four of his companions with St. Bernard, with the request that they would be instructed in all the duties of a religious profession, adding, "They shall become for us a seed, and nations which, though long hearing of the name of monk, never yet saw one, shall be blessed in the seed."

After his return to Ireland he sent other postulants to Clairvaux, who remained under instruction until they had acquired sufficient proficiency, when St. Bernard appointed over them as superior a holy brother named Christian, and then, accompanied by some of the monks of Clairvaux, they went to Ireland to establish the Cistercian order there. On St. Malachy's way back he paid a visit to King David of Scotland, and restored to health his son, prince Henry, who lay at the point of death, to the great joy of his royal parents and the whole court. In passing through a town named Crugeld, most likely the present Crugelton, in Wigtonshire, he restored to a mute girl her speech. In another village an

insane woman bound with ropes was brought before him, and by his prayers she was immediately restored to the use of all her faculties. At the port of Laperasper, probably Cairngarroch, in Wigtonshire, he was delayed several days before a vessel was ready to sail for Ireland. Here he is said to have performed several miracles.

On his arrival in Ireland, in 1140, he was received with the greatest honor and demonstrations of joy everywhere. He, in the exercise of his legative authority, convoked councils and held ecclesiastical conferences, in which wise and salutary decrees were passed, to stir up the zeal of the clergy and to restore ecclesiastical observances and ceremonies to their original purity. He founded religious institutions, and extended the utility of those already established. In a word, it is impossible in a limited sketch to detail the great and salutary changes he effected and the good he accomplished. He went about from parish to parish, giving instruction, preaching, and sowing the good seed. He was always poor in wealth, desiring nothing but what was necessary for his simple wants, and giving all he received to the Church, and to those children of the Church—the poor.

Innumerable miracles testified to his mission, but then his whole life was a miracle of faith, of good works, and of charity. Rich in the grace of God, he despised the world's goods, except so far as they forwarded the glory and honor of God. He had not been long in Ireland when he selected more postulants to send to Clairvaux, in order to be instructed in the rules of the Cistercian Order. By these, he sent to St. Bernard a staff as a token of his esteem and affection, and requested that two of the brethren whom he had left behind should be sent to him to complete the introduction of the Cistercian Order.

St. Bernard, in reply, sent a letter full of love and friendship and of the tenderest regard for his friend; and he tells

him that he "thinks it advisable not to send the brethren back, or to separate them from their companions, until they be better established in the practices of a religious life." He recommends the selection of a place for the new foundation removed from the tumults of the world; reminds the Saint of the double office with which he is invested, and tells him to apply himself to the onerous duties of the episcopacy and of the apostolic legation; and then he commends himself to the prayers of his friend, with the assurance that Malachy is not forgotten in his petitions to the Divine Throne of mercy. This epistle, written in the year 1141, was followed by another in the succeeding year, addressed by the saintly abbot of Clairvaux "to his dear friend St. Malachy," and couched in terms of the sweetest affection for his friend, and of solicitude for his welfare, as also for the well-being of the Cistercian Order in Ireland. This epistle was sent by the brothers Christian and Robert, who were sent back by St. Bernard "as fully instructed as possible in the rules which regard our order." From this time forward several letters, full of friendship and spiritual advice, passed between these two holy men.

At the request of St. Malachy, Donough O'Carroll, prince of Oirgiallach, a territory comprising the present County Louth, commenced an establishment in 1142, at a place called Mellifont,* about four miles from Drogheda, for the

* Mellifont, according to Usher, derives its name from St. Mell, bishop of Ardagh; according to others, from the Latin word *mellifons*, signifying "fountain of honey." There were, according to St. Bernard, in his time, five principal Cistercian houses in Ireland—namely, Mellifont, Bective on the Boyne, Baltinglass on the Slaney, Shrine in the County Mayo, and Newry in the County Limerick; besides these principal houses there were houses at Boyle, Newry, Ardfert, Dunbrody, &c. "In the course of ten years before the English invasion," says O'Daly, "besides innumerable oratories repaired and restored, there were not less than twenty-four grand abbacies of the Cistercian Order founded and erected." Mellifont still presents some ruins of wonderful architectural beauty. Brick was largely used in building the chapel and baptistry, as may still be seen in the ruins.

reception of the Cistercians. This was the first Cistercian establishment in Ireland, and, according to the wishes of St. Bernard, was erected in a most secluded spot. The monastic buildings were built on the banks of a winding stream, called the Mallock, that flows through a picturesquely diversified country into the river Boyne. No better site could have been selected, or one more suitable for retirement and contemplation, or better calculated to shut out its inmates from all communication with the world.

Though it is stated that the Rule of the Cistercian Order had been received in Ireland as early as the year 1139, at the Abbey of St. Mary, which was located near the present site of Capel Street, Dublin, St. Bernard speaks of the brethren who established Mellifont as introducing the order into Ireland. There is no doubt but the abbey of Mellifont was the parent establishment of the Cistercian Order in Ireland, and that from it sprang the numerous affiliated houses of the order.

St. Bernard states that St. Malachy wrought many miracles in every province and city of Ireland through which he traveled. In the city of Caberain, he expelled a demon which possessed a woman there. In the North, a man was saved from the diabolical influence of demons by lying on the straw which had been used by St. Malachy as a bed. In Lismore, he also restored a man possessed by an evil spirit. In Leinster, he cured a child possessed, and also a man, who had to be tied to keep him from doing violence to himself. In Saul, he cured a frantic woman. He also restored speech to a dumb girl at Lismore. In Antrim, a man on the point of death was speechless, to whom he restored speech while administering to him the sacraments. He also cured a virtuous woman who lay dangerously ill in her confinement.

These are but a few of the numerous miracles recorded by the saintly biographer of this holy man.

A certain nobleman, who visited Malachy in his cell, in his great faith, abstracted three rushes from the Saint's bed, which afterwards possessed miraculous powers. A soldier, who kept his brother's wife as a concubine, was reproved by St. Malachy ; but he treated his remonstrances with contempt, and swore that he would continue to live with her.

Then the Lord will separate you from her," replied the Saint. This wicked man offered violence to a woman the same day, and her friends, catching him in the act, slew him. He also cured a wicked chieftain, named Dermod, on his showing signs of repentance.

In Cashel, he restored a paralytic ; and while on the confines of Munster, he restored the use of his limbs to a cripple. In Bangor, he restored a poor afflicted, who could only crawl along on all-fours, to the perfect use of his limbs ; and he also healed a dropsical man, who, in gratitude, became a religious.

One of his greatest miracles was wrought in Cork City. About the year 1140, there was a conference of priests and bishops held in Cork to elect a bishop to that see, which had become vacant, and some disreputable persons, in order to control its temporalities, tried to have a certain person elected. Malachy desired a very worthy priest to be elected to the office, but it happened that this man was dangerously ill in bed. The other party took advantage of this to press their choice ; but Malachy, in order to confound them, restored the sick man, and had him appointed without further opposition.

On visiting a certain lady, who lay dangerously ill, he deferred administering the sacraments to her until the following morning. In the mean time the woman died, which so sorely afflicted Malachy that he spent the night beside her in tears and prayers. Towards morning it pleased the Lord to restore her to life. He then administered to her the sac-

raments, and the woman lived for several years to bear testimony to the miracle.

A certain cleric lived at Lismore, whose morals were in good repute, but who was defective on a certain Catholic dogma—that is, he denied the Real Presence. St. Malachy admonished him in secret of his error, without any favorable result. He was then cited before an assembly of the clergy; but still he persisted in his obstinacy. St. Malachy, after advising and then reproving him, with no effect, feeling hurt at his blind obstinacy, said to him: “The Lord will cause you to acknowledge the truth, even of necessity.” “Be it so,” replied the impenitent man, who at once abandoned the monastery and the city; but he had not gone far into the country, when he was seized with a sudden illness and fell down. A poor maniac, passing by, assisted him back. He immediately sent for St. Malachy, confessed his error, penitently received the sacraments from his hands, and then breathed his last.

Malachy on several occasions prevented hostilities between contending chieftains.

Thurlough O'Connor had a dispute with one of his nobles, which was settled through the influence of Malachy; but as soon as the king got the noble in his power, he wickedly cast him into prison. Malachy, hearing of this violation of honor and faith, went to him and besought the noble's liberation. The king refused; whereupon Malachy and his clergy retired to a church and spent the night in prayer. The king's heart was softened, and he complied with the Saint's request. Some accounts say that while the clergy were at prayers the king lost his sight, and, being alarmed, sent for Malachy and liberated the prisoner, when the Saint restored his sight. All the miracles recorded of St. Malachy would fill a volume in themselves, so we pass them over, with this recapitulation of the most important.

Malachy was so impressed by the splendid ecclesiastical edifices he had seen on the Continent, that he desired to raise one of grander magnitude than any then in Ireland. He therefore resolved to raise a large stone building at Bangor, in place of the wooden structure then in existence. But his poverty was very discouraging; he trusted, however, more on Divine assistance than to human aid. As if the Almighty had come to the aid of His servant, while he had this matter in contemplation, a large amount of gold was dug up on the lands belonging to the monastery, which he immediately resolved to appropriate to the erection of the new cathedral. While reflecting on the matter, he was favored with the vision of a beautiful oratory, which he resolved to take as his model. This vision was seen by some of the brothers at the same time that it was revealed to Malachy. Another serious obstacle presented itself. The person who held the funds and the just resources of the monastery of Bangor proved unfaithful to his trust. He did all he could to thwart the Saint's intentions; and when the foundation of the new monastery was raised so as to reveal its grand proportions, both he and his son endeavored to create prejudices against it, by pointing it out as a proof of the Saint's pride and ambition, and by saying that its cost would beggar the people. His wicked son openly opposed the Saint's views, and brought many of his friends to side with him. He and his supporters went to the building, where, finding Malachy, he addressed him thus: "O good man! what hath induced you to introduce such a novelty into our country? We are not Gauls, but Scots. Whence this levity? What need have we of so useless and splendid a building? Or, how can you reconcile the cost of its erection with your professed poverty? Wherefore such presumption as to begin a work you cannot live to finish nor see perfected? It is even more indicative of an insane man

than of a presumptuous person to attempt things surpassing our means, our strength, and our abilities. Therefore, abandon your undertaking, and avoid this folly ; otherwise, we shall neither aid you in your design, nor suffer you to prosecute it."

The Saint listened patiently to the remonstrances of this young man, and then mildly replied : "Unhappy man ! the work which you see commenced shall undoubtedly be completed, although you desire it not, and many shall live to see it finished. But, because you do not desire to witness its completion, you shall not see it perfected ; and your own death, which you least desire, shall take place before that period ; hence, I warn you not to die impenitent."

The prediction of the Saint was fully verified, for the young man died within the year. His father, enraged at his death, accused Malachy as the cause, and cited him before a tribunal of nobles to answer for his conduct ; but on his way home he was seized with madness, and was finally cured through the compassion and influence of St. Malachy. This miraculous manifestation of Divine displeasure deterred others from interfering with the designs of Malachy, and he was allowed to proceed with his work in peace.

The illustrious abbot of Clairvaux tells us that Malachy was gifted with great prophetic spirit, and foretold many events, and cites his celebrated prophecy concerning the reign of the Popes of Rome, from Celestine down to the end of the world ; though many think that this prophecy was the fabrication of the partizans of Cardinal Simoncelli, to promote his advancement to the papacy in the year 1590.

When passing through a certain city, a large crowd had assembled to get Malachy's benediction, among whom he distinguished a youth who had climbed up on an elevation to get a good view of him, and the Saint declared that the youth had come hither with the spirit and virtue of Zaccheus.

The youth was recommended to him a few days afterwards as a disciple, but Malachy said, "There is no need of human recommendation, when God is pleased to recommend him." The youth became a Cistercian, and first lay-brother of Suriense, probably De Suris, or Inislaunaght, near the Suir, and three and a half miles west of Clonmel. St. Bernard states that he became well known, and was living when he wrote the Life of St. Malachy.

On another occasion, when saying Mass, a deacon approached him while in the discharge of his office. The Saint sighed, and when the service was over, he sought him out and asked him what was on his conscience. The deacon confessed that he had committed some sin the previous night. Malachy enjoined penance on him, and told him that he should not officiate at the Holy Sacrifice until he had been chastened by penance and received absolution.

While offering up the Holy Sacrifice on another occasion a deacon saw a dove enter the church, and immediately a great light spread over the church, and the dove settled on the cross before the celebrant. After Mass, Malachy spoke to him and told him to keep secret what he had seen—at least until after his (Malachy's) death.

At another time, St. Malachy being in Armagh, he arose in the night and entered the cemetery of St. Patrick and offered up prayers. Suddenly the altar lit up with flames, and Malachy went and embraced the flames, as he looked upon the incident as a sign of the sanctity of some holy person buried beneath. This incident was witnessed by another bishop, who accompanied him.

Our Saint was conspicuous for all the virtues and miraculous powers of the holy men of the brightest ages of the Church; and the Lord magnified him in the sight of the kings and the rulers and the distinguished of the earth, and vindicated him from his enemies and persecutors. He spent

a holy and useful life in the sight of God and man, and the time was fast approaching when he was about to receive his reward in an eternal crown of glory.

During a conversation on death, one of his disciples asked him where he would wish to die. After some hesitation, he replied: "Should I remain in my own country, I desire nothing more earnestly than that it would be permitted me to arise from the tomb in company with our holy Apostle, St. Patrick. But should I go abroad, and that God so willed it, I would select Clairvaux." Being asked on what day he would like to die, he replied, "On the Solemnity of All-Souls' Day." The very place and day mentioned by him are associated with his departure from the world.

Malachy resolved on another visit to Rome to see after the palliums promised by Pope Innocent. Three Pontiffs had since succeeded to the chair of St. Peter, and Eugenius III. ruled over the affairs of the Church. St. Malachy convoked a synod, in the year 1148, at Inispatrick, an island off the eastern shore of the County Dublin, where it was decided that St. Malachy should visit Eugenius, to present the request of the synod for the palliums. They embraced this opportunity, as Eugenius was about to visit France, so that their envoy would not have to go as far as Rome. Having dissolved the synod, he prepared for his journey.

One of his disciples, named Catholicus, who was sorely afflicted with epilepsy, and owed much to the care of St. Malachy, bitterly lamented his departure; but the Saint told him to be comforted, for he would have no fits during his absence; and the man never had a recurrence of them.

Having put to sea, a contrary wind drove the vessel back, and Malachy retired to a church, where he spent the night in prayer. He again embarked and sailed over to the Scottish coast. David, king of Scotland, hearing of his arrival, went forth to meet him, and obliged him to remain a few

days with him. After taking leave of the king he proceeded to the monastery of Gesburn, in England, where he spent a short time ; and here he cured a poor woman of a loathsome cancer. While passing through England on his way to France, Malachy learned that some unfortunate dispute had arisen between King Stephen and the clergy—the king in his anger prohibiting the latter leaving the kingdom to meet the Pope at Clairvaux.

This circumstance delayed Malachy on his journey to France, and prevented him from meeting the Pope at Clairvaux, as he (the Pope) had, before Malachy's arrival there, returned to Rome.

He arrived at Clairvaux in the month of October, and was joyfully received by his friend St. Bernard. The greatest respect and affection were lavished on him. Here he met St. Gilbert of Sempringham, to whom both our Saint and St. Bernard became much attached, and, as a mark of esteem, each of them gave him a staff to take back to England. All the brethren of the abbey, too, expressed their joy and gratification at seeing Malachy again.

A few days after his arrival at Clairvaux (or the "Happy Valley"), the festival of St. Luke the Evangelist, which occurs on the 18th of October, took place. On that morning Malachy celebrated Mass, but soon afterwards he was seized with a fever, which obliged him to take to his bed. The anxiety of the abbot and brethren for the restoration of his health was shown by their great attention to him. Malachy felt, however, that he was on his death-bed, and said to them : "All these attentions will be productive of no effect ; yet, to reward your charity, I shall do whatever you command." His companions, to encourage him, said that he had no signs of death. He mildly replied, "This year it is decreed that Malachy shall depart this life ;" and added, "Behold the day approaches which, as you well know, I have always

wished should be that of my death. I know in whom I have placed my trust ; and I am confident I shall not be deprived of one portion of my desires, as I have already obtained the other. He who in His mercy conducted me to this place I sought, will not deny the time I have equally desired. As regards my body, it shall lie here ; the Lord shall provide for my soul, as He saves all those trusting in Him. I have much hope treasured up for that day, on which so many benefits are obtained for the dead through the prayers of the living."

As his sickness advanced, no appearance of extreme suffering or danger was apparent. He was continually watched and attended by St. Bernard himself. Sensible that his death was approaching, he requested the last rights of the Church to be performed for him. The monks were departing to arrange a solemn procession for this purpose, but his great humility and Christian zeal induced him to make an effort to descend with them, rather than they should come up-stairs to him. He crept down-stairs, received the Holy Viaticum, with Extreme Unction, and then commending himself to the prayers of the community, he was assisted back to his bed.

The festival of All-Saints was at hand, and he felt that his life was near its close. All the care and affection which had been lavished by the abbot and his monks upon their friend, their idol, were found unavailing, and, as the brothers attended their usual exercise, tears of regret bedewed their cheeks, and their only hope was the hope of the just, that they would be one day united with him in paradise. St. Malachy himself appeared the least affected of any. He rejoiced with the glorified servants of God, whose blessed company he would shortly join, to enjoy the happy rewards of his earthly labors. About the hour of twilight, on the eve of All-Saints' Day, a remarkable change came

over him, and the brethren were all called to his bed-side. Casting his eyes on the group, he said: "With desire I have desired to eat this pasch with you. I return thanks to Divine Providence that I have not been frustrated in my desires."

As the night advanced, he said to those around him: "Now I will not say, perchance darkness will oppress me, because this night is an illumination in my delights. Remember me and I will not be unmindful of you, should it be permitted me to assist you in like manner. And it will be granted to me, since I have trusted in God; all things are possible to the person who trusts. I have loved God and you, and charity never fails."

He then raised his eyes to heaven and cried out: "O God! in Thy Name preserve these; and not only these, but all others who, through my preaching and ministry, have devoted themselves to Thy service." Then, imposing his hands on each of them, and imparting his benediction, he motioned them to retire, as the hour had not yet come.

Several abbots were present, as a deeply affecting ceremony had recently taken place at Clairvaux—namely, the removal of the remains of the monks who had died there into a new cemetery. St. Malachy regarded this ceremony on All-Saints' Eve as a happy foreshadowing of his own removal from a world of care to a world of eternal bliss. The chant of the choirs, and the imploring hymns for his eternal repose, vibrated on his ears, and the dying man smiled with delight, as it gave him a foretaste of those angelic choirs with which his now failing voice was soon to mingle. Towards morning he seemed to fall into a soft slumber, and his countenance was calm and composed, as became a dying saint. Though those surrounding him hardly perceived the moment he breathed his last—as is stated, in the arms of St. Bernard—they could not suppress their tears of regret. As soon as

it was known that his spirit had fled its earthly tenement, a requiem hymn was chanted by the attendants.

The body of St. Malachy was removed to the oratory on the shoulders of the abbots, and the funeral rites were duly celebrated, and Masses offered for his eternal repose. St. Bernard relates that a boy who had a withered hand, touched the body with it, having faith in its efficacy, and it was immediately cured.

Ganfrid, a monk of Clairvaux, who wrote the Life of St. Bernard, relates, that while the holy abbot was offering up the Holy Sacrifice for his deceased friend, he had a revelation from the Almighty that St. Malachy had obtained the beatitude of the saints in heaven. Wherefore, having ended the Holy Sacrifice, he changed the form of prayer found in the Missal; for instead of offering up the Commemoration for the Dead, he at once turned to the collect which relates to the saints whose memories are celebrated as beatified bishops. Having finished, St. Bernard approached the corpse with great reverence, and kissed the feet of the saintly bishop.

Two funeral orations are preserved in the works of St. Bernard, in which the virtues and labors of St. Malachy are celebrated and held forth as bright examples. These sublime orations reflect the saint's love and veneration for St. Malachy, whose great and saintly qualities he extols in the sweet language of inspiration and saintly brotherhood.

Malachy departed this life on the 1st of November, 1148, in the fifty-fourth year of his age. The great services he rendered the Church, and the estimation in which he was held by such saintly men as St. Bernard, is a stronger eulogium upon his merits and graces than anything that could be written regarding him.

A bull of Pope Clement III., given at Lateran on the 6th day of July 1190, and addressed to the general chapter of

the Cistercians, contains the announcement of the virtues and of the canonization of St. Malachy.

Although he died on the 1st of November yet, for the more convenient and solemn celebration of his feast, its observance was transferred to the third, on which day it is observed, particularly in Ireland, as the festival of one of her greatest and most distinguished saints.

During the French Revolution, Clairvaux—that celebrated and beloved seat of learning—was seized by the revolutionary agents, and the abbey was sold on the 15th of January, 1792, to *Sieur-Pierre-Claude Cauzon*, who converted the church into a glass factory; and as the tombs interfered with the works, they were removed, and the bodies interred in another cemetery.

In the report to the Directory is the following entry: “Another tomb—that of St. Malachy—under a coffin of lead, also contained the bones of a man, with all his teeth, presenting to view a complete skeleton.” It is feared that much of the remains of these and several other saints were promiscuously buried in the cemetery of the parish of *Ville-sous-la-Ferte*, to which the remains were removed. In the church of this parish are deposited the remains taken from Clairvaux, some of which, being considered those of the saintly abbots, are preserved in an old chest. Portions of the heads of St. Malachy and St. Bernard are preserved in the church of *Ramerupt*, in the *Arondissement of Arcis-sur-Aube*. St. Malachy’s mitre is said to be preserved in the abbey of *Longuay*. I am not aware that the land of his birth has any of the relics of her great Saint, but it preserves his memory by honoring his festival and in dedicating churches to his honor, and in paying reverence to him; and what is better still, preserves pure and unsullied that faith for which he labored, and in which he died.

St. Malachy’s life was too busily employed in the service

of God to devote much time to literature. It is the opinion of good authorities that he wrote several works, which, like other valuable Irish manuscripts, have been either lost or are still buried away in some of the French libraries. Modern times have brought to light many gems of Irish history; and the researches of such men as Curry, O'Donovan, and Dr. Todd, have revealed much interesting literary matter, the existence of which was even unknown. Dr. Madden of Waterford, the author of the "Lives of the United Irishmen," contemplated writing the "Life, Times and Martyrdom of Dr. Plunket." While searching for authentic records relating to his projected work, he discovered in a dusty corner of the archives of the Franciscan Convent of St. Isidore, at Rome, whither it had been conveyed for safe keeping, a most interesting manuscript pertaining to Ireland, which contained the subjoined remarkable prophecy of St. Malachy. The authenticity of this important document is vouched for by the fact that Archbishop Plunket knew of its existence, and the testimony of the distinguished Mabillon. Mabillon's interesting letter to Dr. Plunket is evidently in reply to inquiries regarding the prophecy.

Though slow to credit things imposed on the public as genuine prophecies, we see no reason to doubt the authenticity of this; moreover, when we are aware that Malachy possessed the gift of prophecy to a wonderful degree, for "prophecy is for a sign, not to unbelievers, but believers" (1 Cor. xiv.).

We insert in full the letter of Mabillon and the translation from the Latin of the prophecy of St. Malachy. As Malachy died in 1148, according to the literal version of the prophecy, English rule in Ireland should have terminated in 1848; but according to the general signification, the seven centuries will not have expired until 1872, or thereabouts.

MABILLON'S LETTER.

To Monsigneur Oliver Plunket, Archbishop of Armagh:

MONSIEUR: In reply to your solicitous inquiries, I have the distinguished honor to state that I have indeed found, in a very ancient archive of the abbey of Kinseidelin, the document containing the prophecy relative to Ireland of St. Malachy, your predecessor in the see of Armagh, and herewith I send you a faithful copy of the same.

The parchment on which it is written is in a very tolerable state of preservation, and, though not of the best quality, is such as was generally used on such occasions.

The caligraphy is good, and is of the same character as that used at Clairvaux in the time of St. Bernard.

The style indicates culture and Scripture knowledge. It savors, too, of St. Bernard's school, and bespeaks the author of some note. Indeed, we find that one Reginald was prior of Clairvaux at the period of Saint Malachy's death there, and that a certain monk, Theodore, from Clairvaux, became bishop of Autun, towards the middle of the twelfth century. Although no name is subscribed to the document, doubtless these are the two whose names are mentioned therein, and both, or either, may have written it. They may have gone to the "Grange" to meet Saint Malachy, as no doubt his feeble health would have compelled him to proceed by easy stages, and in any case the fame of so distinguished a visitor's approach would have reached Clairvaux before him.

The document was evidently written for Saint Bernard, when compiling the Life of Blessed Malachy, and only relates a thing that occurred on one night. Yet this was so remarkable and important, that one might well wonder if a fact so well attested as what it records were not preserved. It did not exactly enter into Saint Bernard's scope, so he barely indicates that Saint Malachy was endowed with the twofold gift of miracles and prophecy, and left the document to tell posterity its own tale.

Events in England subsequent to the time of Saint Bernard, as the quarrel about investitures, the martyrdom of Thomas-a-Becket, and the Anglo-Norman invasion of Ireland, would call attention to the document, and keep alive the interest attaching to it. It is certain that there was always at Clairvaux a lively recollection of many of Saint Malachy's prophecies, and of this one in particular. And although England had not till thirty years later invaded Ireland, yet our traditions always pointed to England, and not to the northern pirates, as the enemy who were to oppress Ireland for seven hundred years, and that same as the period of their domination in your country.

As regards "Pontefract," I have not been able to discover any place of that name within a day's journey of Clairvaux. There was, however, a "grange" belonging to the monastery, at a place now called "Ligny," a few miles distant from Clairvaux, and, though the names differ, the place is most probably the same.

Much of the archives of Clairvaux were transferred to Einseildelin in the last century (16th).

With every sentiment of veneration and respect, I have the honor to subscribe myself

Your Lordship's most obedient humble servant,

J. MABILLON.

THE PROPHECY OF SAINT MALACHY, ARCHBISHOP OF ARMAGH. ON THE REGENERATION OF IRELAND.

When Malachy, the beloved of God, was proceeding the second time from Ireland to Rome, and had arrived at Pontefract, which is a short day's journey from the monastery (Clairvaux), being fatigued with traveling, and already seized with the distemper which carried him away, he came to a "grange" of ours. There he delayed for awhile, and, being requested by some of the brethren who happened to be in the place, stayed for the night. The man, wholly devoted to God and his country, spent a great part of the night in the prayer of God; and at length, seized with a certain Divine ardor, his spirit seemed carried away from its earthly tenement. Suddenly a light from heaven shone round about him, while on bended knees, with hands joined, he gazed up into heaven. Two monks, Theodore and Reginald, who were waiting not far distant, "marveled to see such things; they were astonished and suddenly cast down, trembling came upon them." Approaching nearer, and, in their reverential fear, being most attentive, they heard the voice at one time of the holy bishop, and at another as it were of some one speaking with him.

"Woe is me! alas for my ruined country! alas for the Holy Church of God! How long, O Lord! dost thou forget us! How long, my country! art thou consumed with sorrow!" he exclaimed. A little after, as if some one spoke to him, although he himself uttered the words, "Be of good heart, my son," said he, "the Church of God in Ireland shall never fail. With terrible discipline long shall she be purified, but, afterwards, far and wide shall her magnificence shine forth in cloudless glory. And, O Ireland! do thou lift up thy head. Thy day also shall come—a day of ages! A week of centuries equalling the seven deadly sins of thy enemy shall be

numbered unto thee. Then shalt thy exceeding great merits have obtained mercy for thy terrible foe, yet so as through scourges great and enduring. Thy enemies who are in thee shall be driven out and humbled, and their name taken away. But in as much as thou art depressed, in so much shalt thou be exalted. Thy light shall burst forth as the sun, and thy glory shall not pass away. There shall be peace and abundance within thy boundaries, and beauty and strength in thy defences."

After this he was silent for awhile, then, with a loud and joyous voice, he exclaimed, "Now, O Lord! dost thou dismiss thy servant in peace! Long enough have I lived! It is enough! The Church of God in Ireland shall never fail; and though long shall it be desired, my country shall one day stand forth in its might, and be fresh in its beauty like the rose."

On the following day the two monks, Reginald and Theodore, conducted the sick prelate, with his deacon, Virgilius, to Clairvaux. The rest, Father Abbot, is known to your Reverence.

The foregoing agrees with the original.

J. MABILLON.

THE SOUL'S JOURNEY.

[The following poem was written in Irish by St. Malachy, and has been translated by Professor Eugene Curry.]

The first day of the journey
Of a soul to pay its tribute,
Is to illustrious Jerusalem,
The place where Jesus suffered.

The second day, as it is bound,
Its progress in order speeds
To the beautiful river Jordan,
Wherein he was regenerated through baptism.

The third day, by a happy progress,
Of every soul without fail,
To see the great happiness
Of Adam's Paradise, it goes.

The fourth—refreshing journey—
Its progress is not a step into darkness—
Into the royal kingdom,
Where angels reign with God.

The fifth day, in due course,
She goes—it is not a peaceful, smooth day—
To frigid, scorching hell,
The place in which the demons are tormented.

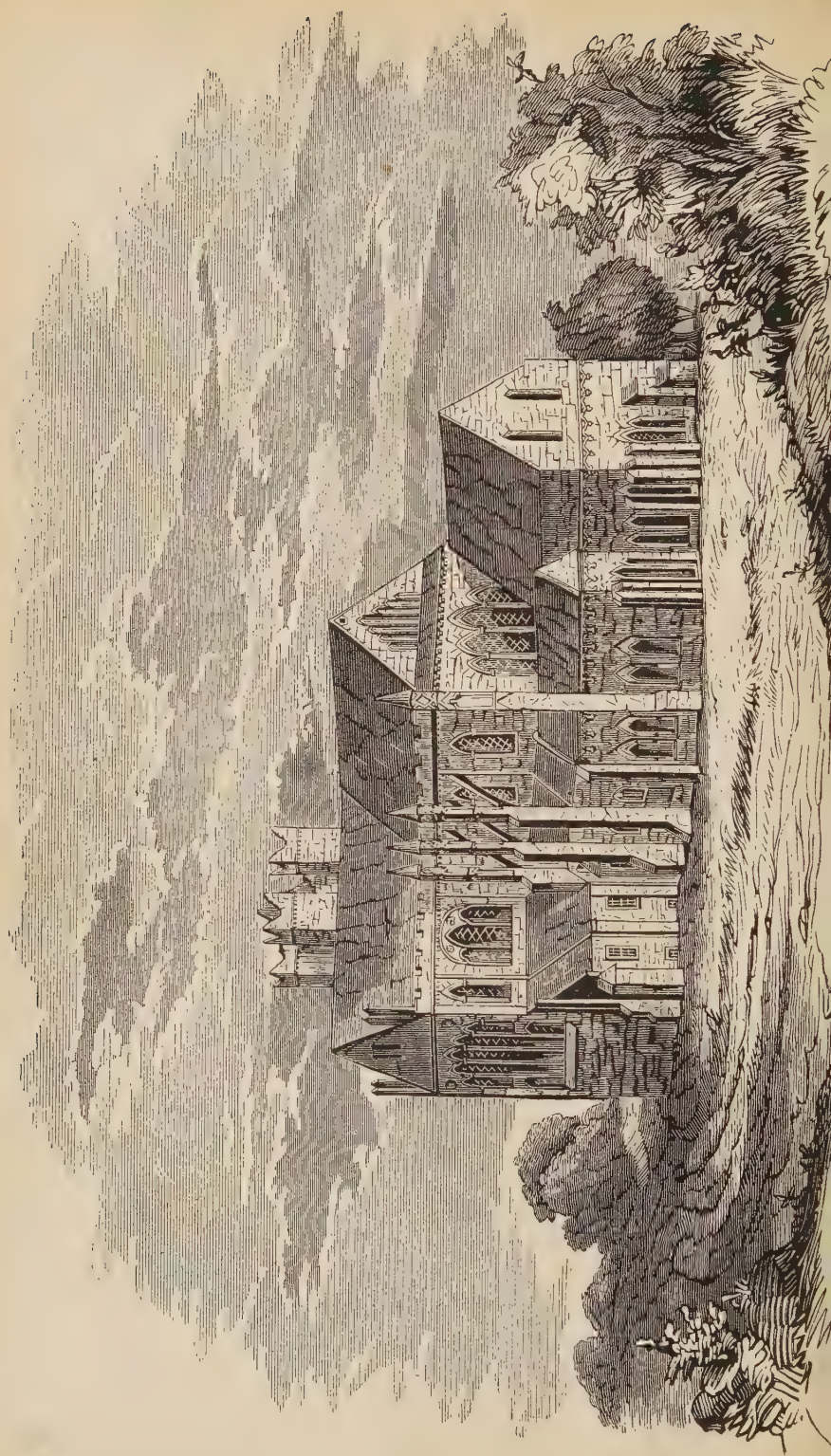
The sixth—resplendent day—
It were better it were not a journey of regret—
Unto its body again,
Be it evil or good it produceth.

The seventh day, in fulness then,
Certain it is an advance to a great battle—
This is the day on which it is conducted
To hell or to heaven.

It were better for every Christian
That he forthwith go to work ;
That he lament in heavy tears
The first day he came into the world.

Maelmaedoc, son of Diarmait, it is,
That distributes this exalted knowledge—
May he reach the path which he seeks ;
It is he that sings this poem.





SAINT LAURENCE O'TOOLE.

DIED 1180.

His parentage and birth—He is delivered hostage to the king of Leinster—His cruel treatment—Selects a religious life—Is appointed abbot of Glendalough at the early age of twenty-five—His piety, charity, and austerities—Consecrated archbishop of Dublin—Attends the great synod of Athboy—Becomes a canon regular—The English invasion and the causes that led to it—Malachy labors to combine the Irish princes and chiefs against the invaders—Slaughter of the citizens of Dublin—Malachy submits to Henry—He goes to Rome—Near being assassinated—His return to Ireland—Follows Henry to Normandy—Dies at the monastery of Augum.

“Deep let it sink in Irish hearts the story of their isle,
And waken thoughts of tenderest love, and burning wrath the while;
And press upon us, one by one, the fruits of English sway.”



MALACHY had the great St. Malachy sank to rest, when another glorious light of the Church and warm lover of the liberty of his country, arose to shed a parting lustre on Ireland's gloomy horizon. This saint, prelate; and statesman, was no other than Laurence O'Toole, the last canonized Saint of Ireland.

Though seven centuries have elapsed since his holy life, his virtues and patriotism rendered him a formidable enemy to the designs of King Henry and his cruel, crafty followers; and though Irish soil has been freely nurtured with the blood of Irish martyrs by the so-called Reformers, yet we have not one Irish Saint canonized since Ireland ceased to be a nation. This is a mournful and significant fact. When Irish sanctity was recognized and honored, abroad as well

as at home, Ireland was an independent nation, respected among the proudest nations of the earth. Since she lost the priceless jewel of Freedom, not all the sanctity of her children; not all their munificence in endowing churches, monasteries, and convents; not all the Christian charity and holy zeal displayed by the pious inmates of the religious houses, in feeding the hungry and instructing the ignorant, down to the time of their suppression at the Reformation; not all the blood of the faithful, shed by Henry's infamous successors; not all the tortures inflicted on priest and layman during the enforcement of the "Penal Laws," ever procured the honor of canonization for a native of Ireland since Ireland ceased to be a nation.

The great and good archbishop of Dublin clearly foresaw the moral and political degradation to which his country would be subject under the iron heel of those Norman invaders, and therefore strove to combine the jealous chiefs and princes of Ireland in opposition to them.

Lorcan, or Laurence, O'Toole, was the son of Maurice O'Toole, prince of Imaile, in the present County Wicklow, the chief of the powerful clan, Ui-Muredaigh. His mother, Imian, was also of royal descent, being daughter of O'Byrne, prince of Ballinacor, and both were celebrated more for their virtues and charity than for their high lineage. The clans of both of his parents proved themselves the unrelenting enemies of the invaders, and often swept over the Pale, despoiling the settlers and harassing them with fire and sword. Such was the brave, patriotic stock from which sprung our Saint. It is no wonder, therefore, that this illustrious bishop has set an example of true patriotism, not only to the time in which he lived, but to after generations.

Mortogh, or Maurice, his father, having had some quarrel with Diarmaid, king of Leinster, delivered his son up to

him as hostage for his future good behavior. Diarmaid treated the boy, who was then only ten years of age, with great cruelty, which so enraged his father that he seized upon twelve of Diarmaid's followers, and threatened to put them to death, unless his son was restored to him. Diarmaid gave up the boy to the bishop of Glendalough, on the condition that his followers should be released. Laurence remained a short time with the bishop and then returned to his father's house. Soon afterwards the prince of Imaile, having his sons with him, visited the bishop of Glendalough and informed him that he had devoted one of his sons to the Church, and proposed to cast lots to decide which it should be. Laurence, on hearing this, informed his father that there was no occasion for casting lots, as he was desirous of embracing the ecclesiastical state. The father then offered him up to God and St. Kevin, the patron saint of Glendalough, and then consigned him to the care of the bishop. The latter gladly undertook the charge and rejoiced in having a youth of such lineage devoted to the Church.

Under his tuition and protection, Laurence made great progress in the religious duties and acquirements necessary for a clergyman; but after some years the good bishop died, and Laurence, under his successor, continued his studies, and so improved in learning and virtue, that, at the age of twenty-five years, he was elected abbot of the monastery of Glendalough which was distinct from the bishopric. This abbey was very rich, and it had been the custom to choose for its abbots men of the highest families, who might be able to protect its dependencies. Laurence freely distributed the wealth of the monastery among the poor of the district who were then suffering from a dreadful famine which lasted for four years. But in those days there were no pauper hospitals in the land, and so, through the freely distributed charity of corn and other necessities by the good monks, the

lives of the people were preserved. Laurence's liberality was so extensive that at length the resources of the abbey became exhausted, and then he distributed among the poor applicants a treasure which his father had left with him in deposit. By his prayers and personal influence he cleared the district from some powerful robbers who had infested it for some time. Towards the end of the first four years of his administration tranquillity was restored, and the country was blessed with an abundant harvest; yet Laurence continued his bounty to the poor, and also devoted himself to the erection of churches. About this time the bishop of Glendalough died, and clergy and laity called out for Laurence as his successor, but he refused to accept the appointment, excusing himself on his not having yet reached the age required for a bishop (thirty years).

About the year 1162, the see of Dublin became vacant through the death of Gregory, its first archbishop, and though there were several aspirants for the vacant see, the abbot of Glendalough was chosen as the general choice both of the clergy and the people. He did not aspire to the position, but desired to be left in the quiet seclusion of his monastery; however, the popular feeling was so strong for him that, after several protestations, he accepted the dignity, and was consecrated archbishop of Dublin, in the cathedral, by the primate Gelasius, assisted by several other bishops.

We find him soon afterwards attending a synod at Clone, at which were assembled twenty-six bishops, besides several abbots and other clergymen, and several of the chiefs and princes of Ireland.

Diarmaid, king of Leinster, who was hostile to St. Laurence's family, had an abbot of his own selection forced on the monks of Glendalough, but the intruder was soon displaced, and a nephew of St. Laurence appointed in his

place. The abbots were chosen by the clergy and people according to ancient privileges and usages ; but Diarmaid in violation of these, thought to force one of his own choosing upon the monks and people of Glendalough ; however, he had to yield to the influence of the archbishop.

St. Laurence, like St. Malachy, labored hard in the affairs of his diocese, attending to the spiritual wants of the people, and reforming many abuses that existed. Though he sumptuously entertained princes and nobles, he lived most abstemiously himself. He became a member of the canons regular of Christ's Church, and practiced all the austerities of that order, wearing their habit and a hair shirt under his pontifical robes, observing silence at the stated hours, and joining them in the midnight offices and prayers. He oftentimes spent the whole night in the church in prayer and meditation.

He retired betimes to Glendalough, and spent days there fasting and praying. He even spent days together in St. Kevin's cave in the mountain, living upon bread and water, and devoting his time to prayers and contemplation.

In the year 1167, he attended a great synod or convention at Athboy, called by Roderick O'Connor, king of Ireland, at which were present a large number of ecclesiastics, with the princes of Ulidia, Meath, Oriel, Brefny, and Deci, with their attendants and retinues, numbering in all thirteen thousand horsemen.

This custom of princes and chiefs attending conventions in connection with the clergy, was handed down from the first introduction of Christianity, and continued in operation until after the arrival of the English invaders. St. Laurence's pastoral career was soon to be interrupted by an invasion which has left its mark upon the country to the present day. The quiet of his holy life and the sanctity of the cloister were interrupted by the tumult of the camp and

the intrigues of designing courtiers and freebooters. A brief review of the causes that led to the English invasion may be interesting to our readers. The disunion and jealousies existing among the Irish princes and chiefs paved the way for this invasion.

‘ ’Twas fate they say, a wayward fate,
Our web of discord wove,
But while our tyrants joined in hate
We never joined in love.”

Historians follow one another in attributing the invasion of Ireland to the abduction of the ill-fated wife of O'Rouarc, prince of Brefny. There is more poetry than truth in this legend. Diarmaid's treason was owing to his frequent defeats and his expulsion from his own kingdom of Leinster. Like many other bad men, he resolved to rule or ruin his country, and entered into an alliance with the English for that purpose. Diarmaid MacMurragh is generally represented in the most odious light by historians of the period. He inherited the cruelty and coarseness of his father, Doneadh, with additional vices of his own. This Doneadh, who was king of Leinster, was a tyrant of the worst kind, and for some trifling offence he seized on seventeen of his chiefs, and either put them to death, or deprived them of sight, but was himself murdered at a banquet by the Danes of Dublin. Like father, like son; Diarmaid was treacherous, deceitful, and revengeful; addicted to the grossest vices, and possessing no single virtue, except that of a rude, fierce kind of bravery. His tyranny and his vices induced O'Rouarc to apply for redress to the monarch O'Connor, and they, with their united forces, entered the territories of the king of Leinster, in 1154, and forced him to the most abject submission. As he did not appeal to the English to reinstate him on his throne for fourteen years afterwards—namely, in 1168—it is but justice to say the faithless Devorgille, the

"degenerate daughter of Erin," to state that her infidelity was not the cause of the invasion of Ireland by the Normans. For two years he was harassed by the combined forces of the monarch and the prince of Bregny; but on the death of Tirlogh O'Connor, in 1156, O'Loughlin, of the house of the Northern Hy-Niall, who had been O'Connor's inveterate enemy during his reign, ascended the throne. He at once espoused the cause of Diarmaid, and secured his own authority in Leitrim.

The cruel monarch, O'Loughlin, seized on the prince of Uladh, with whom he had just concluded a treaty, and put out his eyes. Such a base act roused the neighboring chiefs, who joined in a confederacy to revenge it. The battle of Litterluin soon followed, in which O'Loughlin fell, and Roderick O'Connor, son of Tirlogh, ascended the throne of his father. After being fully secured on the throne he marched an army into Leinster to punish the wicked, intriguing Diarmaid. The latter, paralyzed with terror, and abandoned by all his chiefs and subjects, who were held in submission by the sword of terror, and not by duty or affection, in his despair he set fire to his royal seat and the town of Ferns. Baffled and enraged, he saw one path open for revenge and redress, and he fled to France, where Henry then was, and besought him to reinstate him in his kingdom, and that he would hold his crown subject to him. Here was just the opportunity Henry wanted, for his covetous heart was set on the conquest of Ireland, and he then held in his possession the Bull of Adrian IV., giving him full permission to carry war and devastation into unfortunate Ireland. However, his hands were too full then to aid Diarmaid personally, but he gave him a letter of credence to his English subjects, granting them license to take up arms in his behalf.

Diarmaid returned to Bristol and influenced Earl Strong-

bow, by the offer of his daughter's hand and the succession to his kingdom of Leinster, to espouse his cause. Thus the base treachery of Diarmaid to the liberties of his country, which he had sworn to protect, led to the English invasion in 1169.

The first instalment of the Anglo-Saxon force, under Robert Fitz-Stephen, consisted of only thirty knights, sixty men in armor, and three hundred chosen archers, with Maurice Prendergast's contingent of two hundred archers and ten knights, and Diarmaid's force of five hundred men. This small force could effect little towards the conquest of Ireland, had not the unfortunate dissensions of the princes and chiefs of Ireland exhausted their strength in their petty broils and intestine quarrels, instead of uniting against their common and formidable foe.

The clergy, too, were friendly to the cause of Diarmaid, and, taught to expect, from the success of the English, advantages and immunities, the majority of them gave them their influence.

After the surrender of Wexford, the devastation of Ossory, and the impolitic temporizing of the monarch Roderick, Diarmaid and his allies found themselves in a position to attack Dublin. The city was then chiefly inhabited by Ostmen, who, at this time, carried on the greater part of the commerce of the country. Diarmaid, besides, thirsted to avenge the death of his father, who was slain by the Danes of Dublin, and ignominiously buried with a dead dog. Accordingly, he marched with his allies to that city, ravaging and burning the country around it. The inhabitants, by furnishing hostages in pledge of their future allegiance to Diarmaid, and by large presents of gold and silver, staved off the threatened invasion for a time.

Asculph, their king, soon repudiated this allegiance, thinking himself secure within his fortifications ; but Diarmaid,

being reinforced by Strongbow, his son-in-law, again appeared before Dublin. In the mean time, the patriot-prelate, St. Laurence O'Toole, exerted himself to combine the Irish princes against their common foe, and chiefly through his exertions the monarch Roderick found himself at the head of an army of thirty thousand men, with which he harassed the enemy on their march to Dublin, without being able to bring them to an open engagement. Roderick must have been under the impression that the garrison of Dublin was sufficiently strong to resist the enemy, for he turned his attention to Donald O'Brien, king of Thomond, who was a son-in-law of Diarmaid, and who threatened Connaught. This same Donald O'Brien and Dermot MacCarthy, king of Desmond, swore fealty to Henry II. on his arrival in Waterford, in October, 1171; though three years afterwards O'Brien inflicted a signal defeat on the invaders at Thurles.

Dublin was soon invested by Diarmaid and his Norman allies. The city was summoned to surrender, and the citizens, having good reason to dread his vengeance, and feeling themselves too weak to defend the place, deputed the archbishop, St. Laurence O'Toole, as their ambassador to solicit a peaceful settlement from their exasperated foe. But while the holy man was engaged in arranging the terms of capitulation with the leaders of the besiegers at one side of the city, Raymond le Gross and Milo de Cogan, with their followers, who were stationed at the side opposite, effected a breach in the fortifications, through which they entered the city, and a scene of indiscriminate slaughter thereupon ensued. St. Laurence exerted himself to the utmost to save his helpless flock; he exposed himself to every danger, even dragging the wounded from the enemies' hands, and also the palpitating bodies of the slain, to have them decently buried. After satiating themselves with plunder, Diarmaid

and Strongbow withdrew their forces from the city, leaving, however, Milo de Cogan, with a chosen body of troops, to hold possession as its garrison.

Diarmaid died at Ferns, on the 4th of May, 1171; and soon afterwards Asculph MacToreall, the Danish prince, who had escaped from Dublin when it was sacked, appeared before that city with a large force of his countrymen, which he had collected from the Orkneys and elsewhere.

St. Laurence O'Toole who, from the first, energetically opposed the invaders, saw that the time was now propitious for ridding the land from their presence. Through his transcendent abilities and almost superhuman exertions, he had succeeded in partially healing the differences which unhappily existed among the native chiefs, and uniting them against the common enemy. O'Ruarc, O'Carroll, O'Brien, and O'Cavanagh, (a prince of the race of Caher-Mor, who had been elected king of Leinster in place of Diarmaid), all hastened to join their forces to those of Roderick, the king of Ireland; and, with the combined army, he proceeded to lay siege to Dublin.

Their preparations were hardly completed when Roderick invaded the city with a large army, while a fleet of thirty vessels blockaded the harbor. The city being thus cut off from all relief, Roderick proposed reducing it by famine, and had his ability and energy been at all commensurate with the force at his command, he would inevitably have succeeded. The siege had continued for two months, when the garrison being reduced to extremities, Strongbow called a council of war, at which it was agreed to make a formal surrender of all their strongholds to Roderick, holding them from him as their lawful king. They requested St. Laurence O'Toole to be the bearer of these proposals to the king, and also to intercede for them. He accepted the commission, but the proposals were rejected. The only terms the garri-

son would be granted, were a free convoy to the sea coast, and transports to carry them back to Wales. Should these be refused, the alternative was a threat to storm the city and put the garrison to the sword. The archbishop returned with this answer, but the besieged, driven thus to extremity, and observing that the Irish monarch, confident of success, had relaxed his vigilance, determined to make one desperate sortie, and die like men, sooner than be compelled to return to a land in which they had been proclaimed as outlaws by King Henry II., after he had heard of Diarmaid's death.

They accordingly attacked the monarch's quarters before daybreak, and were very near surprising Roderick himself as he was preparing for a bath. He only escaped by a precipitate flight, and his troops followed his example. The other Irish princes, disgusted with the conduct of the monarch, broke up their camps, and marched back to their different territories. Thus were all the labors of St. Laurence rendered nugatory, and Ireland once more split up into factions.

Henry II., learning with amazement the sudden change that had taken place in the prospect of the adventurers he had recently outlawed, determined to set out for Ireland in person, and take formal possession of that kingdom by virtue of the Bull which he had received sixteen years before from Adrian IV., the English Pope, which precious document he had kept conveniently by him until a favorable opportunity arrived for enforcing its pretensions. Accordingly, on the 18th of October, 1171, this king landed at Waterford, with five hundred knights and four thousand men-at-arms. Some of the Irish princes paid homage to Henry at Waterford.

In the spring of 1172, Henry ordered a synod to be held at Cashel, at which several of the Irish prelates attended, but contrary to the usual precedent in Ireland, laymen were excluded from this synod, for he wished to gain the clergy to his side, and having succeeded in that, to make it appear

that he was indorsed by the synod. This synod was attended by St. Laurence O'Toole, who, no doubt, wished to keep a watchful eye on the manœuvres of the crafty and designing Henry.

Henry, no doubt, did not find it tractable enough to serve his purpose, for he did not produce the Bull of Adrian at it, though he had held it in his possession for sixteen years, but three years afterwards, itself and the confirmatory Bull of Alexander III. were presented, at a meeting of bishops convened in Waterford for that purpose.

This Adrian was a personal friend of Henry's, when a monk of St. Albans, and tries to justify his unjust act by falsely representing the state of the Church, and the social condition of Ireland, in the worst light. The following is a copy of Adrian's Bull.

"Adrian, bishop and servant of the servants of God, to his most dear son in Christ, the illustrious king of England, greeting health and apostolical benediction.

"Thy greatness, as is becoming a Catholic prince, is laudably and successfully employed (I suppose in assassinating Thomas-à-Becket), in thought and intention, to propagate a glorious name upon earth, and lay up in heaven the reward of a happy eternity, by extending the boundaries of the Church, and making known to nations which are uninstructed, and still ignorant of the Christian faith, its truths and doctrines, by rooting up the seeds of vice from the land of the Lord. And to perform this the more efficaciously, thou seekest the counsel and protection of the apostolic see; in which undertaking, the more exalted the design will be, united with prudence, the more propitious, we trust, will be thy progress under a benign Providence, since a happy issue and end are always the result of what has been undertaken from an ardor of faith and a love of religion.

"It is not, indeed, to be doubted, that the kingdom of

Ireland, and every island upon which Christ the Sun of Justice hath shone, and which has received the principles of the Christian faith, belong of right to St. Peter, and to the holy Roman Church (which thy majesty likewise admits), from whence we the more fully implant in them the seed of faith; that seed which is acceptable to God, and to which we, after a minute investigation, consider that a conformity should by us be more rigidly required.

“Thou, dearest son in Christ, hast likewise signified to us, that for the purpose of subjecting the people of Ireland to laws, and eradicating vice from amongst them, thou art desirous of entering that island; and also of paying for each house an annual tribute of one penny to St. Peter, and of preserving the privileges of its churches pure and undefiled.

“We, therefore, with approving and favorable views, commend thy pious and laudable desire, and to aid thy undertaking, we give to thy petition our grateful and willing consent. That for the extending the boundaries of the Church; the restraining the prevalence of vice; the improvement of morals; the implanting of virtue, and propagation of the Christian religion, thou enter that island, and pursue those things which shall tend to the honor of God and the salvation of His people; and that they may receive thee with honor and revere thee as their lord; the privilege of their churches continuing pure and unrestrained, and the annual tribute of one penny from each house remaining secure to St. Peter and the holy Roman Church.

“If thou, therefore, deem what thou hast projected in mind, possible to be completed, study to instill good morals into that people, and act so that thou thyself, and such persons as thou will judge competent from their faith, words, and actions, be instrumental in advancing the honor of the Irish Church, propagate and promote religion and the faith of Christ, to advance thereby the honor of God and salvation

of souls, that thou mayest merit an everlasting reward of happiness hereafter, and establish on earth a name of glory which shall last for ages to come.—Given at Rome," &c.

In the year 1175, St. Laurence acted as one of the witnesses to a treaty made between Roderick O'Connor and Henry II., by which treaty Roderick was to hold his title as king of Ireland from Henry. In the same year St. Laurence was near being killed at Canterbury. He was ascending the steps of the cathedral altar, for the purpose of celebrating Mass, when a villain, who knew he was hated by Henry for his patriotic efforts to thwart that monarch's policy in Ireland, took it into his head to make another St. Thomas of him, hoping thereby to obtain the favor of the king. He accordingly dealt the Saint a violent blow with a large club on the head, and felled him to the floor. The horror-struck congregation thought he was killed, but though severely wounded, he soon recovered, and successfully interceded for the pardon of the would-be assassin.

In the month of June, 1176, St. Laurence witnessed the burial of the tyrant, Strongbow, in Christ Church Cathedral. In the year 1179, St. Laurence was one of six Irish bishops who assisted at the third General Council of Lateran. On their way through England, Henry compelled them to take an oath that they would not act in any manner prejudicial to him or his kingdom. The Pope treated St. Laurence with much kindness, and gave him a Bull in which he continued the jurisdiction of the see of Dublin over the suffragan sees of Glendalough, Kildare, Ferns, Leighlin, and Ossory, and at the same time he appointed him legate throughout all Ireland. On his return, St. Laurence applied himself with fervor to the care of his diocese and the duties of his apostolic legation. Early in the year 1180, he went to England for the purpose of settling a dispute between Roderick O'Connor and Henry II. But the king

would not listen to him, but treated him in a tyrannical manner, and, having given orders that the Saint should not be permitted to return to Ireland, he passed over to Normandy. Thither, after some time, St. Laurence followed him, hoping to bring him to terms, but on the confines of the province he was taken ill of fever. Foreseeing that his end was near, he proceeded to the monastery of Augum, and was received into the hospice, where he was duly prepared for death. Being admonished by the abbot to make a will, he answered: "God knows that I have not at present as much as one penny under the sun."

A little before his death he lamented the state of his country, saying, in the Irish language: "*Ah! foolish and senseless people, what are you now to do? Who will cure your misfortunes? Who will heal you?*" Thus, with his last earthly thoughts turned to his country, this holy and patriotic prelate expired in a foreign land, on Friday, the 14th of November, 1180, on which day his festival is kept.

His remains were interred in the middle of the Church of Augum, where they remained for four years and a half, until, on occasion of rebuilding the church, they were taken up, and placed in a shrine before the altar of the martyr Leodegarius. He was canonized by Honorius III. in the year 1226.

Immediately on being informed of St. Laurence's death, Henry II. dispatched his chaplain, Jeffrey de la Hay, to Dublin, for the purpose of seizing on the revenues of the see, and collecting them into the exchequer. After the canonization of St. Laurence his relics were, with great solemnity, placed over the high altar in a silver shrine. A part of them were given to the Canons Regular of Sanlice, near Paris, while more of them were given to the abbey of St Victor and to the hospital of the Hotel Dieu in Paris, and a portion was also sent to Christ's Church, Dublin. One of his mitres was preserved in the abbey of St. Gene-

vieve in Paris, and his pontifical robes and other relics of him were preserved in the abbey of Eu.

For over five hundred years after St. Laurence's death *no prelate of the Irish race occupied the see of Dublin*. This is a significant fact ; for it shows how closely the foreigner had entwined the interests of Church and State for centuries previous to the Reformation. No wonder that the Irish people so proudly cherish the memory of their latest *canonized* saint, whose devotion to his country sheds, in their eyes, a halo of glory around the crown which encircles his sanctified brow.

St. Laurence was succeeded by prelates of English race or descent, and the first reformed archbishop of Dublin was a Londoner named Brown, who apostatized in 1535.

When Henry VIII. renounced the Papal supremacy, Lord Cromwell notified Archbishop Brown that he was expected to conform to the king's will. The bishop immediately complied, and took unto himself a wife. In his reply to Cromwell, he says : "I have endeavored, almost to the hazard of my life, to reduce the nobility and gentry to due obedience in owning the king their supreme head, spiritual and temporal, but am much opposed therein." In 1538 he again says : "Several of the clergy, within my own jurisdiction, have forsaken their livings rather than comply." In another letter he says : "Ever since the king's ancestors possessed Ireland, the old natives were always craving foreign power to assist them, but now both the English and Irish races oppose the king's orders and lay aside their national quarrels."



APPENDIX.

MONASTERIES OF IRELAND,*

When and by Whom Founded.

REGULAR CANONS OF ST. AUGUSTINE AND THEIR BRANCHES.

ABBREVIATIONS: A. *for* Archbishop; Ab. *for* Abbey or Abbot; B. *for* Bishop; Bap. *for* Baptist; B. V. M. *for* Blessed Virgin Mary; Co. *for* County; cent. *for* century; Fr. *for* Friar or Friary; H. C. *for* Holy Cross; H. T. *for* Holy Trinity; M. *for* Monastery; P. *for* Priory; Pre. *for* Preceptory; St. *for* Saint; SS. *for* Saints.

DUBLIN CITY—*All Saints P.* of Arosian Canons, founded by Dermad **McMurrough**, King of Leinster, in the year 1166.

Christ's Church, by Sitric, King of the Danes of Dublin, and **Donat**, Bishop of Dublin, in 1038.

DUBLIN COUNTY—*Holm-Patrick P.*, by **McMurrough**, in the 12th cent.

Lusk, by Abbot Colgan, about 694.

Swords, by St. Columbkille, in the 6th cent.

Finglass, by St. Patrick, in the 5th cent.

Cluain Dolchain, by St. Mochua, its first abbot.

Castle-Knoc, by Richard Tirrel, in the 13th cent.

Talla, by St. Melruan, its first abbot, in the 8th cent.

Ireland-Eye, by St. Nessian, in the 6th cent.

Teigh-Sacra, by St. Mo-Sacre, in the 7th cent.

Co. KILDARE—*Cluain Daimh*, by St. Sinchelle, in the 5th cent.

Tulach Fobhair, near Naas, by St. Fechin, in the 7th cent.

Kildare Abbey of Canons, by St. Aed, abbot of it, in the 6th cent.

Glasnaidhen (Glasnevin), St. Berchan (alias Clairnech) first abbot of it,

A. D. 544.

Conall Priory, by Milor Fitz-Henry, in 1202

Kil-Ussail, by St. Patrick, in the 5th cent.

Kilrush, by Wm. Mareschal, Earl of Pembroke, in the 12th cent.

* This list is copied from Harris' Ware, Dr. Lanigan's Ecclesiastical History, and several other works. Owing to topographical changes, a few of the places are, I think, wrongly located.

Co. WICKLOW—*Glendaloch*, by St. Kevin, in the 6th cent.

Co. WEXFORD—*Cellaigh*, *Cunross*, *Magher-Nuidhe*, *Fion-Magh* (or the white field), *Disert Cheonon*, and *Ross-Mac-Treom*, all founded by St. Alban in the 6th cent.

Achad-Abla, by St. Finian, in the 5th cent.

Taghmun, by St. Munnu, in the 6th cent.

Beg-Erin, by St. Ibar, in the 5th cent.

Cluain-Mor, by St. Edan (alias Moedoc), in the 6th cent.

Seambotha, by Colman O'Fiachrah, patron, in the 6th cent.

Inbher-Dagan, by St. Dagan, in the 6th cent.

Selsker, by the Roches, in the 12th cent.

Dune, by the Danes, time not known.

Ferns, by Dermad McMurrrough, King of Leinster, about the year 1158.

Ferns (a bishop's see), by St. Edan, in the 6th cent.

Co. KILKENNY—*Fiddown*, by St. Moedoc, in the 6th cent.

Kilmanagh, by St. Naoel (or Natalis), abbot, in the 6th cent.

Kilkenny, Parish of St. John, by William Mareschal, Earl of Pembroke, in the year 1211.

Fertnagarragh, Priory of St. Kieran, by the Blanchfields, in the 13th cent., the Ormonds being the grantees.

Inistiock, Priory of St. Columb, by Thos. Fitz-Anthony, in the 13th cent., the Ormonds being the grantees.

Kells Priory, by Geoffry Fitz-Robert, about the year 1183, the Ormonds being the grantees; it was burned in 1252 by De Birmingham.

Co. CARLOW—*Leighlin*, by St. Goblan, in the 6th cent.

Leighlin, Priory of St. Stephen, by Burchard, a Norwegian, in the 9th cent.

Tegh-Moling, or *St. Mullins*, by St. Moling, abbot, in the 6th cent.

KINGS Co.—*Saiger*, or *Sear Kiaran*, by St. Kiaran, in the 5th cent.

Birr, by St. Brendan, in the 6th century.

Dairmore (alias *Sinalli*), by St. Colman, in the 6th cent.

Colman, by St. Colman, in the 6th century.

Clonma-nois, by St. Kiaran, A. D. 548.

Clonfert Molua, by St. Molua, in the 6th cent.

Kil-Alban, by St. Alban, in the 6th cent.

Liathmore, by St. Pulcherius, in the 7th cent.

Durragh, by St. Columbkil, about 550.

Galen Priory, by St. Conoe (alias Mochenoe), about 492.

Killeigh, Priory of the Holy Cross, by St. Cenenain, about 548.

QUEENS CO.—*Aghavoe*, by St. Canice, in the 6th cent.

Clonenagh, by St. Fintan, abbot, in the 6th cent.

Anatrim, by St. Coeman, abbot, in the 6th cent.

Aghamacart, by the O'Dempsies, date not known.

Menadrochaid, by St. Monchene, first abbot, in the 7th cent.

Achad-Ardglas, by St. Fintan, first abbot, in the 6th cent.

Cluain-Imurchir and *Ross-Turck*, by St. Brecan, abbot of both, founded in the 6th cent.

Glean-Ussen, by St. Comgan, abbot, in the 6th cent.

Co. E. MEATH—*Trim Monastery*, by St. Loman, in the 5th cent., and rebuilt by the De Lacys in the 12th cent.

Ballylogan, Priory of Holy Trinity, by Jordan Comyn, in the 13th cent.

Clonard, by St. Finian, in the 6th cent.

Clonard, Parish of St. Peter, by the Lacys, in the 12th cent.

Colp—Hugh Lacy made this a cell to Lhonthony Abbey, in Wales, about 1182.

Duleek, or *Damhiag*, founded by St. Sianen in the 5th cent., and made a cell to Lhonthony by Hugh Lacy in the 12th cent.

Duleek Priory of B. V. M., by one Kelly, before the Conquest.

Duleek Hospital, founder uncertain, existed in 1403.

Kells, Ab. of B. V. M., by St. Columbkil, about 550.

Navan, Ab. of B. V. M., by Joceline Nangle, in the 12th cent.

Slane, by St. Patrick, in the 5th cent.

Desert Maholmoc, Ab., by St. Colman, in the 6th cent.

Abbey of St. Mary Magdalen, by St. Colman, in the 6th cent.

Kil-Abban, by St. Abban, in the 6th cent.

Eera Tulach, by St. Librenus, in the 7th cent.

Co. W. MEATH—*Rath-Edha*, by St. Aid, in the 6th cent.

Mullingar, Priory, B. V. M., by Ralph Petit, Bishop of Meath, 1227.

Fore, P. of SS. Taurin and Fechin, founded by St. Fechin in the 7th cent.; Walter de Lacy made it a cell to the Benedictine Abbey of St. Taurin, in Normandy.

Tristemagh, Priory B. V. M., by Sir Geoffry Constantine, 1200.

Tubraid, Priory B. V. M., by St. Fechin, in the 7th cent.

Rathenin, Priory B. V. M., by St. Carthag, in the 6th cent.

Cluan Dachran, by St. Mochua McNiellan, in the 7th cent.

Drumeullin, by St. Barindens, first abbot of it, 590.

Co. LONGFORD—*Inismore*, by St. Columba, in the 5th cent.

Inisbofin, in Lough-Ree, Ab., by St. Riach, in the 5th cent.

Iniscloghram, in Lough-Ree, by St. Dermot, in the 5th cent.

- Lough-Ree Abbey*, by St. Dermod, in the 5th cent.
All-Saints Island, in Lough-Ree, Priory, called *Inis-Aingin*, by St. Kieran of Clonmacnois, A. D. 544.
Derg, Priory of St. Peter, by Gormgall O'Quinn, in the 13th cent.
Kilmodan, Ab., by St. Modan, first abbot, in the 6th cent.
Ardagh, Ab., by St. Patrick or St. Mell, in the 5th cent.
- Co. LOUTH—*Louth*, Priory B. V. M., by St. Mocle, in the 5th cent.
Knock, near Louth, Ab. of SS. Peter and Paul, by Donal O'Carrol, in the 12th cent.
Druim-Inis-gluin, by St. Patrick, in the 5th cent.
- Co. ARMAGH—*Armagh*, Ab. of SS. Peter and Paul, founded by St. Patrick in the 5th cent., and restored by Imar. O'Hedegan in the 12th cent.
Chuan Fiachul, Lugadius first abbot, about 580.
- Co. DOWNS—*Moville* or *Maghille*, by St. Finian, about 550.
Saul, Ab. of St. Patrick, by St. Patrick, in 482, and repaired by St. Malachy in the 12th cent.
Down, Priory of St. John the Baptist, by Malachy Morghair, 1138.
Bangor, by St. Comgal, in 555; restored by Malachy Morghair, 1120.
Dromore, by St. Colman, in the 6th cent.
Nendrum (an Episcopal See), St. Carlan first abbot, in the 5th cent.
Machaire Lynn, by St. Colman, in the 6th cent.
- Co. ANTRIM—*Kells* or *Disert Kellach*, Priory B. V. M., founded by Kellach, an anchorite, about 820.
Mucknore, Priory B. V. M.; and *St. Colman Ello*, founded by St. Colman Ello about 550.
Kilbodan, by St. Boedan, in the 6th cent.
Achad Dubthaigh, by St. Goar, in the 7th cent.
Raghlín, by Lugaid Laithir, about 591.
Rath Muighe, by St. Patrick, in the 5th cent.
- Co. LONDONDERRY—*Camus*, by St. Comgal, in the year 580.
Derry, Ab. of St. Columba, by St. Columbkil, in 545-6.
Coleraine, founded in the 5th cent.
Dunegin Priory, by the O'Cohans in the year 1100.
- Co. DONEGAL—*St. Daboe's Island*, in Lough Derg, by St. Patrick or St. Daboe, in the 5th cent.
Cnodain Abbey, by St. Conan, first abbot, in the 6th cent.
Both-Chona's Abbey, by St. Comgal, in the 7th cent.
Fathen-Mura Abbey, by St. Murus, close of the 6th cent.

Congbail Abbey, by St. Fiachre, in the 6th cent.

Drumhome Abbey, by St. Ernan, in the 6th cent.

Magbile, by St. Finian, in the 6th cent.; this is to be distinguished from Magbile, Co. Down.

Co. TYRONE—*Clogher*, Ab. of B. V. M., by St. Macartin, in the 6th cent.

Co. FERMANAGH—*Devenish*, or *Dam-Inis*, Priory B. V. M. by St. Laserian, in the 6th cent.

Lesgoal, Priory B. V. M., founder uncertain, 1106.

Inis-Muiegh-Samh, by St. Nennidius, in the 5th cent.

Chuin-Inis, Ab., in Lough Erne, by Synel McMaynacur, A. D. 540.

Co. MONAGHAN—*Clunes*, Ab. of SS. Peter and Paul, by St. Tigernach, who died in 550.

Muck-Naimh, by St. Moeldod, date unknown.

Co. CAVAN—*Drumlehan*, Priory B. V. M., by St. Edan, in the 6th cent.

Kilechad, by St. Tigernach, in the 8th cent.

Co. WATERFORD—*Dungarvan*, or *Achad-Garvan*, by St. Garvan, in the 7th cent.

Dar-Inis, by St. Molanside, in the 6th cent.

Mothil, Ab. of SS. Croan and Brogan, by St. Brogan, in the 6th cent.

Lismore, by St. Cartha, in 630; this was a bishop's see. For a full account of it, see his Life.

Glasmore, by St. Cronan, in the 7th cent.

Ardmore (a bishop's see), by St. Declan, in the 5th cent.

Disert Nairbre, by St. Maidoc of Ferns, in the 6th cent.

Co. CORK—*Abbey of St. Finbar*, near Cork, by Cormac, King of Munster, or by the Desmonds, about 1134.

Molucoc, by St. Abban, in the 6th cent.

Chuin Finglass, by St. Abban, in the 6th cent.

Ballybeg, Priory of St. Thomas, by W. De Barry, 1237.

Kil-Achad, by St. Abban, in the 6th cent.

Ross-Carbery Priory, by St. Fachnan, in the 6th century; a bishopric, afterwards united to Cork.

Tullales Priory, by Mathew Fitz-Griffin; united to Kells, in Ossary.

Weeme, Ab. of St. John the Evangelist, date and founder uncertain.

Tulamin, by St. Malaga, in the 7th cent.

Obalvene, date and founder uncertain.

Co. LIMERICK—*Limerick*, Priory B. V. M., by Simon Minor, a citizen of Limerick, in the 13th cent.

Iniscattery Island, by St. Senan, in the 6th cent.

Rathkale, Priory B. V. M., by one Harvey, and endowed by Eleanor Purcell, about the year 1200.

Kynythin, founder uncertain, existed in 1300.

Mungaret, by St. Patrick, in the 5th cent.; destroyed in 1107.

Cluan Claidagh, by St. Edan, Bishop of Ferns, in the 6th cent.

Kilmallock, by St. Mochelloch, in the 7th cent.

Co. TIPPERARY—*Athassel*, Priory of St. Ed, by William De Burg, about the year 1200. and was burned in 1204. The prior of this house had a seat in the House of Lords.

Carrig-ne-Suir, Priory of St. John the Baptist, by William De Contello and Dionesia, his wife, in the 13th cent.

Cahir-Dunest, Priory B. V. M., by Geoffrey De Camvil, in the 13th cent.

Inchinemo, Priory B. V. M., by St. Donan, in the 7th cent.

Lurrah, or *Lothra*, by St. Ruadan, in the 6th cent.

St. Ruadan's Priory, by St. Ruadan, in the 6th cent.

Nenagh, Priory of St. John the Baptist, by Theobald Walter Butler, about 1200.

Tirdeglass, by St. Colman, first abbot, in 624.

Thome, Priory of St. Donan or B. V. M., by St. Donan, in the 7th cent.

Emly (a bishop's see), by St. Ailbe, in the 5th cent.

Ardfinan, by St. Finian, the Leper, in the 6th cent.

Roscrea, by St. Cronan, in the 6th cent.

Enach-Midbrenin, by Aed McBriccius, in the 6th cent.

Cluan-Combruin, by St. Abban, in the 6th cent.

Inislonaught, by St. Pulcherius, in the 6th cent.

Co. KERRY—*Aghamore Priory*, by Flan McCellach, about 885.

Bally-ne-Seelig Abbey, by Flan McCellach, about 885.

Inisfallen Priory, in Lough Lene, by St. Finian, the Leper, in the 6th cent.

Killaghy, or *De Bello-loco*, Priory B. V. M., by Geoffrey de Moriscus, in the 13th cent. The prior of this house had a seat in the House of Lords.

Rathtoy, Priory of SS. Peter and Paul, by Friar William, confirmed by King John in the 13th cent. The prior entitled to a seat in the House of Lords.

Co. CLARE—*Clare*, or *Kilmoney*. Ab. SS. Peter and Paul, founded by Donald O'Brien, King of Limerick, in 1195.

Inis-Neganagh Priory, by Donald O'Brien, in the 12th cent.

Inis-Keltree, an isle in the Shannon, by St. Comin, in the 7th cent.

Inis Iua, an isle in the Shannon, by St. Senan, in the 5th cent.

Co. GALWAY—*Aughrim*, Priory of St. Catherine, by Theobald Walter, first Butler of Ireland, in the 13th cent.

Arran Abbey, by St. Enda, in the year 449.

Clonfert, Ab. of B. V. M., by St. Brendan, in the year 558.

Clontoskirt-O' Mury, Boaden, abbot and founder, died 809.

Kilmacduach, by St. Colman McDuach, in the 6th cent.

Monaster O'Gormogan, by O'Gormogan, as mentioned in a record of 1308.

Cluan-Fois, by St. Jarlath, in the 5th cent.

Tuam, by St. Jarlath, in the 5th cent.; afterwards a cathedral and see.

Tuam. Priory of St. John the Baptist, by Turlough O'Connor, King of Ireland, about 1140.

Imagh Abbey and *Ardilen Abbey*, by St. Fechin, in the 7th cent.

Inis-Mac-Hua Cuin, by St. Brendan of Clonfert, in the 6th cent.

Rathmat, near Lough Corrib, now Kilfursa, by St. Fursy, in the 6th cent.

Kilchumna, by disciples of St. Cuanna, in the 6th cent.

Kilconal, by St. Conal, abbot and founder, in the 5th cent.

Co. MAYO—*Mayo Abbey*, by St. Colman, in the year 665.

Cong, Ab. of B. V. M. Ware states that this abbey was founded in 624 by Donald McAed, King of Ireland; Harris adds 635. Colgan and Lanigan, with more probability, place St. Molocus as its first abbot and founder. See his Life.

Ballintubber, or *De Fonte St. Patricii*, Ab. of H. Trin; founded by Charles O'Connor, Crevderg, King of Connaught, in 1216.

Cross. Priory B. V. M., by the abbots of Ballintubber; date unknown; supposed to be founded early in the 13th cent.

Armagh (a cell to Cong), by Walter, Fitz-Thomas, de Burgo, date uncertain.

Elytheria Abbey, by St. Gerald, in the 7th cent.

Co. ROSCOMMON—*Roscommon Abbey*, by St. Comon, about 550.

Clontoskirt Natin, by St. Faithlec, about the 6th cent.

Doshan, priory and cell to *Roscommon Abbey*—the O'Connors patrons, and most probably the founders.

Inch-mac-nerin Priory, by St. Columbkill, in the 6th cent.

Inchmore, in Lough Ree, by St. Liberius, in the 5th cent.

Kilmore, Priory B. V. M., by Con O'Flanagan, in the year 1232.

Eadairuim Priory, by St. Deradius, in the 6th cent.

Cluan Caerpihe Abbey, by St. Berach, end of the 6th cent.

Lysaduff, a cell to the Abbey of Cong.

Monster Evan. Little is known of its history; different from *Monster Evan*, in Kildare

- Co. SLIGO—*Akeros* or *Kilmallon Priory*, by St. Molaesse, in the 7th cent.
Achonry, by St. Finian, about the year 530.
Bally-Assadara, by St. Fechin, in the 7th cent.
Kilnamanagh Abbey, by St. Fechin, in the 7th cent.
Bile Fechin Abbey, by St. Fechin, in the 7th cent.
Druim Rotha Abbey, by St. Fechin, in the 7th cent.
Kil-Garbon Abbey, by St. Fechin, in the 7th cent.
Druin Lias Abbey, by St. Patrick, in the 5th cent.
- Co. LEITRIM—*Mohil*, or *Moethal*, Priory of B. V. M., by St. Manchene, in the 7th cent.
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NUNNERIES OF THE ORDER OF ST. AUGUSTINE.

- CITY OF DUBLIN—*Haggis-Green*, Nunnery of B. V. M., by Dermad McMurrough, King of Leinster, about 1146.
- Co. DUBLIN—*Lusk*, very ancient; translated to Grace Dieu in the 12th century. In Ware it is again stated that Grace Dieu was translated from Lusk by John Comyn, Archbishop of Dublin, about the year 1190.
- Co. KILDARE—*Kildare*, Nun. of St. Bridget, by St. Bridget, about 480.
Tamolinbeg, Nun. of B. V. M., founded by Robert Fitz-Richard about 1200.
- Co. KILKENNY—*Kilclohin*, Nun. of St. Kilkin; Dermad McMurrough, King of Leinster, annexed this nunnery to Haggis Nunnery in 1151.
- Co. CARLOW—*Athaddy*, dependent on Haggis.
Graney, Nun. of B. V. M., by Walt. de Riddlesford, about 1200.
- KINGS Co.—*Kil-Leadain Nunnery*, by St. Kiaran the elder, for his mother Leadana, in the 5th cent.
- Clonmacnois*—There is a tradition that there was a nunnery here; if so, nothing is known of its history. The people point out the ruins of a church as the chapel of the *Riaghhalta Kaileach*, or the religious old woman.
- Kil-Rignaigh*, St. Regnacia, abbess, in the 6th cent.
Killeigh, founded in the 12th cent.
- Co. E. MEATH—*Clonard*, Nun. of B. V. M., endowed by O'Melaughlin, King of Meath, and confirmed by the Pope in the year 1195.
Odder, Nun. of St. Bridget, by the Barnwells, in the 12th cent.
Lismullen, Nun. of Holy Trinity, established about 1240.
Kil Ailbe, Nun., by St. Abban, in the 6th cent.

- Co LONGFORD—*Chuin Bronach*, Nun., by St. Patrick, in the 5th cent.
Druinocheo, Nun., by St. Patrick, in the 5th cent.
- Co. LOUTH—*Termon Fechin*, Nun. of B. V. M., by the McMahons, and confirmed by the Pope, in 1195.
Fochard, Nun. of St. Bridget, by St. Monenno, or Darerca, in 630.
- Co. ARMAGH—*Armagh Temple Brigid*, Nun., by St. Patrick, in the 5th cent.
Armagh Temple-ple-na-fearta, Nun., by St. Patrick, in the 5th cent.
Kilsleve, Nun., by St. Darerca, in the 5th cent.
- Co. ANTRIM—*Lin*, Nun., near Carrickfergus, by St. Darerca, said to be St. Patrick's sister, who was its first abbess, in the 5th cent.
- Co. TYRONE—*Chuin Dubhain*, by St. Patrick, in the 5th cent.
- Co. CAVAN—*Doire-Mell*, Nun., by St. Tigernach, for his mother Melle, in the 8th cent.
- Co. FERMANAGH—*Ross Oirthir*, Nun., by St. Fanchea, in the 5th cent.
- Co. LIMERICK—*Chuin Credhail*, Nun., by St. Ita, in the 6th cent.
Limerick, Nun. of St. Peter, by Donald O'Brien, King of Limerick, in the 12th cent.
Monster Callagh, Nun. of St. Catherine, uncertain.
- Co. TIPPERARY—*Moylagh*, Nun. of St. Bridget, by the Butlers, in the 14th cent.
- Co. CORK—*Ballyvourney*, Nun. of St. Gubnata, by St. Abban, in the 6th cent.
Kilchee, Nun., by St. Cera, in the 6th cent.
- Co. CLARE—*Kilowen*, Nun. of St. John the Baptist, by Donald O'Brien, King of Limerick, in the 12th cent.
Ross-Benchor, Nun., by St. Conchea, in the 5th cent.
- Co. GALWAY—*Eanach-dun*, Nun. of B. V. M., by St. Brendan, in the 6th cent.
- Co. MAYO—*Mayo*, Nun., by St. Segretia, in the 7th cent.
- Co. ROSCOMMON—*Kilaraght*, by St. Patrick, for St. Athracta, who is said to be his sister, in the 5th cent.

ABBEYS OF THE CONGREGATIONS OF ST. VICTOR.

- CITY OF DUBLIN—*St. Thomas Abbey*, near Dublin, by Henry II., in 1177.
 The abbot had a seat in the House of Lords.
- Co. DUBLIN—*Priory of St. Catherine*, near Salmon-Leap, by Warrisus de Peche, in 1219, and united to the Abbey of St. Thomas in 1325.
- Co. KILDARE—*Scala Seeli*, or *St. Wolstan's Priory*, by Adam de Hereford and Richard, the first prior of it, about 1205.

- Co. WEXFORD—*Iniscorthy*. Priory of St. John the Evangelist, by Gerald de Prendergast and John St. John, Bishop of Ferns, about 1240.
- Co. E. MEATH—*Newtown*, near Trim, Priory of SS. Peter and Paul, by Simon Rochfort, Bishop of Meath, about 1206; entitled to a seat in the House of Lords.
- Co. WATERFORD—*Priory of St. Catherine*, near Waterford, founded by the Ostmen; confirmed by the Pope in 1210; endowed by Elias Fitz-Norman.
- Co. CORK—*Fermoy*, Priory B. V. M., by Alexander Fitz-Hugh Roche, in the 13th century.

KNIGHTS HOSPITALLERS, OR KNIGHTS OF ST. JOHN OF JERUSALEM,

UNDER THE RULE OF ST. AUGUSTINE,

To whom the Lands of the Knights Templars were granted by Edward II.

- Co. DUBLIN—*Kilmainham*, Priory of St. John the Baptist, by Richard Strongbow, Earl of Pembroke, about 1174.
Clontarf Preceptory, by the Templars, then the Hospitallers, in the 12th century.
- Co. KILDARE—*Kilbegs*. Pre., by Maurice Fitzgerald, in the 13th cent.
Kilheel. Pre., by Maurice Fitzgerald.
Tully. Pre., by Maurice Fitzgerald.
- Co. WEXFORD—*Wexford*, Pre. of St. John and St. Bridgid, by William Marescall, Earl of Pembroke, in the 12th cent.; entitled to a seat in the House of Lords. This was the grand priory of the Hospitallers till, on the suppression of the Templars, they got Kilmainham.
Kilcloghan, Pre., first Templars, then Hospitallers; founded by the O'Moores, in the 13th cent.
Bally-Hawk, Pre. of St. John the Baptist; William Keating was preceptor at the dissolution.
- Co. CARLOW—*Killergy*, Pre., by Gilbert de Barard, in the 13th cent.
- Co. E. MEATH—*Kilmainham-Beg*, Pre., by Walter de Lacy, in the 12th cent.
Kilmainham Wood, Pre., by the Prestons, in the 13th cent.
- Co. LOUTH—*Kilfaren*. Pre., first Templars, then Hospitallers, by Maud Lacy, in the 12th cent.
- Co. DOWN—*Ardes*, Pre. of St. John the Baptist, by Hugh de Lacy, in the 12th cent. This place is now called Castle-boy.

- Co. WATERFORD**—*Kilbarry*, Pre., founded in the 12th cent.
Killure, Pre., first Templars, then Hospitallers, in the 12th cent.
Crook, Pre., first Templars, then Hospitallers, in the 13th cent.
Temple Michael. This was a house of hospital, Sir Walter Raleigh the grantee, likely the founder.
- Co. CORK**—*Ballynemonney*, Pre. of St. John the Baptist. Alexander of St. Helens founder or endower, in the 13th cent.
- Co. LIMERICK**—*Any*, Pre. of St. John the Baptist, by Geoffry de Mariscis, in the 13th cent.
- Co. TIPPERARY**—*Clonaul*, Pre., first Templars, then Hospitallers, founded in the 13th cent. Richard Harding Tremor the grantor. I cannot find such a place as Clonaul in Tipperary. It cannot mean Clonauly. It is more likely the present village of Killenaule, near which were some extensive ruins.
- Co. GALWAY**—*Kinelekin*, Pre. of St. John the Baptist, by the Flahertys, in the 13th cent.
- Co. SLIGO**—*Teach Temple*, first Templars, then Hospitallers, in the 13th cent.

PREMONSTRE CANONS:

BRANCH OF THE ORDER OF ST. AUGUSTINE.

- Co. ANTRIM**—*Woodbon*, Pre. of Holy Cross, by some Scots in the 13th cent.
- Co. CAVAN**—*Trin*, Abbey of the Holy Trinity, in Lough Oughter, by Clarius McMillen, in the year 1249.
- Co. GALWAY**—*Enoch-dune*, Ab. of B. V. M., date uncertain.
Tuam, Ab. of the Holy Trinity, founded by the Bourkes, in the 13th cent.
- Co. ROSCOMMON**—*Trin*, Ab. of the Holy Trinity, by Clarius McMillen, about 1215.
- Co. SLIGO**—*Kilmoy*, or *Atmoy*, cell of the Holy Trinity, by Clarius McMillen, about 1233.
Kiltras, cell of the Holy Trinity, by Clarius McMillen, about 1235.
- Co. W. MEATH**—*Ballymore*, *Lough Lundy*, or *Claire*, Ab. of B. V. M., by the Lacys, in the 12th cent.; confirmed by the Pope. This house was of the Order of Gilbertius.

HOSPITALS OF THE CRUCIFERI.

UNDER THE RULE OF ST. AUGUSTINE.

- CITY OF DUBLIN—*Newgate*, P. of St. John the Baptist, by Alured de Palmer, a Dane, about 1188.
- Co. KILDARE—*Athy*, P. of St. John, by Rich. de St. Michael, in the 13th cent.
- Castle Dermot*, P. of St. John the Baptist, by Walter de Riddesford, in the 13th cent.
- Co. E. MEATH—*Newtown*, near Trim, P. of St. John the Baptist, bishops of Meath founders or endowers, in the 13th cent.
- Near Kells*, P. of St. John the Baptist, by Walter de Lacy, in the 12th cent.
- Near Drogheda*, P. of St. John the Baptist, by Walter de Lacy, Jr., in the 13th cent.
- Co. W. MEATH—*Kilkenny-West*, P. of St. John the Baptist, by the Tyrrels, in the 12th cent.
- Co. LOUTH—*Priory of St. Mary de Urso*, by Urses de Samel, about 1206.
- Priory of St. Lawrence*, by the townspeople of Drogheda, in the 13th cent.
- Atherdee*, P. of St. John the Baptist and B. V. M., by Roger Pipard, about 1207.
- Priory of St. Leonard*, near Dundalk, by Bertram de Verdon, in the 12th cent.
- Co. DOWN—*Down*, P. of St. John the Baptist, by John de Courcey, in the 12th cent.
- Co. ROSCOMMON—*Randon*, P. of St. John the Baptist, by King John, Philip Nangle, benefactor, in the 13th cent.

TRINITARIANS FOR THE REDEMPTION OF
CAPTIVES,

UNDER THE RULE OF ST. AUGUSTINE.

- Co. LIMERICK—*Adare*, Ab. of Holy Trinity, founded by the Clan Gibbons, in the 13th cent.

ABBEYS OF THE BENEDICTINE ORDER.

- Co. WEXFORD—*Glascarrig*, or *De viridi Rupe*, P. of B. V. M., by Griffith Condon, David Roche, and others, in the 14th cent.
- Co. W. MEATH—*Fore*, P. of SS. Taurin and Fechin, first Regular Canons, by St. Fechin, in the 7th cent.; then Benedictines, by Walter de Lacy, as a cell to Evereux, in Normandy, in 1218.
- Co. DOWN—*Down*, P. of St. Patrick, first a cathedral of Sec. Canons, founded by John de Courcey in 1183.
- Ardes*, Black P. of St. Andrew, first by John de Courcey, in 1180; next by Hugh de Lacy, as a cell to Lonley, in France, in 1218.
- Hynach*, Ab. B. V. M., translated to Inis, founded by Magnellus Mackenluse, in 1127.
- Neddrum*, Priory or cell, by John de Courcey, about 1180.
- CITY OF WATERFORD. P. of St. John the Evangelist, by John, Earl of Moreton, in the 12th cent.
- CITY OF CORK—P. of St. John, Earl of Moreton, in the 12th cent.
- Co. TIPPERARY—*Kilcommín*, P. of SS. Philip, James, and Cummin, by Philip, Earl of Worcester, about 1184.

BENEDICTINE NUNNERIES.

- CITY OF DUBLIN—*Sheep-street*, Nun., by King James II., June 6, 1689.
- Co. GALWAY—*Kilcrunata*, by Charles O'Connor, Crovederg, about 1200.
- Co. MAYO—*Inchmean*, Cell to Kilcrunata; date uncertain.
- Co. ROSCOMMON—*Ardcarn*, Cell to Kilcrunata.
- Co. CORK—*Cork, Jones'-street*, Nun. of St. John the Baptist, by William de Barry, in 1300; order of nuns uncertain.

CISTERCIAN, OR BERNARDINE ABBEYS.

- CITY OF DUBLIN**—Ab. of B. V. M., first Benedictines, by the Danes, in 948; reformed to Cistercians in 1139.
- Co. KILDARE**—*Monster Evan*, or *Ross-glass*, and *Rosea Valle*, Ab. of B. V. M. and St. Benedict, by Dermot O'Dempsey, Prince of Offaly, in the year 1178; entitled to a seat in the House of Lords.
- Co. WICKLOW**—*Balkinglass*, or *De Valle Salutis*, Ab. of B. V. M., by Dermad McMurrough, King of Leinster, in 1148 or 1151; abbot entitled to a seat in the House of Lords.
- Co. WEXFORD**—*Dunbrody*, Ab. of B. V. M., by Hervey, De Monte Mariscs, in 1182; the abbot of this celebrated house was a Lord of Parliament. Some magnificent ruins are still extant.
- Tintern*, or *De Voto*, Ab. B. V. M., by Wm. Mareschal, Earl of Pembroke, in 1200.
- Co. KILKENNY**—*Graigemanagh*, or *Douske*, or *Vale St. Saviour's*, Ab., founded by Wm. Mareschal, Earl of Pembroke, in 1207.
- Kilkenny*, or *De Valle Dei*, Ab. of B. V. M., by Dermot O'Ryan, in 1171; united to Douske in 1227.
- Jerpoint*, or *Geripont*, Ab. B. V. M., by Donald, Prince of Ossary, in 1180. The abbot of this celebrated abbey was a Lord of Parliament.
- QUEENS CO.**—*Leix*, or *De Lege Dei*, Ab. of B. V. M., by Cnoghor O'Moore, in 1183.
- Co. E. MEATH**—*Ben-bee*, or *De Bello-Becco*, Ab. of B. V. M., founded as a Benedictine cell to Bee, in Normandy, by Walter Lacy, in the 13th cent.; changed to a Cistercian cell to Furnes, in Lancashire, in the 14th cent.
- Beatiste*, or *De Beatitudine*, by Murchard O'Melaughlin, Prince of Meath, about 1150. Abbot, a Lord of Parliament.
- Co. W. MEATH**—*Kibegan*, Ab. of B. V. M., by the Daltons, in 1200.
- Co. LONGFORD**—*Grenard*, Ab. of B. V. M., by Sir Richard Tuite, about 1210.
- Shrout*, Ab. of B. V. M., by one O'Farrell, about 1150.
- Co. LOUTH**—*Mellefont*, Ab. of B. V. M., by Donat O'Carrol, a petty king, in 1142. This was the first and chief Cistercian abbey in Ireland, and its abbots had precedence of all others. Thirteen of them were Lords of Parliament. It was situated on the banks of the Boyne, and still presents some remains of wonderful architectural beauty.
- Co. DOWN**—*Cumber*, Ab. of B. V. M., by the Whites, in 1199.
- Inis*, Ab. of B. V. M., by John de Courcey, in 1180 or 1188, Gerald, second earl of Kildare, the grantee.

- Leigh*, called Grey Ab. of B. V. M., by Afrida, wife to John de Courcey, and daughter of Godred, King of the Isle of Man. in 1198.
- Newry*, Ab. of B. V. M. and St. Patrick, by Maurice McLoughlin, King of Ireland, in 1157.
- Co. DERRY—*Moycascan*, Ab. of B. V. M., founded about 1220.
- Co. DONEGAL—*Ashroe*, Ab. of B. V. M., by Roderick O'Cananan, about 1180
Hilsathair, or *Jungelin*, by O'Doherty, in 1194.
- Co. CORK—*Chore*, now Middletown, Ab. of B. V. M., founded by the Barrys, in 1180.
Fermoy, or *Castro Dei*, Ab. of B. V. M., by the Roches, in 1170.
Maur, or *De Fonte Vivo*, Ab. of B. V. M., by Dermod McCormac McCarthy, King of Desmond, in 1172.
Inch-Rie, Ab. of B. V. M., a cell to Maur.
Tracton, or *De Albo Tractu*, Ab. of B. V. M., by the McCarthys, in 1224.
Its abbot was a Lord of Parliament.
- Co. LIMERICK—*Nenay*, or *De Mayo*, Ab. of B. V. M., by O'Brien, in about 1150. Its abbot was a Lord of Parliament.
Woney, or *Welheny*, Ab. of B. V. M., by Theobald Walter, Butler of Ireland, about 1200. Its abbot was a Lord of Parliament.
Kilshane, Ab. of B. V. M., a cell to Corcumroe, Co. Clare, in the year 1178.
Feal, a cell to Nenay, founder uncertain, in 1188.
- Co. TIPPERARY—*Hore Abbey* of B. V. M., Cashel, founded by David McCaull, Archbishop of Cashel, in 1272. It is said to be connected with the cathedral on the rock by a subterranean passage. It still presents some magnificent ruins.
- Holy Cross*, Ab. of Holy Cross, was founded in 1182, by Donald O'Brien, King of Limerick. It took its name from a piece of the true cross, set with precious stones, preserved therein, and which was presented by Pope Paschal II., in 1110, to Donough O'Brien, Monarch of Ireland. The abbot of Holy Cross was a Lord of Parliament. Its ruins are second in interest and architectural beauty only to those of Cashel.
- Nenagh Abbey*, founded in 1148.
- Inislaunacht*, Ab. of B. V. M., by Donald O'Brien, King of Limerick, in 1184.
- Kilcooly*, or *Kilcoul*, or *De Arvi Compo*, Ab. of B. V. M., founded by Donat O'Brien, son to King Donald, in the year 1200.
- Co. KERRY—*Odorney*, or *Kirrslyson*, Ab. of B. V. M., founded by the Fitz-Maurices in 1154.
- Co. CLARE—*Corcumroe*, Ab. of B. V. M., by Donat O'Brien, in 1200.
- Co. GALWAY—*Knockmoy*, Ab. of B. V. M., by O'Connor Crovederg, in 1190
- Co. MAYO—*Cleary* or *Clare Island*, Ab. of B. V. M., a cell to Knockmoy, in 1224.

Co. ROSCOMMON—*Athlone*, Ab., in Roscommon, founded about 1150.

BOYLE, Ab. of B. V. M., first at Grellechdine; removed to Dromconald, then to Buinfenny, and then to Boyle, in 1161.

CISTERCIAN NUNNERIES.

Co. LONDONDERRY—*Londonderry*, by Thurlough O'Neil, in 1218. There has been one in Down, the founder or date of which we could not ascertain.

MONASTERIES OF DOMINICAN OR BLACK FRIARS, OF THE MENDICANT ORDER.

CITY OF DUBLIN—*Friary of St. Saviour*, near Dublin. Its benefactors were Eustace Le Poer, John Le Duer, Ralph Le Porter, Kenrick Sherman, and others. Founded in 1224.

Co. KILDARE—*Athy*, Fr., Boileseles and Owgans, about 1253.

Naas, Fr., the Eustaces, patrons. Founded about 1356.

Co. WICKLOW—*Arkloe*, Fr., Theobald Butler, in 1264.

Co. KILKENNY—*Kilkenny*, Fr. of Holy Trinity, founded by Wm. Mareschal, Jr., Earl of Pembroke, in 1225.

Ross-Ibercan, Fr., the Graces and Walshes, in 1267.

QUEENS CO.—*Aghavoe*, Fr., the Fitz-Patricks, in the 13th cent.

Co. E. MEATH—*Trim*, Fr., by Geoffry de Geneville, in 1263.

Co. W. MEATH—*Mullingar*, Fr., the Nugents, in 1237.

Co. LONGFORD—*Longford*, Fr., O'Farrell, Bishop of Ardagh, in 1400.

Co. LOUTH—*Drogheda*, Fr., Netterville, Archbishop of Armagh, in 1224.

Carlingford, Fr., Earls of Ulster, patrons; date unknown.

Co. DOWN— *Newtown*, Fr., by the Savages, in 1244.

Co. DERRY—*Derry*, Fr., by O'Donnell, in 1274.

Colerain, Fr., by O'Cathan, in 1274.

Co. WATERFORD—*Waterford*, Fr. of St. Saviour, the citizens, in 1235.

Co. CORK—*Cork*, Fr., Philip Barry, in 1229.

Clanore, Fr., by the Roches; date unknown.

Youghal, Fr., Thomas Fitz-Maurice, about 1270.

- Co. LIMERICK—*Limerick*, Fr. of St. Saviour, by Donat Cairbrac O'Brien, in 1227; repaired by John, Earl of Desmond.
Kilmallock Friary was founded in 1291; founder uncertain.
- Co. TIPPERARY—*Cashel Friary*, founded by David McKelly, Archbishop of Cashel, in 1243. He was buried in the Chapel of the Apostles, on the left of the choir.
Lorragh, Fr., by Walter de Burgo, Earl of Ulster, in 1269
Clonmel, Fr.; the date and founder uncertain.
- Co. KERRY—*Tralee*, Fr., John Fitz-Thomas Geraldine, in 1243.
- Co. GALWAY—Fr. of B. V. M., near Galway, Canons of Tuam, in 14th cent
Kilkarban, Fr., by Thomas de Burgo, Bishop of Clonfert, in 1444.
Portumna, Fr., Thomas O'Maddens; date unknown.
- Co. MAYO—*Barisole*, Fr., the Butlers or O'Malleys; date unknown.
Orlare, Fr., by the Nangles, in 1448.
Rathbran, Fr., by the Dexters, in 1274.
Strade, Fr., by Jordan of Exonia, in 1252.
- Co. ROSCOMMON—*Roscommon*, Fr., Felim O'Connor, in 1253.
Clonshanvil, Fr., by McDermot Roe, in the 14th cent.
Tuilske, Fr., by the O'Dowds or Felim O'Connor, about 1448.
- Co. SLIGO—*Sligo*, Fr. of the Holy Cross, by Maurice Fitzgerald, in 1252.
Clunmillian, Fr., by Friar Bernard McDonough; date uncertain.
Clonmeaghan, Fr.; uncertain.
Ballindown, Fr., by McDonough.
Knocknoe, Fr., by the O'Garra, in the 14th cent.

MONASTERIES OF FRANCISCANS, OR GRAY FRIARS, CALLED FRIARS MINORS.

- CITY OF DUBLIN—*Dublin*, Fr., by King Henry III., in 1236.
- Co. KILDARE—*Kildare*, Fr., by Gerald Fitz-Maurice, about 1260.
Clone, Fr., by Gerald Fitz-Maurice, in the 13th cent.
Castle Dermot, Fr., by the Delahoides, in the 13th cent.
- Co. WICKLOW—*Wicklow*, Fr., by the Byrnes and O'Tools, in the 13th cent.
- Co. WEXFORD—*Wexford*, Fr., founder uncertain, in the 13th cent.
Ross, Fr. of St. Saviour, by Sir John Deveroux, in the 13th cent.
- Co. KILKENNY—*Kilkenny*, Fr., by Richard Mareschal, Earl of Pembroke, about 1232
- KINGS Co.—*Kileagh*, Fr., by the O'Connors, in the 13th cent.
Munster Ferris, Fr., by John de Bermingham, Earl of Louth, in 1325

- Stradbally*, Fr., by the O'Moores, in the 12th cent.
QUEENS CO.—*Moitil*, Fr. (probably Tolmoy, in Kings County); founder unknown; date. 1390.
Co. E. MEATH—*Trim*, Fr., by King John or the Plunkets, in the 13th cent.
Co. W. MEATH—*Athlone*, Fr., by the Dillons or O'Connor Crovederg, about 1240.
Multifernan, Fr., by William Delamer, in the 13th cent.
Farrane-Manach, Fr.; date and founder uncertain.
Co. LONGFORD—*Ardagh*, Fr.; date and founder uncertain.
Ballygarcey, Fr. (likely in the County Leitrim), by Cornelius O'Brien, in 1518.
Co. LOUTH—*Drogheda*, Fr., by the Darcys or Plunkets, in 1240.
Dundalk, Fr., by John de Verdon, in the 13th cent.
Co. ARMAGH—*Armagh*, Fr., by Patrick Scanlan, Abbot of Armagh, about 1263.
Co. DOWN—*Down*, Fr., by Hugh de Lacy, Earl of Ulster, about 1240.
Ardnese, Fr.; date and founder uncertain.
Co. ANTRIM—*Carrickfergus*, Fr., by Hugh de Lacy, Earl of Ulster, about 1232.
Co. DONEGAL—*Kilmacrenan*, Fr., by O'Donnell; date unknown.
Ballymacswine, Fr., by MacSwiney; date unknown.
Belloghan, Fr.; date and founder uncertain.
Co. FERMANAGH—*Lesgool*, by Maguire, in 1530.
Co. MONAGHAN—*Monaghan*, Fr., by Felim MacMahon, in 1462.
Co. CAVAN—*Cavan*, Fr., by Gilla-Roe O'Reilly, in 1300.
Co. WATERFORD—*Waterford*, Fr., by Sir Hugh Purcell, about 1240.
Carrig-MacGriffin, or *Carrickbeg*, Fr., by James, first earl of Ormond, in 1336.
Co. CORK—*Cork*, Fr., by Philip Prendergast or MacCarty, about 1240.
Castle Lyon, Fr., by John Barry, in 1307.
Kilcre, by Cormac MacCarthy, about 1465.
Temolagie, Fr., by Sir William Barry, in the 14th cent.
Youghal, Fr., by Maurice Fitzgerald, about 1231.
Ballymacedan; founder and date uncertain.
Claggah, Fr.; order doubtful; founder and date unknown.
Co. LIMERICK—*Limerick*, Fr., by De Burgo, in the 13th cent.
Askeatin, Fr., by James, Earl of Desmond, in 1420.
Ballinebraher, Fr.; date and founder unknown.
Ballinwilliam; date and founder unknown.
Island, Fr., near Limerick, by Bourke, Baron of Castle Connel, in 1291.
Co. TIPPERARY—*Tipperary*, Fr., by Sir William Hacket, in the 13th cent.; Edmund Butler, Archbishop of Cashel, the grantor.
Ardfinin, Fr. The first monastery here was founded by St. Finian; the founder of the Franciscan Friary, unknown.

- Clonmel*, Fr.; founded, in 1269, by the townspeople and the Geraldines or by Othó de Grandison.
- Killinenalligh*, Fr., or *Killalye*, in the 15th cent. (I doubt if properly named.)
- Galbally*, Fr.; founded by O'Brien; date unknown
- Nenagh*, Fr., by Kennedy or the Butlers, in the 13th cent.
- Roscrea*, Fr., by Bebinia O'Dempsy, widow of Melrony O'Carrol, in 1490.
- Co. KERRY—*Ardfert*, Fr., by Thomas, first Lord Fitz-Maurice, of Kerry, in 1253.
- Irreliagh*, Fr. of Blessed Trinity, by Donald MacCarthy, in 1440.
- Co. CLARE—*Inis*, or *Inis-Chuan-ruada*, Fr., by Donal O'Brien, about 1240.
- Quinsky*, or *Kent*, Fr., by Macon McNamarra, in 1433.
- Co. GALWAY—*Isle of St. Stephen*, Fr., by William de Burgo, in 1296.
- Clare*, Fr., by John de Cogan, about 1290.
- Kilconnel*, Fr., by William O'Kelly, in 1414.
- Kenalekin*, Fr.; founder and date unknown.
- Meleck*, Fr., by O'Madden; date unknown.
- Slewslescough*, Fr.; date and founder unknown.
- Arranbeg*, Fr.; founded in 1485; founder unknown.
- Co. MAYO—*Bowfinan*, *Killedan*, *Ballintully*, *Armagh*, and *Kilveny Friaries*
The dates and founders of them unknown.
- Co. ROSCOMMON—*Bealaneny*, Fr.; date and founder unknown.
- Elphin*, Fr., by Cornelius, Bishop of Elphin, about 1450.
- Roscommon*, Fr.; founder not known; date, 1269.

MONASTERIES OF THE OBSERVANTINE ORDER OF FRANCISCANS.

- Co. KILDARE—*New Abbey*, Fr., near Kilcullen, founded by Roland Fitz-eustace, in 1486.
- Co. WEXFORD—*Iniscorthy*, Fr., by Donald Cavanagh, in 1460.
- Co. DONEGAL—*Donegal*, Fr., by Hugh Roe O'Donnell, in 1473.
- Co. CORK—*Inisharcun*, Fr., by Florence O'Driscoll, in 1460.
- Co. LIMERICK—*Athdare*, Fr., by Thomas Fitz-Maurice, Earl of Kildare, and Joan, his wife, in 1464.
- Co. KERRY—*Lislactin*, Fr., by John O'Connor, in 1478.
- Co. GALWAY—*Rosserelly*, Fr., by one of the Garmards, in 1498.
- Co. MAYO—*Moyen*, Fr., by O'Donoughue, in 1460.
- Co. LEITRIM—*Ballyruark*, Fr., by Margaret, wife of Owen O'Ruark, in 1509

MONASTERIES OF THE THIRD ORDER OF ST. FRANCIS.

- Co. E. MEATH—*Slane*, Fr., by Christ. Fleming of Slane and Eliza Stukely his wife, in 1512.
- Co. W. MEATH—*Kilmacahil*, Fr., by Petits; date unknown.
- Co. LONGFORD—*Balline-Saggard*, Fr., by the O'Farrells; date unknown.
- Co. DOWN—*Hollywood*, Fr., by the Ansleys; date unknown.
- Co. ANTRIM—*Inver*, Fr., by a Scotch nobleman, in the 15th cent.
Bunamargy, Fr., by McDonald, in 1512.
Massareen, Fr., by O'Neil, in 1520.
Limbeg, Fr., by McDonald, in 1522.
Glenarm, Fr., by Robert Bisset, a Scotchman, in 1465.
- Co. DONEGAL—*Magherbeg*, Fr., by O'Donnell, in the 15th cent.
Calebeg, Fr., by MacSweeny Banning; date unknown.
Kil-O'Donnell, Fr., by O'Donnell, in the 15th cent.
Fanegaragh, Fr., by MacRuini Faig; date unknown.
- Co. TYRONE—*Dungannon*, Fr., by Core O'Neil, about 1489.
Carock, *Gervagh-Keran*, *Puble*, and *Omev*, Frs., dates and founders unknown.
- Co. LIMERICK—*Kelshane*, Fr.; date and founder unknown.
- Co. GALWAY—*Clonken-Kerril*, Fr., by Thomas O'Kelly, Bishop of Clonfert about 1435.
Coulvernage, Fr.; founder unknown; date, about 1441.
Temple Moyle, Fr.; founder unknown; date, about 1441.
Kiltullagh, Fr.; founder unknown; date, about 1441.
Beagh and *Kilbought*, Frs.; founders unknown; date, about 1441.
Tea-Sassou, Fr., near Athenry, by the Bourkes, in the 15th cent.
Killinbonina, Fr.; founder unknown; date, 1428.
- Co. MAYO—*Boghmoyne*, Fr.; date and founder unknown.
Roserick, Fr., by one Joye; time unknown.
- Co. ROSCOMMON—*Clonrahan*, Fr., by O'Connor Roe, in the 15th cent.
Knockviccor, Fr.; date and founder unknown.
Towmona, Fr., by Phelim O'Connor, in the 13th cent.
Culdrivallagh, Fr.; founder and date unknown.
Ballymot, Fr., by MacDonagh, in the 13th cent.
Court, Fr., by O'Hara; date uncertain.

ORDER OF THE EREMITES OF ST. AUGUSTIN, CALLED AUSTIN FRIARS.

- CITY OF DUBLIN FRIARY, by the Talbots, in 1259.
- Co. KILDARE—*Naas*, Fr.; founder uncertain; date, 1484.
- Co. WEXFORD—*Clomin*, Fr., by the Cavenaghs, in 1385.
Ross, Fr.; founder uncertain; date, 14th cent.
- Co. KILKENNY—*Calan*, Fr., by James Butler, in 1471—Thomas, Earl of Ormond, grantee. Some fine ruins and a holy well still exist.
- Co. CARLOW—*Tullagh*, Fr., by Simon Lombard, in 1314.
- Co. E. MEATH—*Serine*, Fr., by Francis Feipo, in the 14th cent.
- Co. LOUTH—*Drogheda*, Fr.; repaired by the Brandons, in the 13th cent.
- Co. WATERFORD—*Dungarven*, Fr., earls of Desmond, patrons, in the 13th cent. It is said that the Magraths were the founders of this house, and a monument of one of the name was, or is, on the north side of the altar, with the date M.CCCC. The earls of Cork possess its lands.
- Co. CORK—*Cork*, Fr., by Courcey, Baron of Kinsale, in the 13th cent.
- Co. LIMERICK—*Any*, Fr., by John Fitz-Robert, in the 14th cent.
Athdare, or *Adare*, Fr., by John Fitz-Thomas, first earl of Kildare, about 1315.
- Co. TIPPERARY—*Fethard*, Fr., by Walter Mulcot, in 1306—Ed. Butler, Lord Dunboyne, the grantor. This house has returned to the order.
Tipperary, Fr.; founded in the 13th cent.
- Co. GALWAY—*Galway*, Fr., by Stephen Lynch and his wife, in 1508.
Dunmore, Fr., by Bermingham, Lord Athenry, in 1425.
- Co. MAYO—*Balinrobe*, Fr.; date and founder unknown.
Boriscarro, Fr.; granted to the order by Pope John XXIII., about 1412
Belahunes, Fr. of B. V. M., by the Nangles, in the 15th cent.
Murisk, Fr., by the O'Malleys, in the 15th cent.
Inistarmor, Fr. of Holy Trinity, by Thady O'Dowde, in 1454.
- Co. SLIGO—*Arduare*, Fr.; founded in 1427.
Benada. Fr. of Corpus Christi, by Friar Charles, in 1423.

CARMELITES, OR WHITE FRIARS.

- CITY OF DUBLIN—Fr. of B. V. M., by Sir Robert Bagot, in 1274.
- Co. KILDARE—*Kildare*, Fr. of B. V. M., by William de Vescey, about 1290
Cloncurry, Fr. of B. V. M., by John Roche, in 1347.
- Co. WEXFORD—*Little Horton*, Fr. of B. V. M., by the Furlongs, in the 14th cent.
- Co. KILKENNY—*Knocktopher*, Fr. of B. V. M., by James, second earl of Ormond, in 1356.
- Co. CARLOW—*Leighlin Bridge*, Fr. of B. V. M., by Carew, in the 13th cent.
- KINGS Co.—*Kilcormick*, Fr. of B. V. M., by O'Molloy, in the 15th cent.
- Co. E. MEATH—*Athboy*, Fr. of B. V. M., by William de Loundes, in 1317.
- Co. W. MEATH—*Ardnecran*, Fr., by Robert Dillon; date unknown.
- Co. LOUTH—*Drogheda*, Fr. of B. V. M., by the townspeople, in the 13th cent.
Atherdee, Fr. of B. V. M., by Ralph Ripard, in the 13th cent.
- Co. DONEGAL—*Rathmullian*, Fr. of B. V. M., by MacSweeney; date unknown.
- Co. CORK—*Kinsale*, Fr. of B. V. M., by Fitz-Richard Balrain, in the 14th cent.
- Co. TIPPERARY—*Thurles*, Fr. of B. V. M., by the Butlers, in the 13th cent.
- Co. LIMERICK—*Ballinagall*, Fr., by the Roches, in the 14th cent.
- Co. GALWAY—*Balinahinch*, Fr., by the O'Flaherties, in 1356.
Crevebane, Fr., by Bourke, Earl of Clanricard, in the 14th cent.
Kaltragh-ne-Pallico, Fr. of B. V. M., by Bermingham, Lord Athenry; date unknown.
- Lough Ree*, Fr. of B. V. M., by Richard de Burgo, Earl of Ulster, about 1300.
- Co. MAYO—*Ballinsmale*, Fr. of B. V. M., by the Prendergasts.

EPISTLE OF ST. PATRICK TO THE CHRISTIAN SUBJECTS OF CAROTICUS.*

I, PATRICK, a rude and unlearned sinner, having been appointed bishop in Ireland, declare most certainly that I have received that mission from God, who is my witness that it is so. I am a Christian, and an exile among barbarous nations because of the love of God. Not that I desired to utter anything so harshly or so roughly, but I am compelled by zeal for God, and the truth of Christ, being roused also by love of my neighbors, and my children in the Lord, for whom I gave up country and friends and even life itself, if I should be thought worthy; and I vowed to God to teach the truth to the Gentiles, although now I am despised by some.

With my own hands have I written these words, to be delivered to the soldiers of Caroticus—I do not say to my fellow-citizens, nor to the fellow-citizens of the holy Romans, but to the fellow-citizens of devils—to apostates, who, on account of their evil works, are fit companions of the apostate Picts and Scots—sanguinary men, who have been ever ready to shed the blood of the innocent Christians, whom in numbers I brought to God and confirmed in Christ.

On the day after that on which the sacred unction had shone upon the foreheads of the white-robed neophytes, they were cruelly slaughtered and butchered with the sword. And they mocked my messenger, when I wrote them a letter by a holy priest, whom I taught from infancy, with some others of the clergy, that they should grant us some of the booty which they had taken, as well as the baptized captives.

Therefore, I know not whom I should rather grieve for, whether those who were slain, those they took captive, or those whom the devil grievously ensnared into the everlasting pains of hell—for truly he who commits sin is the slave of sin, and is called the son of the devil.

Wherefore, let every man who fears not God, know they are estranged from me, and from Christ my God, for whom I act as ambassador—they who are fratricides and ravenous wolves, “devouring the Lord’s people like bread,” as the Psalmist says (Ps. xiii. 4; cxviii. 126), and “the ungodly have broken thy law, O Lord,”—that law which in Ireland has been lately planted and most kindly cherished.

By the mercy of God, I do not usurp the inheritance of others, but I have a part with those whom he has called and preordained to preach his

* This Caroticus was an apostate Christian, and became a pirate and robber. He was prince of some part of North Britain: Lanigan thinks Cornwall. He made an incursion on the shores of Ireland, and killed several Christians, and carried off others captive, which gave rise to this epistle.

Gospel, under no small persecutions, even to the extremity of the earth. although the enemy has acted in hatred to me, though the tyranny of Caroticus, who fears not God, and who respects the the priests whom he has chosen, and to whom he has committed the Divine, sublime power, "that whosoever should be bound by them on earth, should be also bound in heaven."

Wherefore, I very much beseech you, who are holy and humble of heart, not to suffer yourselves to be flattered or deceived by such persons: nor to take meat or drink with them, nor to receive alms from them, until they atone to God for the tears which they have cruelly caused to be shed by us, and shall liberate the servants of God, and the baptized hand-maidens of Christ, for whom he died and was crucified. "The Most High approveth not the gifts of the wicked: he that offereth sacrifice of the goods of the poor, is as one that sacrificeth the son in the presence of his father" (Eccls. xxxiv. 24). "The riches which he hath swallowed, he shall vomit up: he shall suck the head of asps, and the viper's tongue shall kill him" (Job xx. 14). Inextinguishable fire shall eat them up. Therefore, "woe to them who fill themselves with things which are not their own;" and "what doth it avail a man to gain the whole world, if he lose his own soul?" (Matt. xvi. 26).

It were a long task to discuss, or wind through each circumstance, to bring down testimonies from the whole law against such cupidity. Avarice is a mortal crime: "Thou shalt not covet thy neighbors' goods." "Thou shalt not kill." A homicide cannot be with Christ. "He who hates his brother is a murderer;" or "he who does not love his brother, abideth in death" (1 John iii. 14, 15). How much the more guilty is he who defiled his hands in the blood of the sons of God, whom he has lately acquired in the uttermost parts of the earth, through our humble exhortations! Have I come to Ireland without God's command, or according to the flesh? Who compelled me? I am bound by the spirit to leave all my kindred. Do I exercise pious mercy towards that nation which formerly took me captive, and destroyed the servants and maids of the house of my father?

I was of the patrician order, or noble according to the flesh, my father being a *decurion* (or municipal senator). And I gave up my nobility: I do not blush for it, nor am I grieved, for I did so for the benefit of others. Finally, I am a servant in Christ Jesus, our Lord; although my own do not acknowledge me. "A prophet has no honor in his own country." We are not of the same fold, but we have one God and Father. As He says, "He who is not with me, is against me, and he who gathereth not with me, scattereth" (Luke xi. 23). Is it not said, "One man destroys, another builds up?" I seek not for myself, nor my own advantage, but for God.

It is not my own merit, but God put in my heart the anxiety to be

one of the hunters or fishermen whom God formerly promised to send I am troubled. What shall I do, O Lord? I am greatly despised. Behold, thy sheep are torn and destroyed by these robbers, at the instigation of Caroticus, who has with hostile mind (the betrayer of Christians is far from the love of God) delivered them into the hands of the Scots and Picts. The ravening wolves have destroyed the flock of the Lord, which was successfully increasing in Ireland by the greatest diligence; the sons of the Scots and the daughters of kings, who became monks and virgins of Christ, I cannot enumerate, because of their multitude. Wherefore, the oppression of the just is not pleasing to God, who respects the estate of the lowest.

Which of the saints would not feel horror at the idea of associating with, or joining in the banquets of such wretches as these? From the spoils of the dead Christians they have filled their houses; they live on rapine; they know not how to have mercy; they drink in poison; they give deadly food to their friends and their children. As Eve understood not that she delivered a deadly offering to her husband, so are all they who act badly—they work for perpetual death and perpetual punishment. It is the custom of the Roman and Gallic Christians to send pious and fitting priests to the Franks and other foreign nations, with many thousand shillings for the redemption of baptized captives. You, on the contrary, have slain them, and have sold them to a foreign nation which knows not God; you deliver up the members of Christ to prostitution and crime. What kind of hope have you in God? Who agrees with you, or who applies to you the words of flattery, God will judge; for it is written, "Not only those committing evil, but those who consent to it also, shall be condemned." I know not what I shall say or speak more concerning the deceased members of the children of God, whom the sword has cruelly exterminated; for it is written, "Weep with those that weep;" and again, "If one member suffer, all the members suffer with it" (Rom. xii. 15; 1 Cor. xii. 26).

Wherefore the Church deplores and mourns her sons and daughters whom the sword has not yet slain, but are carried off and transported to a distant country, where sin is manifestly grievous, and shamelessly abounds. There the free-born Christians are sold, and reduced to slavery, among the unworthy, the most abandoned and idolatrous Picts. Therefore, with sadness and grief, will I exclaim, "O most excellent and loving brethren, and sons whom I have begotten in Christ, I cannot mention any thing that I can do for you! I am not worthy to obtain for you God's assistance, nor that of man. The iniquity of the unjust has prevailed against us. We are become like foreigners—perhaps they do not believe that 'we partake of one baptism with them,' or that 'we have one God and Father.'" It is an indignity to them that we are born in Ireland; as he says, "Have ye not one God?" "Why do ye forsake each one his neighbor?" I there-

fore grieve for ye, I lament for ye, most dearly beloved ! But again I re-
joice within myself that I have not labored in vain, or that my journey
has not been unavailing, and that this horrible, this unutterable crime
happened on such an occasion. Thanks to God, you believed and were
baptized, and in that state have withdrawn from the things of this world ;
you are beginning to journey towards Paradise. " where there shall be
neither night, nor grief, nor death any more. But you shall exult lik
young bulls unbound from chains, and shall trample on the unjust, and
they shall be like dust beneath your feet.

Ye shall reign then with the Apostles, and prophets, and martyrs, and
shall receive the everlasting kingdom ; as He testifies, " They shall com
from the east, and from the west, and shall sit down with Abraham, and
Isaac, and Jacob in the kingdom of heaven " (Matt. viii. 11) ; but cruel
men, and magicians, and homicides, liars and perjurers, shall have their
part in the lake of eternal fire. Not without justice does the Apostle say.
" When the just man shall with difficulty be saved, where shall the sinner
and impious transgressor of the law betake himself ? " Wherefore, in what
place shall Caroticus, with his most abandoned rebels against Christ, see
themselves ? Where shall they be who divided and parcelled out among
their filthy satellites and agents, poor baptized women, and the inherit-
ances of orphans, on account of a miserable temporal kingdom, which
shall pass away like a cloud, or like smoke which is dispersed with the
wind ? So guilty sinners shall perish before the face of the Lord ; but
the just shall feast in great constancy with Christ ; they shall judge the
nations, and rule over unjust kings, for ever and ever. Amen.

I testify before God and his angels that it shall be so ; for these are not
my words, but those of God and the Apostles, and of the prophets (which
I have transcribed into Latin), who never lied : " He who will believe, and
is baptized, shall be saved ; but he who will not believe, shall be con-
demned " (Mark xvi. 16). God has spoken it.

I earnestly beseech you, whichever of you be a servant of God, that he
be ready to be a bearer of this letter, that he be drawn away by nobody,
but that rather he should read it in the presence of all the people, and
before Caroticus himself. But if God inspires them, so that at length they
may repent and return to God, and those homicides, though late, be sorry
for their sins, which they have so impiously committed against the Lord's
brethren, and that they may liberate the baptized captive women whom
they formerly took, so that they may deserve from God to live, and that
they may be made sound and perfect hereafter.

The peace of the Father, and of the Son, and of the Holy Ghost remain
with you. AMEN.*

* This epistle has been published from a copy in the Rev. M. J. O'Farrell's *Life of St. Patrick*.

ST. FIACH'S METRICAL LIFE OF ST. PATRICK

I.

PATRICK was born at Nemtur,^a
 Is the meaning (substance) of what is recorded in stories—
 A youth of sixteen years
 At the time of his being carried into captivity.

II.

Succat was his name at the well (baptism);
 Who his father was—this (is) the knowledge :
 He was son of Calpurn, son of Otidus,
 Who was son to the deacon Odissus.

III.

He was six years in servitude ;
 The food of men he ate not :
 There were besides him miserable
 Four of his family in his slavery

IV.

Victor made a covenant with the servant
 Of Milcho to go over the waves :
 He (Victor) placed his foot on the stone,
 There remain after him the impression.

V.

He proceeded over all the mountains
 To the sea ; prosperous was his flight .
 He dwelled at (by) the seas with German,
 Afterwards in the southern part of Letavia.

* *Nemtur*. The location of this place has puzzled writers, and has led to much discussion. One thing is certain: there is no place of this name in either England or Scotland though those who would make a Scotchman of St. Patrick have made pitiful efforts to assimilate it with some places in Scotland. Lynch, in his *Life of St. Patrick*, says that it means Holy Tours, i. e. the City of Tours, not far from which St. Patrick was born. We have established his birthplace in his *Life*, and refer those who desire further information on the subject to Dr. Lanigan's *Ecclesiastical History*, vol. i.

VI.

In the islands of the Tyrrhenean Sea,
 He tarried in them for a time ;
 That he read the canons with German,
 Is what is recorded in lines (writings).

VII.

Towards Ireland (sees in a vision) do proceed
 Angels of God in an assembly ;
 Often he saw in visions
 That he should return (to Ireland) again.

VIII.

A relief to Erie was
 The coming of Patrick to Foclut ;
 He heard the distant sound of the calling
 Of the children of the Wood of Foghlad.

IX.

They entreated of the Saint to come
 Upon his leaving Letavia,
 For the purpose of commanding the people of Erie
 To turn from evil to eternal life.

X.

The people of Erie, it was foretold,
 Would see a spiritual new day
 That would last to the end of time ;
 The County of Tara (it was foretold) will be deserted.

XI.

His Druids on (from) Leary
 The coming of Patrick concealed not ;
 Most true were the prophecies
 To their sovereign they declared.

XII.

Pious was Patrick till death ;
 He was powerful in expelling evil ;
 This is what spread his praise
 Up to every nation of mankind.

XIII.

Hymns and the Apocalypse,
And the three fifties of psalms, he habitually sung ;
He preached, baptized, and prayed :
From the praising of God he ceased not.

XIV.

The sharpness of the cold weather did not stop him ;
He stood by night in the waters,
For a watchful, heavenly, or clean conscience to keep ;
He preached by day on the hills.

XV.

In converting the country of Benna Boirche,
He did not feel lukewarmness amidst its rocks ;
The singing of a hundred psalms each night
To the King of angels he performed.

XVI.

He lay on a bare stone afterwards,
And a wet coverlet about him ;
It was his sins to banish
He did not allow his body to get into heat.

XVII.

In preaching the Gospel to every one,
He wrought more miracles in Letavia :
He healed the blind with fasting,
The dead he raised to life.

XVIII.

Patrick, during his preaching to the Scots (Irish),
Suffered greater hardships compared to Letavia,
That they might come to judgment,
In holiness worthy of (eternal) life.

XIX.

The sons of Heber and the sons of Heremon
All followed the devil ;
Yet the host of the devil rolled
In the great road to hell.

XX.

Until the Apostle arrived,
 He proceeded, though the winds were **severe**;
 He preached threescore of years
 The Cross of Christ to the people of **Fenias**.

XXI.

Over the peoples of Erie was darkness—
 Peoples adoring idols;
 They believed not in the true Divinity,
 In the true Trinity.

XXII.

In Armagh is sovereignty,
 And a head for the government of **Emania**,
 And the great church (Kilmore) of **Dundaethglass**;
 It is not pleasant that tribeless be Teamar.

XXIII.

Patrick, after he got into sickness,
 For comfort, was going to Armagh;
But there sat an angel on his head,
On the way, in the middle of the day.

XXIV.

He went southward to Victor;
 He was the guardian of his safe keeping;
 Fire rose about him where he was,
 And out of the blaze he spoke:

XXV.

“There is given rule to Armagh—
 To Christ give thanks!
 For the great heaven to reach:
 Happy for you was your petition.

XXVI.

“A hymn which you sang
 Will be a protecting coat-of-mail to all:
 In the day of judgment, about thee
 Will go the men of Erie to be judged.”

XXVII.

Tasach remained after him,
The time he gave communion to him,
And said, Patrick would not come back.
The words of Tasach were not false.

XXVIII.

Brighten did the end of the night,
When all the tapers were spent ;
To the end of a year there were lights—
They were the happy long days.

XXIX.

In the battle fought in Bethoran
Against the Canaanites by the son of Nun,
Stood the sun over Gabaon—
So the sacred Scriptures tell us.

XXX.

Whereas there stood for Joshua
The sun for the death of the wicked—
Threefold more cause his being
Giving light on the death of the Saint.

XXXI.

The clergy of Erie went
To wake Patrick ; from every side
The singing of angels even drowned
The hymn of each of them on his seat.

XXXII.

The soul of Patrick from his body
Was, after his labors, separated :
Angels of God, on the first night,
Watched him there incessantly.

XXXIII.

At the time Patrick died,
Also died the other Patrick,
And together went their souls
To Jesus, the son of Mary.

XXXIV.

Patrick was void of vain pride—
 Great were the benefits he did.
 He lived in the favor of Mary's Son—
 His birth was cause of joy to all.

NOTE.—Letavia—the ancient name for Italy.

HYMN OF ST. SECUNDINUS.

I.

ALL you who love God, hear the holy merits
 Of a man in Christ blessed, Bishop Patrick—
 How for his good deeds he is compared with angels,
 And for his perfect life he is equalled to the Apostles.

II.

Blessed Christ's commands in all things he keeps ;
 His works shine bright among men :
 And the Saint whose wonderful example they follow,
 Whereby in heaven also God, the Father, they magnify.

III.

Constant in God's fear, and in faith fixed,
 Upon him is built, as on Peter, the Church ;
 And his apostolate from God he received,
 To whose detriment the gates of hell do not prevail.

IV.

The Lord him elected to teach barbarous
 Nations, that he would fish by doctrine's net ;
 That from the world believers he would draw to grace,
 And the Lord they would follow to the eternal abode.

V.

Christ's chosen Gospel talents he vends,
 Which among the Irish Gentiles he requires with interest ;
 Of the pilotage of this labor, as of the work the reward,
 With Christ, of the celestial kingdom, possess he the joy.

VI.

God's faithful minister, and illustrious messenger,
Apostolic example and model he gives,
Who, as by words, so by deeds, to the people preaches the Lord;
So that, when words convert not, good deeds stimulate.

VII.

Glory hath he with Christ—honor with the world—
Who by all is venerated, as an angel of God:
Whom God has sent as Apostle, as Paul to the Gentiles,
To teach to all the way to God's kingdom.

VIII.

Because he feared God, he was humble in spirit and body;
Upon him, for his good works, resteth the Lord;
And in his pure flesh the stamp of Christ he bears—
In bearing whose cross alone he glories.

IX.

Diligently, the faithful he feeds with food celestial,
Lest they who are seen with Christ faint on the way—
To whom he gives as bread the Gospel precepts—
In whose hands, like manna, they are multiplied.

X.

Chaste he keeps his flesh, through love of the Lord;
Which flesh, as a temple, he prepared for the Holy Ghost,
By whom he is constantly possessed with pure deeds—
Which pleasing offering, while living, he presents to the Lord.

XI.

He is a burning light of the world, great and evangelical,
In a lamp shining—raised over all ages—
A royal city fortified on the top of a mountain,
In which is great abundance, which God possesses.

XII.

The greatest also in the kingdom of heaven shall he be called,
Who, what he teaches by sacred words, fulfils by good deeds.
He excels in good example, and as a model to the faithful;
And in a clean heart, he hath confidence before God.

XIII.

The Name of the Lord he boldly announces to the Gentiles;
 To whom, of the lover of salvation, he gives eternal grace;
 For whose sins he prays to God;
 For whom he also offers to God worthy sacrifice.

XIV.

The world's glory he despises for the Divine law,
 Who deems all things, compared to his table, trifles;
 Nor is he distracted by the rushing current of this world,
 But rejoices in adversity, as for Christ he suffers.

XV.

The good and faithful shepherd of the evangelized flock,
 Whom God selected to guard His people,
 And to feed His children with Divine truths—
 For whom, after Christ's example, he gave up his life.

XVI.

Whom, for his merits, the Saviour raised to be Pontifex,
 That in heavenly warfare he might teach clerics—
 To whom he distributes, with vestments, bread celestial,
 Which duty is imposed by sacred and Divine admonitions.

XVII.

The king's messenger, inviting believers to the marriage feast,
 Who is ornamented—being clad in the nuptial robe—
 Who takes the celestial wine in heavenly vessels,
 And pledge the children of God in the spiritual cup.

XVIII.

The sacred treasure, in the sacred Book, he found,
 And in his Saviour's Body the Deity he clearly saw;
 Which treasure he purchased with holy and saintly merits—
 Israel is called—his soul seeing God!

XIX.

The Lord's faithful witness is in the Catholic law,
 Whose words are transmitted as Divine oracles.
 Lest human flesh would corrupt and be eaten by sin,
 But that they be preserved with the savor of sacrifice.

XX.

A true and noble cultivator of evangetic soil ;
 Whose seeds are seen of the Gospel of Christ,
 Which, with Divine lips, he sows in the ears of the wise,
 Whose hearts and minds he plants with the Holy Ghost.

XXI.

Christ selected him, for himself, on earth as Vicar,
 Whom, when captive, he freed from twofold slavery ;
 A great many he redeems from the slavery of men—
 Countless numbers has he released from the dominion of Satan

XXII.

Hymns with Apocalypse, and the Psalms of God he chants ;
 Which he announces to edify the people of God,
 Who believes the law in the Trinity of the sacred Name ;
 And the Three Persons in One Substance, he teaches.

XXIII.

Beginnt with the girdle of the Lord, days and nights,
 Without intermission, he prays to God the Lord,
 Whose reward for his great labor he shall obtain—
 And with the holy Apostles, he shall reign over Israel

 THE ABUSES OF THE WORLD.

1. A learned preacher without good works
2. An old man without religion.
3. A young man without obedience.
4. A rich man without almsgiving.
5. A woman without modesty.
6. A master or lord without virtue.
7. A Christian fond of disputing.
8. A poor man filled with pride.
9. An unjust king.
10. A negligent bishop.
11. A people without discipline.
12. A people without law.

CANONS OF THE SYNOD OF THE BISHOPS.

We give thanks to God the Father, and to the Son, and to the Holy Ghost.

To the priests and deacons, and to all the clergy, Patrick, Auxilius, and Serinus, bishops, health and salvation.

As it is better to forewarn the negligent than to blame things already done, we have thought it fit to define the following articles :

If any one shall prevent the redemption of captives, without a just cause, he deserves to be excommunicated.

Let the readers and singers remain in their own church.

Let there be no wandering clerk among the people—that is, no priest must be permitted to wander from place to place.

No clerks, from the grade of Ostiarius, or door-keeper, even to the priesthood, must appear in public without a becoming ecclesiastical dress, or without the Roman tonsure.

All ecclesiastics are obliged to assist daily at Mass, or at the evening offices of the Church, unless they be detained in the yoke of slavery.

If an ecclesiastic should become security for a pagan, and that the latter, through deceit, should fail in his engagement, the ecclesiastic will pay the loss out of his own goods.

Whosoever receives an excommunicated person becomes liable to the same punishment as that person.

If any Christian happen to be excommunicated, no alms should be received from him ; nor the alms offered by Gentiles, at least such as were still attached to their heathen rites.

Any Christian who may be guilty of homicide, or fornication, or of consulting soothsayers, as the Gentiles do, will do a year's penance for each crime ; and when the year is completed, he shall come with witnesses to prove the accomplishment of his penance, and he shall be absolved by the priest.

Whoever commits theft will do penance for twenty days on bread and water ; will give back what he has stolen, and then will be admitted into the Church.

A Christian who shall follow the superstitions of the pagans, who shall consult witches and fortune-tellers, or practice any other evil customs of this nature, must be excluded from the Church ; and he shall not be received back until he shall have retracted and declared his sorrow for such practices ; and then let him do penance with all diligence.

The virgin who shall have vowed to God to live in chastity, and shall afterwards violate her vow by getting married, will be excommunicated until she has done penance for her sin. When converted and reconciled to the Church, she must no longer remain in the same house, nor even in the same town, with her accomplice.

A Christian woman who shall first accept a husband in honest nuptials, and afterwards leave him to form an adulterous connection with another, shall be excommunicated.

Persons who are excommunicated must not enter the Church, even on Easter eve.

The Christian who, like the heathen, shall defraud any one of a debt, must be excommunicated until he does penance; and they who go to law before unbelievers, and not submit their cause to the Church, shall undergo the same punishment.

Excommunicated persons are to be restrained from joining in Communion.

Catechumens who wish to receive the grace of God, must not be baptized unless they keep the Lent.

If any priest build a church, he shall not celebrate Mass in it until it be first consecrated by the bishop, for so it is becoming.

If any strange priest enters among the people, he shall not baptize, offer, consecrate, nor build a church until he receives permission from the bishop. He who dares to ask permission from the pagans shall be held excommunicated.

If any episcopal gifts be offered by religious men during the period of the bishop's visitation, these gifts, according to ancient custom, shall belong to the bishop, who will dispose of them either for his own use or give them to be distributed among the poor, as the bishop himself shall judge fit.

If any ecclesiastic be found to appropriate to his own use the gifts for the Church, let him be excommunicated.

If any ecclesiastic be excommunicated, he must not join in prayer with his brethren, but must perform all his religious duties alone; nor can he offer Mass or consecrate until he shall have done penance, and been reconciled to the Church.

No bishop who goes from his own diocese into another can ordain any priest, unless he receives permission from the bishop of the place where he is.

If any ecclesiastic wishes to aid the captive slaves, let him do so only out of his own money; for if he should wish to aid them by money unlawfully, it begets scandal, and many ecclesiastics would receive an evil reputation because of one delinquent.

Priests coming from Britain without commendatory letters are not to be allowed to exercise their office.

If a deacon shall absent himself from his parish without the permission of his superior, he shall not exercise any of his functions, and must be punished by his superior; and a monk who shall do so without the knowledge of his abbot, must likewise do penance.

PROVERBS OF ST. PATRICK.*

PATRICK says :—It is better for us to warn the negligent, lest faults may abound, than to blame those faults when committed; or, as we would say, "Prevention is better than cure."

Patrick says :—The judges of the Church must not have human respect, or the fear of man, but the fear of God, because the fear of God is the beginning of wisdom.

The judges of the Church must not have the wisdom of this world, because the wisdom of this world is folly before God; but they will have the wisdom of God.

The judges of the Church must not receive gifts; because gifts blind the eyes of the wise, and change the words of the just.

The judges of the Church must have no exception of persons in judgment; because with God there is no exception of persons.

The judges of the Church must not follow worldly caution, but the Divine examples; because the servant of God should not be cautious or cunning.

The judges of the Church ought not to be precipitate in their judgments, until they know how true is that saying which has been written, "Do not judge quickly."

The judges of the Church should not utter a falsehood, for lying is a great crime; but they ought always to judge upright judgments; because in whatsoever judgment they shall render, in like manner they shall be judged.

Patrick says :—Seek out the examples of the ancients, where you shall find no deceit nor untruthfulness.

Patrick says :—The judges who do not judge rightly the judgments of the Church, are not judges, but falsifiers.

* Sir James Ware and others attribute to St. Patrick the tracts entitled "The Abuses of the World" and "The Book of Proverbs."

VISION OF ST. PATRICK.*

I.

The green sward is steeped in the moon's mellow light,
 Yet kneeling since vespers doth Patrick still pray;
For hundredfold prayer he breathes forth each night,
 And as often commences with his Maker by day.
 "Look down on my labors, All-powerful One!
 Bless thou the dear children I bring to thy fold;
Make them ever cling fast to the faith of thy Son,
 And spurn the tempter, his threats and his gold."

II.

Thus prayed our Apostle, when forth on his sight
 Bursts a scene that with rapture his glowing heart fills:
He sees the horizon all dazzlingly bright,
 And fires lighted up on sweet Saul's verdant hills.
 With millions of praises he bows to the ground—
 For he knew by the lights that so brilliantly shone,
 His Gadeliens would 'lumine the Gentiles around,
 And his teachings survive when the teacher **was gone**.

III.

He raises him up and continues to pray,
 Alas! the bright vision no longer is there;
 The lights are extinguished and faded away,
 And Patrick is buried in all but despair.
 "O Lord! hear thy suppliant; take not away
 The faith from thy people so pious and true;
 Chastise them, but spare them this heavenly ray,
 And Mary, sweet Mother, my hope is in you."

* Jocelyn, in his Life of St. Patrick, informs us that St. Patrick, having done all that man could do to establish the Irish Church permanently, felt anxious about its future state, and earnestly besought God to reveal it to him. The Lord did so in a vision. At first he beheld all Ireland enveloped with a bright fire, which flame, after a time, dwindled down until darkness intervened. And the angel said. "What thou seest here shown, such shall be the people of Hibernia." And Patrick wept and cried out, "*Shall God forget to be merciful, and shut up His mercy in His displeasure.*" And the angel told him to look again, and he beheld a faint light dispelling the darkness, which spread until it covered the whole island. And he again rejoiced, for he knew that the faith would be preserved, despite persecutions and temptations. The poem is by an anonymous writer, and explains the vision.

IV.

Thus fervently prayed he, with tear-streaming eyes ;
 And, lo ! as again he looks round in his grief,
 An angel all beaming with light he descries,
 Who tells him to fear not, for God sends relief ;
 Then points to the hills that awhile were in gloom,
 And through the deep darkness there glimmers a star,
 And soon it grows larger and brighter—and soon
 It gloriously shines on the Island afar.

V.

The Saint is enraptured, he pours forth his soul
 In praise to his Maker, with joy as before ;
 For though ages of darkness and sorrow may roll
 O'er Erin, her faith shall shine bright as of yore ;
 Though the fierce storm of heresy vent all its force,
 Though tyrants wade deep in the blood of her sons,
 Yet ne'er can they parch up her faith's gushing source,
 Or lessen the stream that unceasingly runs.

VI.

No, Father Omnipotent ! ne'er shall the race,
 Whose pagan sires no martyr's blood can accuse
 At the throne of thy Justice, be lost to that grace
 Which passion and pride may make others abuse ;
 And though for a season oppression may twine
 Around them her impotent legal restraints,
 The light of thy Justice shall one day o'ershine
 The see of thy servant—the Island of Saints.





LIVES

OF THE

IRISH MARTYRS.

BY
D. P. CONYNGHAM

AUTHOR OF "LIVES OF THE IRISH SAINTS" AND OTHER WORKS.

ILLUSTRATED,
Pittsburgh, Pa.

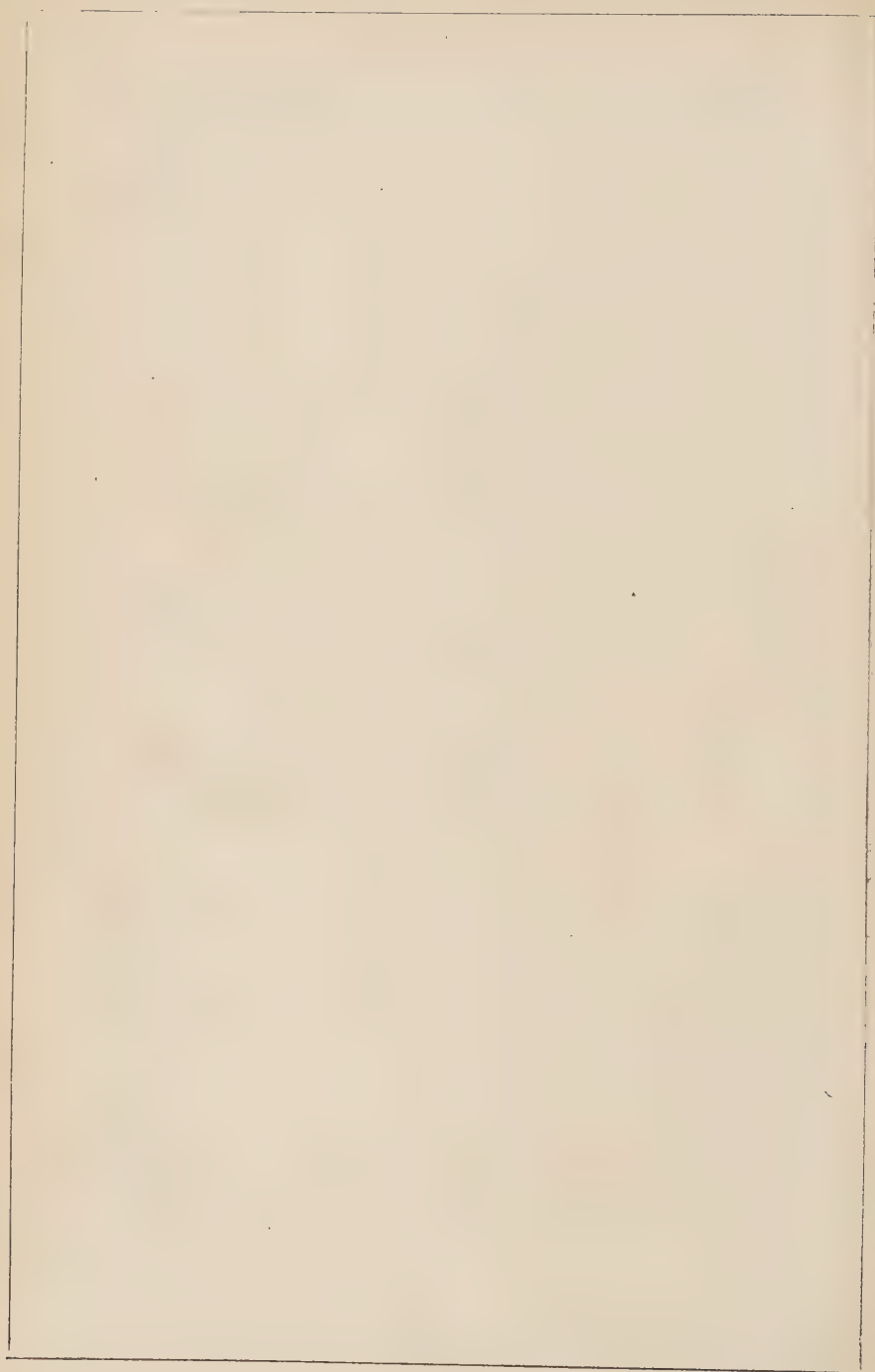
"A stranger held the land and tower
Of many a noble fugitive ;
No Popish lord had lordly power—
The peasant scarce had leave to live.
They bribed the flock, they bribed the son
To sell the priest and rob the sire ;
Their dogs were taught alike to run
Upon the scent of wolf and friar."

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**TO THE MEMORY
OF THE
APOSTLES OF CHRISTIANITY IN IRELAND
AND OF THAT
ARMY OF WHITE-ROBED MARTYRS AND CONFESSORS WHO
SUBSEQUENTLY SUFFERED FOR THE FAITH
IN THAT COUNTRY
THIS WORK
IS MOST REVERENTIALLY DEDICATED.**

We beseech you, O holy Saints, Martyrs, and Confessors, who have sown the good seed, fought the good fight, and nurtured the faith with your blood, look down upon us, the children of your faith and sufferings, and intercede with the Lamb before whose throne you minister, that we may enjoy with you in heaven the beatitude of eternal bliss. Amen!



P R E F A C E

THE Christian zeal and devotion of the founders of the primitive Church in Ireland were only equaled by the great sacrifices and sufferings, endured alike by priests and people, during the fierce and bloody persecutions inaugurated by the Reformers under the sacred garb of religion.

The fanatical followers of Mohammed propagated the doctrines of the Koran by the sword; but the Reformers, bloodier far, prostituted the name of religion, and glorified the sacred name of God with their lips, while they butchered His faithful ministers and people, or tortured them in mockery and sport.

It ~~is~~ truly said, "The blood of martyrs is the seed of the Church," for in Ireland, the greater the persecution—the more blood that was shed—the stronger became the faith, and the more glorious her "white-robed army of martyrs."

From the year in which Henry VIII. plunged England into the guilt of heresy and schism, until the granting of Catholic Emancipation (a period of three centuries), the green fields of Ireland ran red with the blood of her children, and the martyr's cross and crown were the rewards of those who adhered to her faith—the glorious inheritance transmitted by the "Master of the Apostles" himself.

History has no other record of a people thus persecuted, who passed so triumphantly through the fiery ordeal; and no people could have withstood such sufferings, unless sustained by the Divine power of Him who has said to His Church, "Behold I am with you all days, even to the consummation of the world."

Even the Roman tyrants, whose hands reeked with the blood of their Christian victims, often stayed their butcheries in mercy to the brave sufferers, because they were of the same race and kindred with themselves. In Ireland, the victims were aliens in race and blood, and the love of gain imbittered the fanaticism of religious rancor, for by law the persecutor was rewarded with the property of his victim.

The persecution which commenced under Henry, in the early part of the sixteenth century, gradually increased in intensity and cruelty, until it culminated in the middle of the seventeenth, in the most bloody and exterminating scenes on record.

England readily embraced Protestantism, Ireland remained Catholic; hence, the war of supremacy and conquest carried on by the former was intensified by all the acerbity of religious hate and fanaticism; and though the roll of those who suffered death for the faith might be said to close with 1745, still the persecutions for religion's sake have come down to our own days.

Even as late as the famine years in Ireland, the land was overspread with men, aye, many of them professing to be ministers of Christ, who tempted the starving poor to sell their religion and their God for food and clothing; but the dying thousands, true to the faith and heritage of their ancestors, spurned the tempting offers, choosing

rather to purchase an eternal kingdom by a death from hunger, than to sell their souls for a mess of pottage ; thus, in the true spirit of martyrdom, "accounting all things as dross that they might gain Christ."

As an instance of the savage laws and enactments passed against Catholics during those centuries of persecution, it is only necessary to state that they were robbed by law of their properties ; that they were prohibited from receiving a Catholic education under severe pains and penalties ; and, as a reward for filial disobedience, the son of any Catholic becoming a Protestant, was empowered to disinherit his Catholic father and brothers, and deprive them of their property.

Any Catholic going abroad to be educated, was subject to the forfeiture of his estate ; and any Catholic refusing to attend Protestant worship, incurred heavy fines and penalties.

These flagitious enactments were chiefly directed at the laity ; but in the year 1697 a yet more wicked and cruel enactment was aimed at the clergy. This was entitled, "An act for banishing all papists exercising ecclesiastical jurisdiction in Ireland," etc., etc. It provided that all archbishops, bishops, vicars, deans, friars, and all papists exercising any ecclesiastical jurisdiction whatever in Ireland, should be for ever banished from the kingdom before the first of May, 1698, and if found there after that day, should be imprisoned during pleasure, without bail, and then transported for life. In the mean time, it provided that no archbishop, bishop, vicar, or ecclesiastic whatever, should land in Ireland from abroad, under pain of a year's incarceration, and then of perpetual banishment ; also, if any archbishop, bishop, etc.,

returned from banishment, he should be guilty of high treason, and die the death of a traitor. Harboring or concealing them was punishable by a fine of twenty pounds for the first offence, forty for the second, and confiscation of estate and chattels for a third; the fines to be divided equally between the informer and the Crown. A priest's head was valued at the same price as a wolf's; and no enactment left unpassed, no butchery undone, that might aid in exterminating Catholicity in Ireland, the expulsion of the Irish race, and the wholesale confiscation of their broad estates.

It is no wonder, therefore, that the country was desolated by rapine and slaughter, that the hospitable monasteries, the asylums of the sick, the poor, and the oppressed, were soon left in smouldering ruins, while their pious, simple inmates, were either driven forth houseless wanderers, or butchered to gratify the fanaticism of a rude soldiery. The stately chapel was laid in ruins, its sacred vessels became the spoil of the invader, and its faithful pastor was driven forth, to keep alive the faith in some lonely cave, some mountain fastness, or desert wild. Of the Church in Ireland, at this trying period, it might justly be said :—

“ Thy glory in a crimson tide went down
Beneath the cloven hoof;
Altar and priest, mitre, and cope, and crown,
And choir and arch and roof! ”

So great was this persecution, that in one year alone of the regular clergy, one hundred and ninety were shipped from Galway, one hundred and fifty-three from Dublin, seventy-five from Cork, and twenty-six from Waterford, besides a large number of the secular clergy

and bishops, who were expelled to France, Flanders, Spain, and other countries.

The sufferings and sacrifices of these noble martyrs of the Cross, are well worth preserving. Though their histories are given in the several works from which I draw my materials, still, the most of these are not accessible to the masses; and therefore, at the request of my enterprising publishers, I have prepared "The Irish Martyrs" as an addition, or rather, a companion to my "Lives of the Irish Saints."*

The one treats of the dawn, the rise, and splendor of Christianity; the other of how this pure, undefiled Faith withstood the rack, the gibbet, spoliation, and all but extermination itself; and, after all, to-day shines forth with a purity and a brilliancy that neither heresy can sully nor persecution extinguish.

Though we have a complete history of this Irish martyrology from the reign of Henry down to James, it is to be regretted that in the subsequent reigns, particularly during the Commonwealth, so bloody and relentless was the persecution that, for the most part, the history of their sufferings perished with the martyrs themselves.

When the poor priest and his faithful flock perished together in some mountain cave, not one lived to tell the tale; yet tradition has preserved it, for there is scarcely

* For the materials and subject-matter of this work, I am chiefly indebted to the able and learned works of Fleming, Wadding, Colgan, Ware, Roothé, Mooney, The Four Masters, and several other eminent old writers; and to the more modern works of Dr. Moran, Brennan's valuable ecclesiastical history, Dr. Renehan, Father Meehan's valuable works and translations, and to Halpin's (Miles O'Reilly) "Memorials of those who suffered for the Catholic faith."

a townland in Ireland but reveres some lonely spot hallowed by such martyr-sacrifice.

The limits of this work will not allow me to treat in full of the army of martyrs, lay and clerical, who suffered persecution, death, or exile, for the faith. I simply confine myself to those whose ecclesiastical dignity, or whose zeal and sufferings, rendered them the most conspicuous.

I find that many of these martyrs, such as Bishops Plunkett and O'Hurley, were executed for high treason; but we must not forget that it was an offence of high treason, punishable with death, to deny the king's supremacy; and as religious persecution is ever held in detestation by all liberal minds, the very persecutors themselves preferred sacrificing their victims under the charge of disloyalty and treason than for their religious convictions.

History has done justice to these noble sufferers. The thin veil of treason that was woven round them by corrupt judges, perjured witnesses, and military tribunals, has been rent asunder, and their pure, saintly lives stand forth before us in justification of those singularly great and devoted men, whose tribulations, constancy, and triumphs earned for them the martyr's crown, and left to Irish Catholics an undying heritage of faith and good works to guide us, like a bright star, to that happy death which gave to them life eternal.

D. P. CONYNGHAM.

NEW YORK, May, 1872.

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LIVES OF THE IRISH MARTYRS.

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THE Catholic Church in Ireland had scarcely recovered from the effects of the barbarous atrocities perpetrated by the Danish invaders, when the English invasion again embroiled the country in war, and exposed the Church to fresh persecutions and spoliations. The Danes had no sympathy with Christianity, or regard for the faith of the people, and therefore had no remorse in plundering the monasteries of their treasury, of despoiling the altars of their sacred vessels, of leveling with the ground the monasteries and temples of God, and of butchering His servants and worshipers.

After the defeat of the Danes the Church recovered something of its ancient glory. Monasteries were again rebuilt or repaired by pious chieftains, and psalm and hymn and

daily sacrifice glorified the Lord within their sacred walls.

War has ever impeded the progress of Christianity, and the English invaders, though they knelt at the same shrine and believed in the same faith as the Irish, held the latter in such abhorrence that even their churches and monasteries did not escape their ravages. But time and the associations that made these Norman chiefs "more Irish than the Irish themselves," slowly fused into one common channel the religious views of Norman and Celt, and we find a laudable rivalry between them in building and endowing churches and monasteries. This religious emulation between the rival races would have ultimately blended them into one common nationality, had not the Reformation, by its baleful influence and persecutions, overspread the land with sectarian hate, strife, and blood.

In 1509 Henry VIII. ascended the throne of England under the most favorable and promising auspices. He married, by particular dispensation, Catherine, princess of Arragon, the wife of his deceased brother, Arthur.

In the year 1512 the fifth general council of Lateran was held, which was attended by Mauritius de Portu, archbishop of Tuam, and Thomas Halsay, bishop of Leighlin, on behalf of the Irish Church. About the same time two provincial synods had been held in Dublin, and in 1523 a national synod was convened at Galway, most probably not only to consider the internal affairs and discipline of the Church in Ireland, but also to take precautions against the contagion of the heretical doctrines of Luther, which were fast gaining ground over the Continent.

Like all other heresies that have sprung up in the Church, that of Luther's may be traced to pride, disappointed ambition, and lust of worldly power and pleasures. It is remarkable that Henry, who afterwards became such a scourge to

the Church, stood its champion, and published a work in opposition to Luther's noxious tenets, which gained for him, from Pope Leo, the distinguished title of DEFENDER OF THE FAITH, a title still retained by his successors on the throne of England.

Henry had now lived seventeen years with his lawful wife, when his real nature began to develop itself. Smitten with a blind passion for Anne Boleyn, he sought to procure a separation from Catherine. His time-serving sycophant, Wolsey, was opposed to the divorce, as it would thwart his own ambitious views, and therefore soon fell under the king's displeasure. Henry soon found a willing instrument in Cranmer, whom he had promoted to the See of Canterbury, and who secretly favored the doctrines of Luther. Though the Pope could not annul the marriage between Henry and Catherine, Cranmer readily did, and privately married the king to Anne Boleyn. An obsequious parliament, selected for that purpose, not only confirmed the acts of Cranmer, but also declared Henry *the supreme head on earth of the Church in England*.

In all his wicked schemes Cranmer found a ready and able ally in Thomas Cromwell, who had been secretary to Cardinal Wolsey, but who had entered so warmly into the schemes of the king that he was raised to be chancellor of England, and vicar-general, both in spiritual and temporal matters, under the new supremacy.

Henry did not so much desire the change of the religious principles of the people as to confirm his divorce and to plunder the wealth of the Church. Though the doctrines of the new Church favored his passions and licentious desires, still he had an innate reverence for the old faith, and desired only its wealth in order to satisfy his extravagance and debauchery. In all these rapacious schemes he had an able and unscrupulous ally in Cromwell, who was at

heart a stern Lutheran, and who used his power for the furtherance of its doctrines as well as to gratify his own ambition and the desires of his master.

The times and circumstances were favorable for the spoliation of the wealthy and extensive Irish monasteries, and for the artful propagation of the heresy of Luther. Henry, with all his impiety and sensuality, never espoused the new religion. It was useful to him, for through its instrumentality he procured a divorce from his lawful wife, and it opened up to him a liberal supply of money and the unbridled gratification of his passions. Wealth and licentiousness were his religion. The schism which he caused gave him the full indulgence of the one, while the plunder of the monastic establishments promised him the enjoyment of the other. When he discovered that Cromwell and his agents were active propagators of the new heresy, he became indignant, and in 1539 he summoned a parliament, and caused an act to be passed by which it was made criminal to deny the real presence of Christ in the sacrament, the celibacy of the clergy, the obligation of vows of chastity, private Mass, and auricular confession. This act received the king's royal signature.

The See of Dublin having become vacant, the king, at the instigation of Cromwell, raised George Brown, an Englishman, to the dignity of archbishop of Dublin, in March, 1535. Brown was an Augustinian monk, and at the time provincial of the order in England. Though at heart a rank Lutheran, he remained at the head of his order until his ability and pliant disposition gained him the confidence of Cromwell, who recommended him to the king. He was consecrated in London by Cranmer, and immediately sailed for Dublin, accompanied by certain commissioners appointed by the king to enforce the doctrine of lay supremacy and the confiscation of the monasteries.

On their arrival in Dublin the prelates and several of the nobility were summoned to the Castle to give in their adhesion to the new doctrines and the king's supremacy. This proposition was met with scorn and contempt, and the primate, George Cromer, strongly denounced such a daring attempt at raising a schism in Ireland and the conduct of Bishop Brown.

Thus was the Reformation inaugurated in Ireland, and thus was its very advent opposed with a firm and determined opposition.

The excitement in Ireland became intense. The Irish looked upon death as preferable to apostasy, while the English inhabitants of the Pale nobly clung to the old faith. Brown's mission promised to be a perfect failure, and he would have fled to England, but he dreaded the resentment of the king, who felt indignant at his want of success, and in a letter ordered him to bear in mind "*that we be as able to remove you agayn, and to put another man of more vertue and honestie in your place, as we were at the beginning to preferre you, upon hope that you would in the same do your office.*"*

In the meantime Brown informs Cromwell of the hopeless state of affairs in Ireland, and recommends the enforcement of vigorous laws. Accordingly, the deputy, Lord Grey, was instructed to summon a parliament, which met at Dublin on the 1st of May, 1536. This servile assembly, composed of dependants and agents chiefly selected from the Pale, declared Henry sole and supreme head of the Church in Ireland, while all appeals to the Pope on spiritual matters

* Neither Ware nor Harris has left us any account of the time or place of this time-serving prelate's death. His religion was ambition and power. After the accession of Edward he was the first to order the adoption of the English liturgy and service in his churches. His servility did not serve him to the end, for he was deprived of his archbishopric under Queen Mary. An unhappy notoriety attaches to his name as an apostate clergyman.

were prohibited, and, to maintain the supremacy of the Apostolic See, rendered the offender subject to a *præmunire*.

Beside these enactments, the strongest temptations and inducements were held out to ecclesiastics who would apostatize, and it is to be regretted that some bishops and priests yielded to the temptation of riches and preferment.

Thus, by means of a corrupt parliament and bribery, did schism for the first time take a hold in the country.

Deputy Grey and Bishop Brown, having gained several adherents, and thus strengthened their power and influence, next turned their attention to plunder, and the wholesale confiscation and spoliation of Church property followed.

While the schismatics in Dublin had been enriching themselves with the spoils of the sanctuary in that city, the lord deputy was actively engaged in plundering the churches of Ulster. The splendid and venerable cathedral of Down was first robbed, and afterwards burned to the ground by this incendiary; at the same time the tombs and relics of Sts. Patrick, Bridget, and Columbkille, were demolished, and the ashes scattered with the winds of heaven. The image of the Blessed Virgin was torn from the high altar of the abbey of Trim, and profaned in the public market: the relics of the martyrs, after having been turned into mockery, were cast on the streets and thrown out on the highways; while the image of Christ crucified was brought from the abbey of Ballibogan, and the crozier of St. Patrick from Christ Church, and were both indignantly committed to the flames.* But the confiscation of the property belonging to the religious houses was that on which the plunderers had been most particularly intent. Among the abbeys which had been at this time suppressed, the most celebrated were those of Mellifont,† in the county of Louth; Jer-

* Register Eccl. ; Ware's Annals of Henry VIII., p. 99.

† The abbey of Mellifont, in the barony of Ferrard and county of Louth,

point* and Graignemanagh, in the county of Kilkeenny; Baltinglass, in the county of Wicklow; Dunbrody,† Tintern,

was founded for Cistercian monks in 1142, by Donogh O'Carrol, king of Oriel, and was supplied with monks by St. Bernard, from the abbey of Clairvaux. Mellifont was the most ancient monastery of the Cistercian Order in Ireland, having for its first abbot Christian O'Conarchy, afterwards bishop of Lismore and legate apostolic. In 1157 a synod was held here for the purpose of consecrating the church, and at which, besides the legate, several princes and bishops of the kingdom attended. Among other offerings made on this occasion was one from the celebrated Dervorgill, wife of O'Rouarc, prince of Breffny. She gave sixty ounces of gold, with a chalice of the same metal for the high altar, and presented furniture for nine other altars. The abbots of Mellifont sat as barons in parliament; the last of whom, Richard Conter, received on its suppression, in 1540, an annual pension of £40 for life. According to the last inquisition, the possessions consisted of one hundred acres, being the demesne land, five water-mills, eight messuages, and two hundred and fifty-five acres of land in the Sheep-Grange, together with seventy-two messuages, and two thousand acres, in the county of Louth. The property in the county of Meath amounted to one hundred and eighty-one messuages, and two thousand five hundred and ninety-six acres of arable and pasture land, besides the titlies to various rectories in both counties. These extensive possessions, belonging to the abbey, were granted to Sir Gerald Moore.

* The abbey of Jerpoint, in the barony of Knoctopher and county of Kilkeenny, was founded for Cistercians in 1180, by Donald, prince of Ossory. The founder and Felix O'Dullany, bishop of Ossory, were interred in this abbey. Although this extensive foundation had been splendidly endowed by Donald and other chieftains of Ossory, it had not, however, been exempted from the illiberal enactments of the fourteenth century. In 1380 it was ordained by parliament that "no mere Irishman should be permitted to make his profession in this abbey." The abbots of Jerpoint were lords of parliament, the last of whom was Oliver Grace. By an inquisition taken in the 31st of Henry VIII., the possessions consisted of fifteen messuages and two hundred and twenty-four acres of arable and pasture land in Jerpoint, together with four water-mills, forty-three messuages, and one thousand three hundred and twenty acres of land in various parts of the county; also the rectories of Jerpoint, the Rowre, Blancherstown, and fourteen others, all situated in the county of Kilkeenny. The possessions were granted to James, earl of Ormond.

† The abbey of Dunbrody (*Portus Sanctæ Mariæ*), in the barony of Shelburne and county of Wexford, was founded in 1182. Hervey de Monte Morisco, seneschal of the estates belonging to Strongbow, made a consid

and Ferns, in the county of Wexford; Tracton, in the county of Cork; Abbington, in the county of Limerick; Monasterevan, in Offaly; and Trim, Duleek, and Bectiff, in the county of Meath. Among the priories may be mentioned those of St. John of Jerusalem (Kilmainham); the Holy Trinity (Christ Church), Dublin; Conal and St. Wolstan's, in the county of Kildare; Kenlis, in Ossory; St. Patrick's, in Down; All Saints, near Dublin; Athassell, in the county of Tipperary; and the priory of the Blessed Virgin, in the town of Louth. In the parliament held under St. Leger in 1541, an act was passed, granting the full and

erale grant of lands to St. Mary and to St. Benedict, and to the monks of Bildewas, in Shropshire, for the purpose of erecting an abbey here for Cistercians; Felix O'Dullany, bishop of Ossory, being one of the witnesses of the charter. Hervey, the founder of this abbey, became soon after a monk in the monastery of the Holy Trinity, in Canterbury. In 1380 it was enacted "that no mere Irishman be suffered to profess in this abbey." The abbot of Dunbrody sat as a baron in parliament. Alexander Devereux, the last abbot, surrendered the establishment in 1539, after having first provided for his relations by the sacrilegious plunder of its possessions. By an inquisition taken in the 37th of Henry VIII., this abbey was found to possess sixty acres of pasture and an extensive grange in Dunbrody, one hundred and twenty acres in Battletown, eighty acres in Duncannon, sixty acres in Clonard, and eleven hundred and thirty acres of arable and pasture land in various parts of the county of Wexford; besides immense possessions in Connaught and in the counties of Limerick and Waterford. In 1546, these possessions were granted to Osborne Itchingham. The ruins of the abbey of Dunbrody, rising in awful grandeur just at the conflux of the rivers Suir and Barrow, present a truly picturesque and magnificent appearance. These ruins, including the cloister and church, are perhaps the most complete, and at the same time the most extensive, of any in the kingdom. At the west end stood the porch, adorned with flagree work cut in stone, while the immense Gothic window which rises above it displays an amazing specimen of curious and splendid architecture. The chancel and walls of the church are entire; within it are three chapels, corbeled and groined; while the aisle is separated from the nave by a double row of arches, with a molding which reclines in beautiful consoles. The tower, also, is complete, and the arch on which it rests is of a most beautiful finish.

free disposal of all the abbeys and priories to the king, who, as Ware remarks, soon after disposed of their possessions to his nobles, courtiers, and others, reserving to himself certain revenues, or annual rents. By another act of this parliament, Henry was, for the first time, solemnly proclaimed king of Ireland.

In some cases the superiors of these religious houses surrendered without opposition the charge intrusted unto them; but whenever they could not be induced by threats or promises to resign their monasteries to the crown, severer measures were resorted to; and one instance is especially recorded of Manus O'Fihily, the last Abbot of St. Mary's, Thurles, who, on a refusal to comply with the wishes of the crown, was carried a prisoner to Dublin, and subjected to a long and painful imprisonment.*

When we consider that in the abbeys and monasteries the poor were gratuitously educated, fed, and clothed, we can form some conception of the misery the suppression of so many religious houses caused to thousands. The fine old buildings, raised alike, by the piety of Norman and Celt, were either razed to the ground, or converted into strongholds and castles. The poor, who lived on the charity and bounty of the monks, died of starvation, while the retainers or tenants, who lived at ease under their kind landlords, were soon expelled, to make room for the proselytes who, induced by liberal offers of land, sacrificed their religious convictions for worldly considerations.

* Grose, in his *Antiquities of Ireland*, speaking of the abbey of St. Mary's, Thurles, says: "This church is mostly in ruins, except the tower, and much of that is fallen down. It was built in the fifteenth century by the O'Meaghers, who placed Franciscans in it." We give an engraving of this fine old ruin as taken in 1793. We believe that the only building now remaining is the old castle. It possesses a historic interest, as its abbot was the first to refuse the surrender of his monastery, and to stand out in defiance of his persecutors.

As for the monks themselves, driven from their monasteries, many of them wandered up and down, seeking subsistence from the willing, but poor and oppressed Catholics; others left the country, and either joined or established religious houses on the Continent; while numbers of them were slain by a rude soldiery and by the followers of the nobles and courtiers who possessed their houses and lands. The country became convulsed with strife and rancor, and thousands had flocked to the standard of Con O'Neil, who had taken up arms in defence of his religion.*

Though the faithful underwent fearful persecutions toward the latter part of the reign of Henry, few publicly suffered martyrdom. Numbers of the monks and religious were killed at their expulsion from their houses, but the king's adhesion to many of the doctrines of Catholicity made it too hazardous for his agents in Ireland to resort to the stake or the gibbet. In fact, Henry burned at the same stake Lutherans, for denying the real presence, with Catholics, for denying his supremacy.

The Spanish writer Lopez states that in the year 1539 a large number of Trinitarian fathers were martyred in Ireland, while the "Annals of the Four Masters" state that in the year 1540 "The English, in every place throughout Ireland where they established their power, persecuted and banished the nine religious orders, and particularly they

* As we are not writing a civil history of those trying times, we pass over the insurrection of O'Neil. He successfully invaded the Pale, burned Navon and Atherdee, and reviewed his successful troops at Tara. His success, though, was shortlived, for he was utterly defeated by the deputy, Lord Grey, at Bellahoe, in Meath. After this the persecution against the religious houses was renewed with vigor, and a great number of them were surrendered to the king. Among the abbots and priors thus despoiled were twenty-four who were lords in parliament. At the parliament held in Dublin in 1541 the title of the king as "lord" was changed to that of "king of Ireland."

destroyed the monastery of Monaghan, and beheaded the guardian and a number of friars.*

The primate George Cromer, who had zealously opposed the reformers all through, after an incumbency imbibittered by continued troubles, died in 1542. Upon his death, Henry, through the influence of the deputy, St. Leger, had George Dowdall, vicar-general to the late primate, appointed to the vacant see ; while at the same time the learned Robert Waucop, though blind from his infancy, was consecrated archbishop of Armagh, by Pope Paul III.† This prelate was a native of Ireland, became a doctor of divinity at Paris, was afterwards appointed legate *a latere* from the Pope to Germany, and was present at the Council of Trent, from the first session, in 1545, to the eleventh, in 1547. By the exertions of this extraordinary man, the Jesuits had, in 1541, been introduced into Ireland. John Codur was the first of the society who had settled in this country ; Alphonso Salmeron, Paschale Broet, and Francis Zapata arrived soon after. The Archbishop Waucop never returned to his see ; he was employed in the management of several important commissions on the Continent until 1551, in which year he died, at Paris, and was interred in the convent of the Jesuits in that city.‡

In the year 1546, Henry VIII. was drawing near his end ; during his unfortunate career on this earth he was a living sink of lust, and a wretched victim to the vilest passions. He lived a tyrant, hated and dreaded by all ; and he died as he lived, on the 28th of January, 1547. He had six wives—two of whom were repudiated, two beheaded, one died in

* The convent of Monaghan was founded on the site of the ancient abbey of St. Moeldod, in 1465, by Phelim MacMahoune, for Conventual Franciscans. It was granted at the suppression to Edward Withe.

† Hist. Cath., t. ii. ; Ware's Annals.

‡ O'Sullivan, p. 79.

child-bed, and the last would have ended her days on a scaffold, had Providence permitted the monster to continue much longer on earth.

The Council of Trent had been holding its sessions since the year 1545, and, although religion and the state of society had been at that period frightfully convulsed in Ireland, there had been in attendance at the council, Thomas O'Herlihy, bishop of Ross ; Donald Mac-Congall, bishop of Raphoe, and Eugene O'Hart, bishop of Achonry.*

* Ware's Bishops.



THE CHURCH IN IRELAND UNDER EDWARD AND MARY.

Reign of Edward—Characters of Brown, Staples, and Bale—The Common Prayer Book ordered to be read—Convocation of prelates—Bishop Dowdall's opposition to the Reformers—The primate expelled—Mary ascends the throne—Dowdall's return—The state of religion in Ireland—The Reform bishops deposed—Protestants protected in Ireland under Mary—Elizabeth ascends the throne—She is recognized as head of the Church—Archbishop Heath's opposition—Penal enactments—Oppression and persecutions of the Catholics—Churches plundered and destroyed—Bishops Magrath and Curwin apostatize—Persecution of Bishop Walsh—Torture and martyrdom of O'Duillian—Priests tortured and put to death in the convents of Galbally, Armagh, Elphin, and elsewhere—Father Dowd tortured and martyred—Vicar-general De Courcy martyred—Fearful persecutions commenced.



HENRY was succeeded by his son, Edward VI., then in the tenth year of his age.

The duke of Somerset, his maternal uncle, assumed the title of protector. Somerset was a zealous Lutheran, and an ambitious, despotic, unscrupulous man.

Few events of importance characterize the short reign of Edward. Acting under the instructions of Somerset, he encouraged the progress of the Reformation chiefly in Ireland, and Brown, Staples and Bale used their influence with the lord deputy, St. Leger, to increase the persecutions of the Catholics, and to compel them to embrace the new religion.

Dr. Staples was an Englishman, and had been appointed bishop of Meath, in 1530, at the request of Henry VIII. He had to fly to England, in 1534, from the fury of Silken

Thomas, to whom he had made himself obnoxious. He returned the following year, deeply imbued with the spirit of the Reformation. Brennan, in his ecclesiastical history, states that during the schism in Henry's reign, his orthodoxy became the subject of just suspicion, while, by his immoral conduct, he is said to have forfeited almost every mark of respect from his flock.*

On the other hand, Bale was well known to be one of those dangerous, rambling adventurers who, in times like the period of which we are treating, hawk about their conscience from one mart to another, ever ready to tender it to the highest and best bidder. He was born in the county of Suffolk, but became a Carmelite at Norwich.† Taking advantage of the general confusion which had prevailed, Bale fled from his convent, and set out by preaching sedition, first in York and afterwards in London, for which he was cast into prison. Here he would have remained, had he not abandoned his faith. Bale became an apostate; made application to Cromwell, and was set at liberty. Not meeting with much encouragement in England, he made his way into Germany; but that country having been already overstocked, he took his leave and set sail for Ireland.

Soon after the meeting already mentioned, Bale was consecrated by George Brown, and placed in the see of Ossory. The infamous conduct of this intruder, during the few months which he spent in Kilkenny, was not to be tolerated by the Catholic inhabitants of that city; for while he was in the act of reviling their religion, and of making a jest of their faith, he was assailed by the populace; five of his domestics were slain, and he himself narrowly escaped. Bale enjoyed his ill-gotten dignity but six months, when Mary ascended the throne. Dreading that vengeance would at length overtake him, and feeling no burning desire for

* Rymer, tom. xv., p. 206.

† Scriptores Britan., cent. viii.

enjoying the palm of martyrdom, he suddenly disappeared, and took refuge in Switzerland. John Bale never returned to Ossory ; during the reign of Elizabeth he came back, it is said, to England, where he spent the remainder of his days in comparative obscurity, and died about the year 1563.*

Brown, Staples, and Bale may serve as excellent samples of the other reformers of the sixteenth century. These are the sort of characters that went over from England, to turn into scorn that ancient and venerable faith, by the belief and practice of which, in the days of our sainted forefathers, the name of Ireland was extolled over Europe.

In 1550 an edict was issued, commanding that the Common Prayer Book of the English Church should be read in English in all Irish churches. The viceroy, St. Leger, convoked the prelates, and notifying them of the king's command, demanded their assent. The primate, George Dowdall, peremptorily refused, and denounced the innovation in strong and earnest language. He was opposed by Brown and Staples ; but so well did he maintain his point, that all the other bishops sustained him, and refused to obey the edict.

The primate refused to hold communion with Brown or Staples, and the latter, stung to the quick by the firmness and contempt of the primate, resolved to persecute him with the rancor of hate.

Sir James Crofts, a furious zealot and fanatical bigot, succeeded St. Leger as viceroy, and warmly entered into the schemes of the conspirators. They heaped all kinds of persecutions and troubles upon the primate, whose constancy and fidelity to his faith and flock caused them so much trouble and annoyance. Finally, they secured letters-patent depriving him of the primacy, as Ware states : " By reason that George Dowdall was obstinate and perverse, and that

* Rymer, tom. xv., p. 563.

George Brown was the first of Irish bishops who embraced the order for establishing the English liturgy and reformation in Ireland."

The primate either fled or was expelled from the country, and, contrary to Bishop Brown's expectations—for he had all along intrigued to be created primate—Hugh Goodacre was appointed the first Protestant bishop of Armagh, on the 28th October, 1552.

After a short reign of six years, Edward died, and was succeeded by his sister Mary, who ascended the throne on the 6th of July, 1553.

The restoration of the ancient religion of the country, the return of the primate, and the removal of immoral ecclesiastics, are the principal events that characterize the reign of this princess. At the time of Edward's death, and during the administration of Crofts, the state of Catholicity in Ireland was deplorable. The clergy, in many places, were obliged to retire and conceal themselves from the fury of their pursuers; churches and places of worship were closed, the celebration of the divine mysteries was suspended, and religion appeared to have been threatened with all the horrors of sanguinary persecution. Providence, however, interfered, and on Mary's accession to the throne the clergy were again placed over their flocks, while the friends of order and of morality began to congratulate each other on the anticipated downfall of heresy, and on the happy restoration of ecclesiastical discipline and ancient truth.

The return of George Dowdall to the archiepiscopal see of Armagh, in 1553, gave reality to these expectations. No sooner had this excellent prelate been replaced in his see, than he commenced the real work of religious reform. For this purpose he convened a national synod in St. Peter's Church, at Drogheda, at which almost all the Catholic bishops of the kingdom attended. "In it," says Ware, "several

decrees were made for reviving the rites that had been formerly practiced in the Church, and some decrees were also passed against ecclesiastical debauchees."

On the following April, 1554, the primate, together with William Walsh, doctor of divinity, and afterwards bishop of Meath, received a royal commission, investing them with authority to proceed against immoral ecclesiastics, and to depose those prelates who, by their reſreancy, had done such mischief to the fold of Christ. Accordingly, on the 29th of June, Edward Staples, bishop of Meath, was removed from his see. Brown, archbishop of Dublin, was punished in the same manner, and immediately after, Lancaster, of Kildare, and Travers, of Leighlin, were likewise deposed.*

Hugh Curwin, chaplain to the queen, was appointed to succeed Dr. Brown in the archiepiscopal see of Dublin. He was a zealous supporter of Catholicity during the reign of Queen Mary, but, on the ascension of Elizabeth, proved to be a more worthless character even than Brown.

As soon as Mary had ascended the throne, the Catholic religion was restored, the acts confirming the king's supremacy abrogated, and communion with the Pope as supreme head of the Church sought for, and of course obtained. Protestant writers have endeavored to blacken the reign of Mary as one of persecution and religious intolerance. They designate her "Bloody Mary," in contradistinction to the "Virgin Queen." It is true that during her short reign many persons suffered capital punishment for their crimes and wicked lives, whose hands were red with the blood of bishops and priests shed in the two preceding reigns, but who had lately entered into a treasonable confederacy to dethrone Mary in the interest of her Protestant sister Elizabeth. Loyalty to the throne by Protestants meant loyalty to the sovereign who represented their intolerant views and

* Ware's Annals, Jus Primatiale.

supported their ascendancy. The same spirit of bigotry that aimed at the dethronement of Mary proved its loyalty by exiling the amiable James, to make room for a foreigner in the person of William of Orange. Though Cranmer has been lauded as a martyr, it must not be forgotten that, though privately married to the sister of the atheist Osian-der, he took an oath of celibacy, in order to be consecrated Archbishop of Canterbury; and that, in order to save himself from the stake, he signed a recantation of his errors.

Queen Mary having died after a short reign, her sister Elizabeth ascended the throne, and was proclaimed queen, November 17, 1558. Though she had previously professed the Catholic doctrine, she now threw off the mask, resolved to establish Protestantism by all the means in her power. Her well-known purpose drew around her ministers and agents, who urged her to the use of the sword, the rack, and torture for the extermination of the Catholic faith.

Elizabeth possessed a good deal of the dogged, splenetic nature of her father, and she could not forget that by the Pope and the laws of the Catholic Church she was declared illegitimate, and had she professed the Catholic doctrine, her hated rival, Mary, queen of Scots, would, by legitimate descent, have the best right to the crown.

In England a packed parliament was convened, for the purpose of recognizing the Protestant religion as the established one. Though threats, bribes, and honors were lavishly held forth to the members, the measure passed the commons only by a majority of six, while in the house of lords it received an equally strong opposition. Archbishop Heath, in his opposition speech, said :—

“In my study of the Holy Scripture, I have observed a power granted by Jesus Christ to loose and bind sins. To Peter, the chief and head governor of the Church, this power was granted in a special manner : ‘To thee,’ said our blessed

Saviour to him, 'will I give the keys of the kingdom of heaven.' (Matt. xvi. 19.) Now, it should be well considered by you, my lords, whether you have sufficient authority to say unto the queen, To thee we will give the keys of the kingdom of heaven. If you have, show your warrant for it from Holy Writ ; but if you can produce no such warrant, be then assured that your lordships have not sufficient authority to make her highness supreme head of the Church of Christ in these realms."

A clause of this extraordinary bill, which made a woman the head of a Christian Church, read as follows :—

"Please your highness, that it may be established and enacted by the authority aforesaid, that such jurisdiction, privileges, superiorities, and pre-eminences, spiritual and ecclesiastical, as by any spiritual or ecclesiastical power or authority has heretofore been, or may lawfully be exercised or used for the visitation of the ecclesiastical state and persons, and for reformation, order, and correction of the same, and of all manner of heresies, errors, schisms, &c., shall forever, by authority of this present parliament, be united and annexed to the imperial crown of this realm."

It was also enacted that an oath, in the following form, should be taken by all who enter upon any civil or ecclesiastical office :—

"I, N. N., do utterly testify and declare, in my conscience, that the queen's highness is the only supreme governor of this realm, as well in all spiritual and ecclesiastical things and causes as in temporal."

There also was a clause, which authorized her majesty to exercise such unlimited power by commission, given either to clergymen or to a layman, as she should choose. "The thing," says Dr. Heylin, "seemed to be abhorrent even to nature and policy, that a woman should be declared supreme head on earth of the Church of England." To foreign na-

tions it furnished matter for merry jest and ridicule. The fabled story of a Pope Joan at Rome, which had so often been the subject of much sarcastic wit, was now in sober earnest at Westminster, in the person of Queen Elizabeth. Even the gloomy Calvin, friend as he was to every sort of religious reformation, cracked his jokes at the ridiculous idea of a female head set upon the mystical body of Christ's Church.

A packed parliament was also convened in Ireland by the lord deputy, Thomas, earl of Essex. All Catholic noblemen were carefully excluded, and this obsequious body passed the first penal enactments against Roman Catholics. Terror and dismay pervaded throughout the country. Lawless ruffians, who, to screen themselves from the just punishment for their crimes, had reformed, joined the queen's agents in despoiling monasteries, tearing down and plundering churches, and in torturing and massacring Catholics, lay and secular.

"These acts of oppression filled the country with dismay. The churches became deserted; the clergy had, in most places, been obliged to fly and conceal themselves in the recesses of the mountains; while every unprincipled hypocrite was at liberty to tear down the altar, plunder the church, and pollute the sanctuary."*

"All over the kingdom," says Leland, "the people were left without any religious worship; and, under pretence of obeying the order of State, they seized all the most valuable furniture of the churches, which they exposed to sale without decency or reserve."

While the people of Ireland evinced an heroic determination to suffer death sooner than renounce the religion of their fathers, the innovators, on their part, demonstrated that blood, sacrilege, and licentiousness were the frightful

* Rev. M. J. Brennan.

but favorite objects they had contemplated. That this truth may be placed before the reader in an unquestionable point of view, we shall take the liberty of briefly referring to the testimony of some of their own writers.

"Whatever disorders," says Spencer, "you see in the Established Church through England, you may finde here, and many more, namely, *grosse simony, greedy covetousness, fleshy incontineney, carelesse sloath*, and generally *all disordered life* in the common clergyman."

"So deformed and overthrown a Church," says Sidney, "there is not, I am sure, in any region where the name of Christ is professed. Such horrible spectacles there are to behold, as the burning of villages, the ruin of churches, yea, the view of the bones and skulls of the dead, who, partlie by murder, partlie by famyn, have died in the fields, as in troth hardlie any Christian with drie eies could beholde."

"I knew it was bad," observes Strafford, "very bad in Ireland, but that it was so stark nought, I did not believe."

"There were few churches to resort to," says Leland, "few teachers to exhort, fewer still who could be understood, and almost all, at least for the greater part of this reign, of scandalous iusufficiency."

Such are the characters who went over to Ireland in the sixteenth century, for the purpose of upsetting the ancient religion of the nation. These are the individuals, with their *gross simony, greedy covetousnes, fleshy incontineney*, and *disordered lives*, who had the barefaced impiety to pull down the altars erected and revered by the sainted fathers of the Irish Church, trample on the cross of Christ, and expose the sacred vessels of the sanctuary for sale in the public market.

Despite the persecutions of those frightful times, the Irish priesthood clung to the chair of St. Peter with the faith of the Apostles, and the fidelity of martyrs. From among the

whole of the episcopal order we find but two defections, namely, Miler Magrath, bishop of Down, afterwards translated to Cashel, and Hugh Curwin, archbishop of Dublin.

Miler Magrath was a native of Fermanagh, and after receiving a liberal education on the Continent, he joined the Franciscans. Having gained the friendship and patronage of some high personages abroad, he was favorably recommended to Paul the Fifth, and by that pontiff consecrated as bishop of Down. He was an ambitious, domineering man, and soon joined the Reformation as the readiest road to preferment and gain. He was translated by Elizabeth to Clogher; thence to Cashel and Emly. He lived to the great age of one hundred years, and died at Cashel, in December, 1622, in the Catholic faith. All doubt on this head has been set aside by the recent publication of a letter, preserved in the archives of the Franciscan Convent at Wexford, from the Apostolic Nuncio to the Rev. Maurice Ultan, provincial of the Franciscan order in Ireland, approving of his action in restoring Bishop Magrath to the fold.*

In the early part of Elizabeth's reign, both State policy and the embarrassed state of the national affairs prevented her from displaying all the savage cruelty of her nature; but as she advanced in years, and felt secure upon the

* The following is the epitaph of Miler Magrath. It was composed by himself, and has been inscribed on his monument in the cathedral of Cashel:—

“Venerat in Dunum primo sanctissimus olim,
 Patricius, nostri gloria magna Soli,
 Huic ego succedens, utinam tam sanctus ut ille,
 Sic Duni primo tempore Præsul eram.
 Anglia, lustra decem sed post tua sceptra colebam,
 Principious placui, Marte tonanti, tuis.
 Hic ubi sum positus, non sum, sum non ubi non sum,
 Sum, nec in ambobus, sum sed utroque loco.
 Dominus est qui me judicat. (1 Cor. iv.)
 Qui stat, caveat ne cadat.”

throne, her relentless, persecuting nature burst forth in all its terrible fury.

In presenting even an outline of the frightful persecution which now commenced, language becomes perfectly useless. It would appear (says an ancient writer) that the infernal pit itself had conspired with the dark and deadly passions of men, to root out the very name of Catholicity from the country.

The nation, from one extremity to the other, was filled with groups of hired informers; the clergy were pursued with more unsparing ferocity than the very beasts of prey; and of those who suffered, the names and the number can be known only in the just and eternal records of the book of life.

As we are not writing a history of the penal times, we will pass over the barbarous laws and enactments leveled at Catholics, and confine ourselves to a succinct account of the most prominent victims of the intolerance and cold-blooded persecutions enacted by the Reformers in Ireland.

WILLIAM WALSH, D. D., BISHOP OF MEATH.

One of the first of that long line of martyrs and confessors in Ireland who spurned alike the threats and bribes of princes and rulers, who tried to seduce them from the faith of their fathers—from the faith planted by the blood of Christ Himself, and spread broadcast over the world by his disciples and teachers—was William Walsh, bishop of Meath. Though victor, he was not glorified by the martyr's crown; but his faith and constancy entitled him to a crown of eternal glory.

In 1530, Dr. Edward Staples, an Englishman, and an apostate, was appointed by Henry VIII. bishop of Meath.

In 1554, Dr. William Walsh received a commission under Queen Mary to proceed against immoral bishops in Ireland,

and soon afterwards removed Staples, in whose place Dr Walsh was duly appointed.

Ware says that Dr. Walsh was a native of Waterford, though, in a work called *De Cisterciensium Hibernorum Vivis Illustribus*, it is stated that he was a native of Dunboyne, county Meath, and that he was a Cistercian of the abbey of Bective.

After Dr. Walsh's consecration he applied himself with great zeal and energy to reform the numerous abuses and lack of discipline and morals during the incumbency of Bishop Staples. He had not time to carry out his needed reforms when the persecution of the Church under Elizabeth involved the rest of his life in troubles and sufferings. When called upon to acknowledge Elizabeth as head of the Church, he, feeling that he had a higher authority to obey, indignantly repudiated her pretensions, and resolved to adhere to his faith and guard his flock, even at the sacrifice of his life. Ware states that—

“After the return of the Earl of Sussex to Ireland, letters came from her majesty signifying her pleasure for a general meeting of the clergy of Ireland, and the establishment of the Protestant religion through the several dioceses of this kingdom. Among the bishops, the Bishop of Meath was very zealous for the Romish Church. Not content with what offers her majesty had proposed, but very much enraged, (after the assembly had dispersed themselves,) he fell to preach against the Common Prayer in his diocese at Trim, which was newly come over and ordered to be observed, for which the lord lieutenant confined him till he acquainted her majesty with it, who sent over her orders to clap him up in prison. Within a few months after, persisting in the same mind, he was deposed, and the bishopric of Meath was about two years vacant, till, by her majesty's provision, Hugh Brady became Walsh's successor.”

Dr. Walsh was laden with chains and flung into Dublin Castle until the queen's pleasure should be known. As he remained firm in his faith and in his opposition to the queen's supremacy, he was consigned to a damp, loathsome cell, or, as an old writer calls it, "A subterraneous dungeon, damp and noisome. Not a ray of light penetrated thither ; and for thirteen years this was his unvarying abode." He was prohibited the use of books or any occupation that might cheer the dreary hours and days and years of prison life. He continually walked up and down his loathsome cell, dragging his heavy chains after him, until the iron had corroded into the very bone. Prayer and meditation were his only solace, for he was as much shut out from the world as if he were dead.

His persecutors, overcome by his constancy, and finding his fervor in spiritual contemplation a continual reproach to their own wickedness, at length, about Christmas, 1572, connived at his escape. He says himself, "I was snatched from that place by the liberality and care of my friends, and having met with the opportunity of a ship of Brittany, I threw myself into it, not heeding my age, which was above sixty years, or my state of health, deeming it safer to trust my life to the dangers of the sea than again to experience the cruelty of the enemies of the Catholic religion." For sixteen days he was tossed on the waves by a violent storm, and was at length driven in shipwreck on the coast of France.

Weighed down with the infirmities which he had contracted in prison, and with the burden of more than sixty years, he was compelled to remain for six months unknown and abandoned in Nantes. At length, receiving aid from the Nuncio, he proceeded to Paris, and thence to Spain. The closing years of his life were spent in Alcalá. A noble Spanish lady received him into her house, and attended him

as though he were an angel from heaven. The sores which yet remained from his dungeon chains she kissed as the trophies of his martyrdom. She would allow none but herself to wait on him, and on her knees she usually dressed his wounds and ministered to his wants. From this asylum of charity, thus providentially prepared for him, he passed to the convent of the Cistercian fathers in the same city, and there, on the 4th of January, 1577, he happily closed his earthly life, which, as many attested, he had never sullied by any stain of mortal sin. His remains were placed in the Collegiate Church of Saint Secundinus, and a monument erected over them by the Bishop of Grenada.

About this time the persecution of the ministers of God was carried on with savage barbarity throughout different parts of the country. The inducement held out to informers and priest-hunters, by those who coveted their possessions as well as their lives, was so great that it was almost impossible to escape the merciless sleuth-hounds thirsting for their prey. Father Mooney, in his admirable work on the persecutions of the Franciscans in the seventeenth century, says : "Though they were violently driven out of the convents into the great towns, and the convents profanely turned into dwellings, and some of the fathers suffered violence and others death, yet in the country and remote places they remained in their convents, celebrating the Divine office, preaching to the people, and fulfilling their other functions, holding it sinful to lay aside or even hide their religious habit, though for an hour, through human fear."

DANIEL O'DUILLIAN was one of the first martyrs of this order. He was an humble brother in the convent of Youghal, but by his unswerving adherence to his order and faith, he brought upon himself the vengeance of a Captain

Dowdal, then in command there. This tyrant selected the poor, zealous friar to make an example of him, to frighten other religious and ecclesiastics. With this object in view, Brother O'Duillian was subjected to the most cruel and excruciating tortures. They took him to Trinity Gate, and tied his hands behind his back, and, having fastened heavy stones to his feet, thrice pulled him up with ropes from the earth to the top of the tower, and left him hanging there for a time. At length, after many insults and tortures, he was hung with his head down and his feet in the air, at the mill near the monastery.* While he lived he never uttered an impatient word, but, like a good Christian, incessantly repeated prayers, now aloud, now in a low voice. At length the soldiers were ordered to shoot at him, as though he were a target, but yet, that his sufferings might be the longer and more cruel, they did not aim at his head or heart, but as much as they pleased at any other part of his body. Amidst insults, jeers, and ribaldry, the soldiers fired at him, vying with each other as to who would hit nearest to a vital part without killing him. All this time the feeble voice of the martyr, beseeching God to grant him mercy and grace, and pardon to his persecutors, mingled with the ribald oaths of his murderers.

At length, when they had grown tired of their savage sport,

* The Franciscan Convent of Youghal, the parent establishment of that order in Ireland, was founded by Maurice Fitz-Gerald, A. D. 1231. The founder was lord justice of Ireland in 1232, after which he retired to this convent and embraced the institute of St. Francis. He died in 1257, and was buried in his convent of Youghal. This abbey continued for many centuries the usual cemetery of the Desmond family. Provincial chapters had been held here in 1300, 1312, 1331, 1513, and 1531; while in 1460 the reformation of the Strict Observants had been received. During the terrors of Elizabeth's reign this extensive convent had been pillaged, and so completely demolished, that not even a single vestige of its ruins was allowed to remain. Those of the community who had escaped the storm fled for refuge into the mountains of the county of Waterford.

and when their victim had fainted, one, with more mercy than the rest, shot him through the heart. Thus did the noble martyr seal his devotion with his blood, and win his martyr's glorious crown, on the 22d day of April, 1569.

Among the Franciscan convents sacked about this time, was that of "Gallvaise Aharlagh."* A company of English soldiers suddenly surrounded the convent, so as to prevent any of the brethren from escaping. Father DERMOD O'MULRONEY and two of the brethren escaped to the bell-tower. The soldiers soon commenced setting fire to the church. Father O'Mulroney descended from his hiding-place to remonstrate with them, first signing himself with the cross, and invoking Divine mercy, for he knew that he had no human mercy to expect from the soldiers. The soldiers laughed at his appeals to spare the house of God, and kicked and buffeted him from one to the other in the most brutal manner, until the good priest fell senseless. They then sawed off his head, from which it is related that not a single drop of blood flowed. The soldiers perceiving this, vowed to knock blood out of the "old papist priest," and hacked his body in pieces. His two companions suffered a similar fate, but it is not stated what became of the rest of the brethren. These martyrs suffered in the year 1570.

About this time the convent of Roscrea was sacked, and Father DALY, one of its inmates, was put to death with the usual barbarity that attended such executions.†

Father FERGAL WARD, a native of Donegal, and a Franciscan priest, was put to death in Armagh with great cruelty. This good priest traveled through the whole province, visit-

* Roothe justly calls it "Monastery of Galbally, in the mountains of Aharlagh, near Tipperary." The town of Galbally is in the county of Tipperary, in the glen of Aharlow, at the foot of the Galtee mountains.

† The convent of Roscrea, in the barony of Ikerrin, county of Tipperary, was founded by Mulruany O'Carrol, A. D. 1490. By an inquisition taken in 1568, it was granted to Thomas, earl of Ormond.

ing scattered families and affording them the consolations of religion, and celebrating Mass in lonely caves and mountain retreats. At length he was betrayed (for there was a price set on a priest's head), and seized by the soldiery. They scourged him with great barbarity, repeating the flogging for days, as soon as the lacerated wounds would begin to heal. At length, finding that his strength was giving way, and that he was likely to die under the lash, they hung him with the cincture of his own habit.

Father Mooney narrates the death of Father O'Dowd, another Franciscan, who was martyred about this time (1577). He states that the event took place in the convent of Elphin, while other writers state that it took place in the convent of Moyne, county Mayo. The soldiers pressed one of the brethren, who was a captive, to reveal all he knew of the hiding-places of other members, as also of the plots which they said they were concealing against the queen. He begged to be allowed to make his confession to Father O'Dowd, which favor was granted. As soon as the confession was over they hung him, and then threatened the priest unless he revealed the confession, in addition to all he knew himself, they would hang and torture him; but if he confessed, they would grant him life and freedom.

Father O'Dowd spurned their offer, and embraced martyrdom. After torturing him for some time, they tied the cord of his habit around his forehead, and using a piece of wood for a tourniquet, they twisted it until his skull was broken in and his brains crushed through the bones, when he died.

About the same time, the convent of Elphin being attacked by the soldiers, all the brethren made their escape except Brother PHELIM O'HARA, who remained in the monastery, and was killed by the despoilers before the high altar.

Among the numerous martyrs who sealed their victory in Christ with their blood about this time (1577), was the Rev. THOMAS COURCY, vicar-general of Kinsale. While discharging his duties, he fell into the hands of that ruthless tyrant, Sir John Perrot, president of Munster, and by his orders was hung. He was first tortured and flogged, and then offered his life, on conditions that he would apostatize and acknowledge the queen's supremacy ; but he, true to his religion and to the precepts of his order, spurned all such offers, and met his death with the constancy of a true martyr.



LEVEROUS AND OTHER BISHOPS PERSECUTED.

Leverous, bishop of Kildare—His bold stand—Persecution of the Bishops of Cork and Cashel—Martyrdom of Bishop O'Hely and Father O'Rorke—Drury cited to appear before the Judgment Seat—His death—Bishop Gallagher tortured to death—Bishop Macgauran massacred while hearing a confession—Bishop O'Duane martyred—Several prelates and priests expelled—Bishop O'Herlaghy's sufferings—Several laymen, priests, and friars tortured and martyred—Twenty-two old men martyred—Forty Cistercian monks massacred—The convent of Nenagh—The dead monks glorifying God—Several priests and friars tortured and put to death—Sufferings and death of Father Kinrehan, parish priest of Mullinahone—Sketches of the different priests and friars persecuted and martyred.



IN addition to the innumerable martyrs who won the priceless crown by torture and death, thousands, aye, hundreds of thousands, underwent persecutions more harrowing than even the lash and the gibbet. The sufferings and privations of many of these are preserved; but as they do not properly come under my list of martyrs, and as the narration of their trials and endurance would fill volumes, I must pass them over with a short notice of the most prominent among them.

Among these, first in rank and Christian endurance, comes the Right Rev. THOMAS LEVEROUS (Leary), bishop of Kildare. The memory of this prelate deserves special respect, not only for the example of fidelity to God he has left to posterity, but also from his friendly relation with the brave, but ill-fated Silken Thomas, and his care of the young Gerald Geraldine

The Geraldines having been restored to rank and power, Thomas Leverous was established in the bishopric of Kildare in 1554. After the accession of Elizabeth, Bishop Leverous was summoned to take the oath of supremacy. He not only refused, but replied : " All true ecclesiastical jurisdiction must come from Christ our Lord ; and, since He had not given even the smallest share of ecclesiastical power to His Mother, so glorious and so dear, so adorned with virtues and honors, how much less could such supreme jurisdiction be given to any one of the same sex ! St. Paul would not allow any woman even to speak in church. And were it not that they are unfitted by nature and the condition of their sex from such exercise of authority, He who on earth raised His Mother to a dignity above all others, and above all women, and in heaven has placed her on a throne next to Himself, would not have lowered her by refusing her an honor fitted to her sex, and which others of that sex might enjoy. But since by nature it was not fitting that women should share in it, it was no dishonor to His Mother not to participate in the jurisdiction which her Son conferred. Hence it followed that Elizabeth could not lawfully take, nor her father Henry give, nor any parliament bestow on women that authority which Christ gave, and which was, as the Scripture says, ' a fountain sealed up ' to those men to whom He assigned it, who bears on His shoulder the key of the house of David, and who gave to Peter His keys, by which the gate of heaven is shut and opened."

This good shepherd of the fold of Christ was driven from his cathedral see, and deprived of its revenues. Humble and poor, like Christ, he sought a strange and distant shelter in another district, rejoicing to suffer contumely for the name of Christ. As he had answered the viceroy when he threatened him with deprivation of all his goods and expulsion from his see, unless he bowed down to the queen's will,

"What," said he, "will it avail a man to gain the whole world and lose his own soul?" Thus he esteemed all things as dross that he might gain Christ.

Thus, poor and persecuted, he traveled from place to place, instructing old and young, and keeping alive the faith among the poor and lowly. Having thus labored and suffered for years, he died at Naas, in the year 1577, in his eightieth year, and tradition assigns many miracles to his influence.

About the same time the Right Rev. MAURICE FITZGIBBON, archbishop of Cashel, died in exile, after suffering much persecution. Also the Right Rev. EDMUND TANNER, bishop of Cork, who had been persecuted and imprisoned in Dublin, and tortured, for denying the queen's supremacy, died about the same time.

BISHOP O'HELY.

The life, sufferings, and martyrdom of this holy bishop, and his companion in suffering and glory, Father CORNELIUS O'RORKE, have been written by several authors. As there is nothing new that we could add to Dr. Moran's excellent account of these noble martyrs, we prefer giving it entire.

"Dr. PATRICK O'HELY, the last bishop of Mayo, was a native of Connaught, and from his youth was adorned with every virtue. Having embraced the religious order of St. Francis, he proceeded to Spain, and there pursued his sacred studies with great applause in the University of Alcalá. In obedience to the minister-general of his order, he repaired to Rome in 1575, and, having resided for some time in the convent of Ara Cœli in that city, he was proposed for the vacant see of Mayo, in the Consistory of 4th July, the same year. Returning to Ireland, he was accompanied by Cornelius O'Rorke, a Franciscan priest, who, though the eldest son of the Prince of Breffny, had aban-

doned all the pleasures of the world to embrace a life of prayer and poverty. They encountered many difficulties on their journey, but at length safely landed in Dingle, in the county Kerry. The heretical spies whom Drury, the lord-deputy, kept at this time stationed along the southern coast of Ireland, soon recognized the venerable strangers. They were, therefore, almost immediately on landing, arrested and transmitted to Limerick, to be examined by Goulden, the military commander of that district. By his orders the prelate and his chaplain were loaded with chains and cast into the public prison. Here they remained for some months, till the arrival of Sir William Drury in Kilmallock, before whom they were conducted, in the month of August, 1578.

“On being examined, Patrick O’Hely confessed that they belonged to the Franciscan order; that he himself was bishop of Mayo, sent by Gregory XIII. to guide and instruct his spiritual flock; this, he added, was the object of his mission, and the only motive of his return to Ireland. ‘And do you dare,’ asked Drury, ‘to defend the authority of the Pope against the laws of the queen and parliament?’ ‘I repeat what I have said,’ replied the bishop, ‘and I am ready, if necessary, to die for that sacred truth.’ Father O’Rorke replied in the same strain. Threats and promises were unavailing to change their resolution, and they both joyfully received sentence to be first put to the torture, and then to be hanged in the presence of the garrison.

“These orders of Drury were executed with an uncommon degree of barbarity. The two prisoners were first placed on the rack, their arms and feet were beaten with hammers, so that their thigh bones were broken,* and sharp iron points and needles were cruelly thrust under their nails, which caused an extreme agony of suffering. For a con-

* Domin, a Rosario.

siderable time they were subjected to these tortures, which the holy confessors bore patiently for the love of Christ, mutually exhorting each other to constancy and perseverance.

"At length they were taken from the rack, and hanged from the branches of a neighboring tree. Their bodies were left suspended there for fourteen days, and were used in the interim as a target by the brutal soldiery. When the martyr-prelate was being hurried to execution, he turned to Drury, and warned him that before many days he himself should appear before the tribunal of God to answer for his crimes. On the fourteenth day after, this unhappy man expired in great agony, at Waterford, of a distemper that baffled every remedy.* The 22d of August, 1578, was the day rendered illustrious by their martyrdom. By the care of the Earl of Desmond, their bodies were reverently laid in the Franciscan convent at Clonmel, whence, seventy years afterward, (in 1647,) they were translated with solemnity, and deposited, together with the implements of their torture, in the convent of Askeaton."

The reformers in Ireland directed all their fury against the hierarchy and priests, knowing full well that by striking down the shepherds the flock would become easy victims.

Among the saintly sufferers of the time were REDMOND O'GALLAHER, bishop of Derry. This pious and zealous prelate, when driven from his see, wandered through the mountains and secret places, preaching and ministering to the faithful, when he was betrayed and seized by a band of soldiers, who cruelly tortured him, literally mangling his body until he died.

* Besides the authorities quoted by Dr. Moran, this fact is mentioned in the ancient MS. in the Burgundian Library, which is entitled *Magna Supplicia*, &c. MS. No. 2159.

EDMUND MACGAURAN, bishop of Armagh, was, in like manner, hunted down, and, while hearing the confession of a dying man, he was massacred by the soldiers.

About the same time CORNELIUS O'DUANE, bishop of Down and Connor, with Father O'LAGHER, a good and holy priest, were tortured most cruelly on the rack, and then put to death.

To these might be added a lengthened catalogue of prelates and martyrs, who suffered about this time, many of whom fled the country, to return at more auspicious times, or to die in foreign lands.

Besides these we have mentioned, Archbishop SKERRET, of Tuam, was savagely flogged, and then incarcerated; he finally escaped, and died at Lisbon, in 1583. PETER POWER, bishop of Ferns, was also expelled, and died in Spain about the same time. THOMAS STRONG, bishop of Ossory, also died in exile; while MORIARTH O'BRIEN, bishop of Emly, died in prison in Dublin, in 1586; and RICHARD BRADY, bishop of Kilmore after undergoing much persecution, died at Multiernan, county Westmeath.*

Roothe gives a lengthened account of the life and sufferings of the Right Rev. THOMAS O'HERLAGHY, bishop of Ross. He was a man of remarkable piety, and was one of the three Irish prelates who took part in the Council of Trent. After being expelled from his see, and hunted from place to place, he was betrayed and brought a prisoner before Sir John Perrot, an English Protestant, who was then president of Munster. By him the bishop was cast into chains, a chain being fastened round his neck, and fetters on his legs; and after he had suffered much torment and misery in Ireland, he was sent to England.

The night previous to his being taken before the president he took good care to have his episcopal tonsure shaved, in

* O'Sullivan, Hist. Cath.; *Analecta Sacra* in Appendix.

token of Catholic union and the faith which he professed, for he did not blush to confess Him before men from whom he hoped to receive the reward of his confession, the prize of victory, and the crown of immortality. But this tonsure, detested by them, drew upon him the scorn and insolent scoffs of the soldiers, his jailers. When taken to England, he was thrown into the Tower of London, where he was kept for three years and about seven months with the primate, Archbishop Creagh. At first he was shut up in a dark cell, without bed, fire, or light, having only one small window, which was open to the northern blasts, which froze his aged limbs.

Freedoms and honors were offered to him if he would yield to the queen's will ; but he would not. Many persons were sent to persuade him, by threats and fair words, to apostatize, but he adhered firmly to the rock on which he had taken his stand. After much persecution and suffering, he was released, through the influence of powerful friends.

His life was one of devotion and prayer, and several miracles are attributed to his influence. We are told that, "the holy Bishop O'Herlaghy continued unwearied in his apostolic labors up to his sixtieth year, and died in the territory of Muskerry, and was buried in the monastery of the Franciscan order in Kilchree (de Cellacrea), in the year 1579."*

Philadelphus informs us that, "Father Moore, together with Oliver Plunket, an Irishman of gentle birth, and William Walsh, an English soldier, were seized by a troop of heretical soldiers, tied to stakes, and shot, and thus obtained the palm of martyrdom, on the 11th of November, the Feast of St. Martin, 1580 ;" while we learn from the same authority that "Father GELASIUS O'QUILLENAN, of the Cistercian order, abbot of the monastery of Boyle, was martyred, to-

* De Processu Martyriali, &c., T. N. Philadelpho, 1619.

gether with the priest **EUGENE CRONIUS** (probably Cronin), 1580."

About the same time the **Rev. THADEUS DONALD** and **JOHN HANLY** were seized in the convent of Bantry, and, being tied back to back, they were flung from a high rock into the sea.

DANIEL O'NIELAN, a laborious and zealous priest of the diocese of Cloyne, remarkable for his hospitality and humane attention to the poor, was put to death in a manner the most revolting, by two satellites, named **Norris** and **Morgan**, who had the command of the northern district of the county of Cork, under the administration of **Adam Loftus**. This apostolic man, filled with solicitude for the people, was in the habit of making occasional journeys to the neighboring villages, for the purpose of affording consolation to the dying and afflicted. He was at length overtaken by his pursuers, and conducted, under a strong military guard, to the town of **Youghal**. **Norris** and **Morgan**, already thirsting for his blood, had refused him even the opportunity of making a defence. They conducted him to the top of a high tower, then called **Trinity**, and, having fastened a rope around his waist and arms, they flung him headlong from the battlements. The rope, however, not being sufficiently strong to meet the violence of the shock, the suffering victim was instantly precipitated, and left a mangled corpse on the ground. Nor was the fury of his executioners yet satiated. Observing some signs of life still remaining, they caused him to be carried to a mill not far distant, and having secured him with chains to the wheel, they allowed it to revolve with increased velocity, until the body, disfigured and lacerated, retained no longer the appearance of a human form.* This holy priest suffered on the 28th of **March**, A. D 1580.

* Bruodin, *Passio Marty.*, p. 439.

DANIEL O'HANRICHAN, PHILIP O'SHEA, and MAURICE SCANLAN, three aged priests, natives of the county Kerry, suffered death for their faith during the same year. The labors of these missionaries had not been confined to the district of Kerry. During the lapse of thirty-three years they had been employed in preaching the Divine Word and administering the sacraments in almost every county throughout Ireland. At length, worn down with age and infirmity, they returned to their native country, and during the persecution of 1580 were prevailed upon to take shelter in the town of Lislughton. On the 6th of April in that year, while the agents of Elizabeth had been scouring the country, these three venerable priests, two of whom were blind with age, took shelter in the sanctuary, and while in the act of offering themselves to their Maker, and of praying for their enemies, were beheaded ; their bodies having been afterwards awfully mangled by the soldiery.*

JOHN O'LOCHRAN, EDMUND SIMMONS, and DONATUS O'ROURKE, priests of the order of St. Francis, were cruelly tortured and put to death in the convent of Down, by a licentious soldiery under the command of a military commissioner named Britton. This unfeeling leader, after filling the country with dismay, had resolved to take up his quarters for the winter in this ancient town. On his approach the inhabitants fled, and took refuge in the adjacent country, while the clergy were entreated to consult their safety, and reserve themselves for better days.

The three venerable fathers above were captured in the convent, and, after being tortured, were hung from the branches of a tree in the garden.

Philadelphus gives the martyrdom of twenty-two old men, whose names are not stated. He says : "I have also seen a catalogue in which are written the names of many lay Cath-

* *Passio Marty.*, p. 440.

olics who perished in consequence either of the fraud or calumnies of their enemies, or the hatred of the orthodox faith which they professed. . . . To these must be added, from the same catalogue, twenty-two old men (Catholics), whom, being unable to fly, the fury of the soldiers burnt to death in the village of Mohoriack, in Munster, the 26th day of June, 1580."

Dr. Moran gives, from Henriquez, an account of the martyrdom of forty Cistercian monks, in the convent of St. Mary, Nenagh,* and the miracle of their commemoration of the festival after death. He says :—

"About the same time (1580), the monastery of St. Mary of Maggio became illustrious by the martyrdom of its holy inmates. A heretical band having entered the adjoining country, spreading on every side devastation and ruin, the monks of Maggio, forty in number, were in hourly expectation of death. They resolved, however, not to fly from the monastery, choosing rather to consummate their course in the asylum which had been so long their happy abode. They therefore assembled in choir, and, having recited the morning office in silence and prayer, awaited their executioners

"The heretical soldiers did not long delay. On coming to the monastery, they first imagined that it had been abandoned, so universal was the silence that reigned around it; and they plundered it in every part. On arriving, however, at the church, they found the forty religious kneeling around the altar, unmoved, as if unconscious of the scenes of sacrilegious plunder that were perpetrated around them, and wholly absorbed in prayer. 'Like hungry wolves, the her-

* The convent of Nenagh, in the county of Tipperary, was erected in the reign of Henry III., by the Butler family. A provincial chapter was held there in 1344, and in the 30th of Henry VIII. it was granted to Robert Collon.

etics at once precipitated themselves upon the defenceless religious. The cruelty and ferocity of the soldiers was surpassed only by the meekness and heavenly joy of the victims,' and in a few minutes forty names were added to the long roll of our Irish saints. The vigil of the Assumption was the day consecrated by their death.

"One lay brother of the monastery, who had been absent for some time, returned that evening, and found his former happy abode reduced to a heap of smoking ruins, and, entering the church, he found the altar and choir streaming with blood. Throwing himself prostrate before the mutilated statue of Our Lady, he poured forth his lamentations that her monastery was no more, and her glorious festival, which should then be commenced, would pass in sadness and silence. He had scarcely breathed his prayer, when he heard the bells of the monastery toll, and, lifting his head, he saw his martyred brethren each taking his accustomed seat. The abbot intoned the solemn vespers, and psalms were sung as usual on their festive days. The enraptured lay brother knew not whether he had ascended to heaven or was still on earth, till, the office being completed, the vision ceased, and he once more contemplated around him the mangled and bleeding remains of the martyred religious."

Bruodin mentions several priests who were cruelly put to death about this time. Among others he narrates how the Rev. *ÆNEAS PENNY*, a priest of Connaught, was slain by the soldiers while saying Mass in the parish church of Killatra, as also how Father *DONATUS O'RIEDY*, parish priest of Coolrah, in Connaught, was hung up from the high altar, and then pierced with swords.

The Rev. *MATHEW LAMPORT*, of Dublin, was first tortured, then hung and quartered.

The Annals inform us that about the same time the Rev. *DONATUS HEINRECHAN*, *PHILIP O'FEUS*, and *MAURICE O'SCAL*

LAN, O. S. F., were cruelly put to death in the monastery of Lesacten, county Kerry.

The same authority informs us that, "In the convent of Enniscorthy, THADDÆUS O'MERAN, father guardian of the convent, FELIX O'HARA, and HENRY LAYHODE, under the government of Henry Wallop, viceroy of Ireland, were taken prisoners in their convent by the soldiers, and for five days tortured in various ways, and then slain."

Father MAURICE KINREHAN was parish priest of Mullinahone, county Tipperary.* He rendered himself specially obnoxious to the persecuting heretics of that part of the country by the zeal and devotion with which he clung both to his faith and his flock. Outlawed, hunted, and persecuted, with a price on his head, he still clung to his people, and secreted himself, sometimes in the cabins of the poor, sometimes concealed in the woods, and at other times hiding in the mountain fastnesses of Slievenamon. With the human bloodhounds on his track, the good priest was driven from cover to cover, yet they could not compel him to forego his sense of duty and right. Though tracked, chased, and lashed, he felt that as a priest his place was with his people, to console them, to minister to them, and, if necessary, to die for them. Like a good soldier of Christ, he was resolved to teach his flock, by his example and sufferings, to withstand persecution, and even death itself, for the faith. Martyrdom has been the great heritage of the Church, and Christ him-

* Probably the name is Hanrahan, which is very common in that part of the country. The little village of Mullinahone, situated almost under the shadow of the stately Slievenamon, is a place of some historic importance. Tradition still points out the places hallowed by her martyrs and heroes. The grim old castle still stands, and frowns down upon the village, while the children point with awe at the spike on which was staked the patriot Norton's head in '98. Mullinahone is the native place of Charles Kickham, who has woven so much of her historic and legendary lore into song and story.

self sanctified Christianity with his precious blood. Our humble priest felt that he was honored by God in being thus immolated like his Divine Master. While meekly bearing his own cross, the sufferings and tribulations of his people and Church might justly make him exclaim, in the words of the poet :

“ Ruined altar and rifled fane,
Scattered homestead and blighted hearth,
Brethren banished and kindred slain,
These are our trials, Lord, on earth.
O, let our wail in Thy sight ascend,
Poor and forlorn we turn to Thee;
Turn to Thee as the sufferer’s friend,
For pity, Lord, in our misery.”

For a time the good priest sought shelter in the abbey of Fethard, but soon found this a poor asylum.*

At length he was so closely harassed by his enemies that he had to conceal himself among the ravines and wooded dells of Slievenamon.† Here the scattered and affrighted peasantry collected around him, either to tend to his wants from their limited stores, or to hear the holy sacrifice offered up in some lonely glen or cave.

* The convent of Fethard, in the barony of Middlethird, county of Tipperary, was founded for eremites following the rule of St. Augustin, by Walter Mulcot, A. D. 1306, Maurice Mac-Carwill, archbishop of Cashel, under whom the land was immediately held, having given his assent. The last prior was William Burdon, and in the thirty-first of Henry III. this convent, with eleven messuages, twenty-five acres in Fethard, a water-mill, and sixty-three acres of arable land in Ballyclowan, parcel of the possessions, was granted to Sir Edmund Butler for ever, in capite, at the annual rent of five shillings four pence Irish money. [This convent is now in possession of the order.—AUTHOR.]

† The names of several glens and caves in these lordly mountains are suggestive of the penal times. *Clash-an-affron* (the mass pit or cave) is still pointed out, where Father Kinrehan said Mass, surrounded by his poor, but faithful followers. Near Kilcash is *St. Borro-hawns Shrine*, which was evidently used for sacred purposes, as the stone altar, cross, and patten are still preserved there.—AUTHOR.

With such vigilance was he hunted down, that he feared to leave his hut in the mountain. However, one day word was brought him that a dying man wanted his ministrations. He hastened to his residence, near the little village of Ballypatrick, but while administering the last rites to the dying man, a body of soldiers, under command of an officer named Furrows, who were in pursuit of him, seized him. So popular was he that the poor people around began to flock together as if to rescue him. But the savage soldiers did not give them the chance, for, by orders of their officer, they clubbed him first, and then actually cut him in pieces with their swords, and scattered his members along the highway, retaining his head as a trophy, which they brought to their commander, at Clonmel, in order to secure their base reward.



MARTYRDOM OF BISHOPS O'HURLEY AND CREAGH.

Bishop O'Hurley's persecutions—His triumph—His life and martyrdom—Archbishop Creagh—His sufferings—His death by poison—A long list of priests hanged, quartered, and put to death—The black catalogue—Persecution rampant—Protestant writers on the state of the country and the sufferings of the people.

BISHOP O'HURLEY.



THE Most Rev. DERMOT O'HURLEY, archbishop of Cashel, was, perhaps, the ablest and most distinguished of the prelates who suffered under Elizabeth. His life has been so fully written, both by Dr. Roothé and Sullivan, as to leave nothing new to add. I therefore take the following sketch from their works :—

“The birthplace of this glorious martyr was a little village in the diocese of Limerick, less than three miles from that city, called Lycodoon,* where his parents lived respectably, by farming, both of tillage and cattle; they were held in good estimation by their neighbors, both rich, great, and poor, especially James Geraldine, earl of Desmond. His father's name was William Hurley, owner of the farm of

* Lycodunum: Lycodoon still retained in the town land—no longer a village—of Lycodoon, parish of Knockea, now the property of William Smith O'Brien, Esq.—*Renehan*, p. 351. Vicus, or village, seems, in writers of this period, often to mean only what is still called in Ireland, among the peasantry, “the town,” namely, the dwelling-house of a gentleman or farmer, with its surrounding offices and laborers' cottages.

Lycodoon, and also steward or bailiff for many years to the said earl. His mother was Honor McBrien, who was descended from the celebrated family of Briens, earls of Thomond, and, before the conquest of Ireland, kings of Munster.

"By the care and liberality of his parents, he received a liberal education, and, having passed through all branches of study, received the doctor's degree in civil and canon law,* and, having made equal progress in piety and religion, he was chosen by the Holy See as a fitting man to be made the shepherd of his Catholic countrymen in Ireland, then suffering under the storm of schism.†

"Having then been raised to the episcopacy by Gregory XIII., and named Archbishop of Cashel, he took his route towards Ireland. But there was great difficulty in proceeding, from the dangers to which, in those turbulent times, Catholic merchants and sailors were exposed from the heretics.

"However, after some time, having found an opportunity of a Waterford ship in the port of Grosviso,‡ in Armorican Britain, he treated with the ship's factor for a passage to Ireland. There were in the same town, at that time, some other ecclesiastics of the same nation who were also desirous to cross to Ireland, among whom was Niel, abbot of the Cistercian Order of the Abbey of Newry,§ in the diocese of Armagh.

"The archbishop, taking advantage, as I have said, of a

* He gave public lectures in philosophy for four years in Louvain, and subsequently held, with great applause, the chair of canon law in Rheims. — *Elogium Elegiac. ap. Moran, Hist. Archbishops, i., 132.*

† He was appointed by Gregory XIII., in 1580. — *Ex Act. Consist. ap. Moran.*

‡ Probably Cherbourg.

§ Abbas de Urio, Newry. One of the old and most commonly used Irish names of Newry was Uar, whence the Latin "de Urio." See an account of it in Ware.

Waterford ship, committed himself to the Divine Providence, and, after a prosperous voyage, reached the island of Skerries,* and from thence proceeded to Waterford. While he was hospitably entertained there,† it chanced that one day there was some conversation on religion. On these occasions his zeal and learning could not be restrained or concealed, and so offended a certain heretic who was present, whose name was Walter Baal, who broke out into violent language, and soon after, starting off to Dublin, denounced Dermot to the governors on suspicion. The departure of this man suggested to the archbishop the thought that it boded him no good, and his fears were confirmed by an honest citizen, who warned him and the companion, or rather guide, of his journey, Father John Dillon, of their danger, and advised them to leave that city immediately.‡ The same Father Dillon afterward paid the penalty of this companionship by a long imprisonment, and with difficulty escaped death by the favor of his elder brother, who was at that time one of the king's council, and filled the office of first president of the king's exchequer or treasury.

"They immediately departed, with their little baggage, and betook themselves to Slane, to the castle of the noble Lord Thomas Fleming, baron of Slane.§ Here, by desire of that pious heroine, Catherine Preston, wife of the afore-

* Sciretio insula; in Irish, Sciric. He landed at Drogheda. (See State Papers.)

† O'Sullivan says: "For two whole years English spies sought every opportunity to seize on his person; but their plans were frustrated by the fidelity of the Irish Catholics. In order to escape notice, he wore generally a secular dress, as indeed all bishops and priests are obliged to do in England, Ireland, and Scotland, ever since this persecution first broke out.—P. 124.

‡ O'Sullivan gives the date of this 1583.

§ Ismay Dillon, daughter of Sir Bartholomew Dillon, of Riverstown, county Meath, and aunt to Sir Robert, was married to John Fleming, of Stephenstown, second son of James, Lord Slane, by whom she had Thomas

said baron, they were concealed in a secret chamber. They remained here for some time, removed from society, and avoided being seen by any but friends, until the attempt of Baal to have them arrested should have wholly failed, and the rumor spread by him should have died away. When they thought that the whole matter was forgotten, they began to act a little more freely, to sit at table with the family and join in their conversation, and no longer to avoid meeting any guests that might chance to come to the house. Now, it so chanced that one day there came to that house, whether by accident or design, Robert Dillon, one of the king's council, and chief justice of the court of common pleas. At table the conversation turned on serious subjects, and the archbishop betrayed so much learning that it gave occasion to the sagacious chief justice to mark the man, to inquire who he was, whence he came, and to put many other questions, the answers to all of which he kept to himself until he had the opportunity to lay them before the governors and the council. He laid all his suspicions before the council, and proposed that he should be brought from his hiding-place, to answer for himself to the council, and that if he fled he would confirm their suspicions; and that the Baron of Slane should be summoned before the council, and held either to produce his guest or answer for him. The bishop fled, and the baron, having appeared before the council, was severely reprimanded for sheltering such a man, and threatened with heavy fine and imprisonment unless he found and produced his late guest. Terrified by these threats, the baron at once set out to pursue

Lord Slane. Dillon and Lord Slane were therefore cousins. Dillon was then chief justice of the court of common pleas. The wife of Lord Slane, Catherine Preston, was daughter of Jenico, the third Viscount Gormans-ton. She died in 1597, and was buried in the hermitage of St. Erk Slane (See Archdall's Lodge.)

him ; for, being tepid in faith, and bound up with the world, he shrank from what seemed to threaten certain destruction, especially as the persecutors were so bitter in their rage against the archbishop, and their threats against himself for having sheltered him. Loftus,* who was the colleague of Wallop, did not so thirst for the blood of the innocent, for he was more inclined to gentleness by nature and equity, as beseemed a chancellor ; but his partner in the government was a man of blood, and not to be satisfied without shedding it.

“Looking more to his own safety than to the duty of friendship, the Baron of Slane pursued the archbishop, and, overtaking him at Carrick-on-Suir, just as he had returned from visiting the Blessed Cross,† a visit which, when in danger, he had vowed to make, he prayed him very civilly to accompany him to Dublin, there to appear before the council, and prove his innocence, and show that he had come to Ireland with a true ecclesiastical spirit, and to preach the faith. What was the pious bishop to do ? He recked not of his own danger, but looked to the safety of the baron. At that time there was at Cork the great earl of Ormond, Thomas Butler, of devout memory, who loved Dermot, and respected his virtue and the dignity of his office, and ordered him to be supplied with food and all necessaries from his own house ; and many say that he had his recently born son, James, who afterwards died young in England, privately baptized by him.

“As the bishop traveled back to Dublin with the baron, each night, when the latter put up, either in the public inn

* Anno 1582-3.—Lords-justices of Ireland, Adam Loftus, archbishop of Dublin and lord chancellor, with Sir Henry Wallop, treasurer of Ireland.—*Ware's Annals*.

† This would be the Abbey of Holy Cross, in Tipperary, a celebrated pilgrimage in those days. (See Haverty's History of Ireland, p. 41c.)

or the house of a friend, the former was thrust into the public prison for greater security. One night he spent in Kilkenny in prison, and there a certain Catholic came to him to obtain the benefit of his ministry. Their conversation turned upon the unhappy Bishop of Ferns,* whom human weakness and the fear of men had led to desert the Catholic faith. 'Many,' said our holy martyr, 'who are lions before the battle are timid stags when the hour of trial comes. Lest this prove true of me, I daily pray to our good Lord for strength; for "let him that thinketh to stand look lest he fall."'

"When the archbishop arrived in Dublin, he was brought before the privy council for examination,† falsely accused of many crimes, and he meekly showed his innocence. The chancellor, Adam Loftus, treated him more gently, and sought by many cajolements to induce him to conform, as they call it. Sir Henry Wallop was more savage, and repeatedly broke out into violent and abusive threats, and showed that his inveterate hatred to the orthodox faith would never be satisfied with anything less than the slaughter of this innocent lamb.

* One circumstance connected with the heroic constancy of Dr. O'Hurley deserves to be specially commemorated. The Bishop of Ferns had wavered in his allegiance to the Holy See, and hence, at this period, stood high in court favor. Witnessing the triumph of Dr. O'Hurley, he was struck with remorse for his own imbecility and criminal denial of his faith, and, hastening to the lords-justices, declared that he was sorry for his past guilt, and now rejected with disdain the temporal supremacy of Elizabeth. "He too," writes the Bishop of Killaloe, in October that same year, "is now confined in a most loathsome dungeon, from which every ray of light is excluded."—*Moran*, p. 135, *Epist. cit.* (See a further account of this bishop, Dr. Power, at p. 156.

† O'Sullivan says at his first examination he was asked if he were a priest; to which he answered in the affirmative, and added, moreover, that he was an archbishop. He was then thrown into a dark and loathsome prison, and kept there, bound in chains, till the Holy Thursday of the following year.

"This bloody soldier determined to have the peaceful bishop slain by military law, as he could not attain his end by the laws of his country. But he determined first to subject him to the torture, that, if he could not extort by pain any confession of guilt, he might perchance be induced by the intensity of his sufferings to abjure the Catholic faith. But the cruel tyrant was disappointed in Dermod; his flames could not overcome the flames of the love of Christ; the fire that burned without was less powerful than that which burned within his breast.

"Fortunately we have a description of his sufferings, written by a noble and learned man, a citizen of Dublin, who learned the circumstance from eye-witnesses, if indeed he were not himself in the city when our martyr suffered; wherefore I will give his words, as given in the introduction to his discussion with James Usher. (Stanihurst, pp. 29, 30.)

"The Archbishop of Cashel met a harder fate, and the barbarous cruelty of Calvinism cannot be better shown than by it. The executioners placed the archbishop's feet and calves in tin boots filled with oil; they then fastened his feet in wooden shackles or stocks, and placed fire under them. The boiling oil so penetrated the feet and legs that morsels of the skin and even flesh fell off and left the bone bare.* The officer whose duty it was to preside over the torture, unused to such unheard-of suffering, and unable to look on such an inhuman spectacle, or to bear the piteous cries of the innocent prelate, suddenly left his seat and quitted the place. The cruel minds of the Calvinistic executioners were gratified, but not appeased, by these extraordinary torments; and a few days afterwards, wholly unexpectedly, they took out the archbishop, who, from his sufferings, was indeed suffering a daily death, yet had no reason

* O'Sullivan says he was subjected to this torture for an hour.

to expect execution, to a place a little distance from the Castle of Dublin. This was done at early dawn, lest the spectacle should excite a tumult among the people. There they hung him with a halter roughly woven of twigs, to increase his torture. This barbarous and inhuman cruelty satiated indeed their thirst for his blood, but opened for the holy prelate the fountain of eternal life ; so that, drinking of its eternal source, though cast down, he is raised up ; though conquered, he hath conquered ; slain, he lives, and by the cruelty of the Calvinists triumphs everlastingly.

“The cries of the holy archbishop, of which I have spoken, were no murmurs of an impatient mind, but the sighs of a Christian breast feeling the bitterness of its torments ; for he was a man of sorrows and acquainted with infirmity, and from the sole of his foot to the crown of his head all was tormented. Not only his legs and feet were tortured with the boiling oil and salt, but his whole body was burnt with the heat, and bathed in the chill perspiration of exhaustion. With a loud voice he cried out, “Jesus, Son of David, have mercy upon me !” raising up his voice with his soul to Him who alone is mighty to save. No torture could wring from him aught but a profession of the orthodox faith ; he was stronger than his tortures, for neither boiling oil, nor piercing salt, nor blazing fire could shake his faith or extinguish his love of God.

“Exhausted and, as it were, suffocated by his sufferings while fastened in the stocks, the archbishop lost all voice and sense, and when taken out lay on the ground like dead, unable to move hand or foot, or even eye or tongue. The head executioner began to fear lest he had exceeded his orders, which were only to torture and not to kill, and might be punished for having put him to death without orders. He therefore directed him to be wrapped in linen and laid on a feather bed, and poured a few drops into his mouth to

see if any life yet remained in the tortured body, and if he could be recalled to his senses. The next morning, as he had a little revived, aromatic drinks were administered to him, to give him strength to endure new torments, the executioners rejoicing as they saw him swallow it from a spoon, for they feared to receive from Wallop the same punishment as Perillus from Phalaris.

“Our martyr was gradually so far recovered as to be able to sit up* and to limp a little, when his enemies sought to make him waver in the faith, offering him dignity and office if he would resign his position as bishop, and acknowledge the queen to have a double sovereignty, ecclesiastical as well as secular. There was sent to him for this purpose, among others, Thomas Johns. But he remained unshaken. His only sister, too, Honor Hurley, was induced to go and tempt him to apostatize, and she urgently besought him to yield; but he, frowning on her, ordered her to fall at his knees and humbly beg pardon of God and absolution for so grave a crime against God, so hurtful to her own soul, and so abhorred by her brother.

“These governors were about to quit their office, to be succeeded by Sir John Perrot, who was at this time arrived in Dublin; but, before he entered on office, as it was rumored that the Earl of Ormond was hastening to Dublin to congratulate the new viceroy, and intercede with him for Dermot, Wallop was determined first to slake his hatred in the blood of the archbishop.

“As Perrot was to receive the sword of office on Sunday,

• O'Sullivan says: “A worthy priest named Charles MacMorris, of the society, skilled in medicine, found access to the archbishop, and treated his wounds with such skill that in a few days his strength began to return, and in less than a fortnight he was enabled to sit up in bed. This priest had himself been confined in prison by the English, but released on account of the skill with which he treated some noblemen when suffering from dangerous illness.”

the Feast of the Holy Trinity, and his power would then cease, lest his successor might prove more merciful, on the preceding Friday,* and at early dawn, as we have mentioned, the archbishop was drawn on a hurdle through the garden gate to the place where he was hanged, Wallop himself (as it is said) going before with three or four guards ; and there he was hanged in a withey, calling on God and forgiving his torturers with all his heart.

“ ‘He was taken out of the castle without any noise, lest there should be a tumult ; but the Catholics who were prisoners there, seeing him going, called out that he was innocent ; and, among others, a certain bishop, then a prisoner there, called out aloud that he rather deserved that fate for the scandal he feared he had formerly given, but that Hurley was an innocent and holy man. Upon which the jailer severely flogged him and the others, and so reduced them to silence.’

“The holy martyr was hanged in a wood near the city, and at evening was buried in the half-ruined church of St. Kevin ; and it is stated that many miracles had been wrought there.”

ARCHBISHOP CREAGH.

RICHARD CREAGH, archbishop of Armagh, distinguished alike for sanctity and for the many learned works which proceeded from his pen, may, with justice, be numbered among the illustrious sufferers of these awful times. This venerable prelate had scarcely arrived in his native country when the storm began to collect around him. His unremitting zeal, and the high station which he occupied in the Cath-

* According to O'Sullivan, he was executed on the 7th June, 1584, William Simon, a citizen of London, removed the martyr's body in a wooden urn, and buried it secretly in consecrated ground. Richard, a distinguished musician, celebrated his sufferings and death in a plaintive elegy called “The Fall of the Baron of Slane.”

olic Church, inflamed still more the malice of his enemies. He was arrested in 1565, and transmitted to London, where he was put in chains, and imprisoned in the Tower. In this place of confinement he continued for five weeks; by the mediation of some friends he was unexpectedly liberated. When, at length, the fury of the persecution had broke out, in 1580, he was again arrested, and, after undergoing a lengthened series of sufferings in Ireland, he was conveyed to London, and committed a second time to the Tower. During his confinement in the dungeons of this fortress, promises of high preferment had been held out to him, provided he would abjure the Catholic faith. These promises, however, were just as ineffectual as the terrors of the prison; they had been repeatedly urged, but the prelate continued inflexible. His enemies, determined even on wounding his character, had at length contrived to institute a new series of accusation against him. They procured a female—the daughter of his jailer—whom they bribed; on her they prevailed to accuse the holy prelate of having offered violence to her person. The appointed day of trial had arrived; and that the feelings of his friends might suffer as well as the character of their prelate, a number of the Catholic nobility had been summoned on the occasion. His accuser made her appearance; the moment, however, she cast her eyes on this innocent and injured victim, the hand of an invisible power touched her soul with remorse; she declared that the charges alleged against him were all malicious and false, and that the archbishop was both an innocent and a holy man. His enemies thus discomfited, had him now arraigned under the penal statutes of the day. In the meantime the primate, heroically persisting in his faith, was recommitted to the Tower, and sentenced to imprisonment for life. The malice of his persecutors continued unabated. While chained in the Tower, he was forced to pass

through a prolonged ordeal of privations, and was at length poisoned, on the 14th of October, A. D. 1585.*

◦ Besides the martyrs and sufferers enumerated, Father Brennan gives a long catalogue of priests of the Franciscan Order, who became victims to the persecuting fury of the sixteenth century. Among these the most remarkable were : Roger MacComguil, of the convent of Armagh, flogged to death in 1565 ; Daniel Doolan, of the convent of Youghal, beheaded in 1569 ; Thadæus Daly, of the convent of Askeaton, hanged, boweled, and quartered, in Limerick, A. D. 1579 ; John Connolly, of the convent of Askeaton, beheaded in 1582 ; William Ferrall, of the convent of Askeaton, hanged and quartered in 1582 ; Thadæus O'Moran, of the convent of Enniscorthy, flogged and strangled in 1582 ; Felix O'Hara and Henry de Layhode, of the convent of Sligo, both hanged and cut in quarters, in 1582 ; Roger Donnellan, Charles Goran, Peter Chillan, Patrick O'Kenna, Roger O'Henlan, and John Pillan, from various convents in the province of Leinster, incarcerated in the prison of Dublin, where they died, A. D. 1582 ; Dermotius O'Mulrony, of the convent of Galbally, county of Limerick, beheaded, in 1588 ; Thadæus O'Boyle, of the county of Donegal, mangled and beheaded, in 1588 ; Patrick Brady, of the convent of Monaghan, tortured and beheaded, in 1588 ; Donatus O'Muirhily, of the convent of Irrelagh (Mucross), stoned to death, in 1589 ; Matthew O'Leyn, of the convent of Kilkenny, tortured and beheaded, in 1590 ; Terence Magennis, Magnus O'Fedling, and Oge MacLaughlin, of the convent of Multifarnam, confined in the prison of Ballybay, and afterwards in that of Dublin, where they died, A. D. 1591.—*Synop. Prov. Hib.*, p. 33 et seq. ; *Wadding de Scrip.*, p. 102 et seq.



FEARFUL INCREASE OF RELIGIOUS AND POLITICAL OPPRESSION.

The Irish forced to rebel—Dissensions fostered—Irish lords, spiritual and temporal, opposed to the Queen's supremacy—The O'Neils in Ulster, and Desmond in Munster—The massacre of Mullaghmast—The insurrection of Fitzmaurice—Persecutions increase—New penal laws—Fearful state of persecution, famine, and misery in Ireland—Extracts from Spencer—Chiefs and prelates divided—The Catholics of the Pale and native Irish opposed—Father Kenrechtin—His capture and death—Martyrdom of Father O'Connor—Martyrdom of Fathers Miller, Molloy, Doherty, and several others—Fathers Maurice and Roche—Life and martyrdom of Archbishop Macgauran, of Armagh—Sufferings of several confessors and martyrs.



THE religious and political dissensions and troubles created in Ireland by the Reformation, during the reign of Elizabeth, led to much bloodshed and misery. The heretical adherents of the new doctrines and the queen's supremacy held all the executive power in their hands, and, in order to get rid of their ene-

mies, or rather gain possession of their estates, it was only necessary to persecute them for their religious opinions in order to force them into the ranks of the disaffected, and next, to outlaw them as rebels.

During the early part of Elizabeth's reign, very few, not only of the common people, but also of the lords, spiritual and temporal, could be induced to join the Protestant religion. The lords and settlers of the Pale were as bitterly opposed to it as the Irish outside it.

In the parliament of 1560, the new form of worship and the penal statutes introduced were opposed by Thomas, earl of Ormond; Gerald, earl of Desmond; Richard, earl of Clanrickard; James Barry, lord Buttermere; Maurice Roche, lord Fermoy; Richard Butler, lord Mountgarret; Thomas Fitzmaurice, lord Lixnaw; John Power, lord Curraghnore; Birmingham, lord Athenry, and Courcy, lord Kinsale.

Thomas, earl of Ormond, was a Protestant, but he died a Catholic, in 1614.

The ill-fated Gerald Fitzgerald, the last earl of Desmond, took up arms against the Reformation, and lost not only his life, but also his broad patrimony of five hundred thousand acres in the struggle.*

Mountgarret and Lixnaw served in the Catholic army under Hugh O'Neil. The only two native Irish lords present at this parliament were Fitzpatrick, lord of Upper Ossory, and O'Brien, earl of Thomond, who reformed in 1572.

The Catholics were thus forced by religious persecution to take up arms for the defence of their property, their lives, and their religion. It is no wonder, therefore, that the persecuted people flocked to the standard of the O'Neils in Ulster, and Desmond in Munster. The violation of English faith made even their Anglo-Irish converts look upon them

* Earl Desmond could bring into the field six hundred knights of his own name, and two thousand footmen of his immediate followers. His principality extended over the greater portion of four counties of Munster, and he kept sovereign state in his castles of Mogeely and Adare. In 1569 he joined the national cause against Elizabeth. A protracted and sanguinary war of years followed, with varying success, until South Munster became a howling wilderness—without cow, or sheep, or living animal, except the wolf, and straggling, gaunt, starved clansmen. The patriot army defeated, the earl became a hunted outlaw. He was at length betrayed and murdered, near Tralee, and his head was carried to England and spiked over the gates of London.

with suspicion, particularly after the savage massacre of Mullaghmast.*

Though the persecution of the Catholics throughout the reign of Elizabeth was fierce and unrelenting, it reached its full fury after the failure of Fitzmaurice's insurrection, in 1569, and the unbridled soldiers swept over the country, desecrating and burning churches and monasteries, and butchering the unoffending peasantry.

Though Tyrone was sweeping the English garrisons out of the North, the old bane of Ireland, dissension and disunion, had divided the chieftains in Munster and elsewhere, so that they fell victims to the crafty policy of England—more so than to the force of her arms.

New penal laws were enacted, and while the tempest of persecution was sweeping over the church, the sword and famine were desolating the country.

The edict which came out in 1584 served to complete the persecution. We here present it to the reader without any commentary; it is to the following effect: "And if from henceforth any priest shall be detected within these realms, he shall, *ipso facto*, be guilty of high treason: wherefore, let him first be hanged, then cut down alive, and afterwards beheaded, bowelled, and burned. His head is to be set on a spike and exposed in the most public place. But should any person receive or entertain a priest, he shall suffer the confiscation of his property, and be hanged without the hope of mercy."

* In the year 1577 the English published a proclamation, inviting the friendly Irish to an interview at Mullaghmast, in the Kings county. A safe conduct was guaranteed to all. Some hundreds assembled, but they soon found themselves surrounded by the English soldiers, by whom they were treacherously attacked and cut to pieces.

"At the feast, unarmed all,
Priest, lord, and chieftain fall,
In the treacherous Saxon's hall."

In this manner did the tempest, unabated, roll over the Church of Ireland ; the reign of terror became general ; the country, with all its loveliness, and religion, with all its blessings, appeared alike involved in the same universal wreck. Between plunder and profanation, racks and gibbets, pestilence and famine,* the blood of the people and of the Lord's anointed, what a revolting spectacle must not this unhappy land, at the close of the sixteenth century, present to the nations of the civilized world ! And all this done under the pretext of religion, and in the name of that blessed and eternal Gospel of charity and peace, which the Redeemer of the world came down to establish among men !

"The miseries which the wretched Irish endured," says Leland, "were affecting even to their very enemies : thousands perished by famine, and the hideous resources sought for allaying the rage of hunger were more terrible than even such a calamity."

"The famine of Jerusalem," observes Cox, "did not exceed that among the Irish."

"Whosoever," writes Hollinshed, "should travel from one end to the other of all Munster, even from Waterford to the head of Smerwicke, which is about six-score miles, he would not meet anie man, woman, or child, saving in townes and cities, nor yet see anie beasts, but the very wolves, the foxes, and other like ravening beasts ; many of these laie dead, being famished, and the residue gone elsewhere."

"Notwithstanding," says Spenser,† "that the same (Ire-

* In the space of a few months, upwards of three thousand died of starvation in Tyrone.—*Morrison ap. Curry*, p. 50.

† This same Spenser, immediately after this famine and plague, recommended Elizabeth to execute the abominable plan of destroying the fruits of the earth throughout the country, in order, as he observed, that the Irish might be driven to the necessity of devouring one another. "The end will, I assure you, be very short," says Spenser ; "for although there should none of them fall by the sword, nor be slain by the soldier, yet

land) was a most rich and plentiful country, full of corn and cattle, that you would have thought they should have been able to stand long; yet, in one year and a half they were brought to such wretchedness, as that any stoney heart would have rued the same. Out of every corner of the woods and glens they came, creeping forth upon their hands, for their legs could not bear them; they looked like anatomies of death; they spake like ghosts crying out of their graves. *They did eat the dead carrions*, happy where they could find them; yea, *and one another soon after, inso-much as the very carcasses they spared not to scrape out of their graves*; and if they found a plot of water-cresses or sham-rocks, there they flocked, as to a feast, for the time; yet, not being able long to continue therewithal, that in a short space there were none almost remaining, and a most populous and plentiful country suddenly left void of both man and beast."

Persons unacquainted with the state of Ireland at the time, will naturally ask how it was that the chiefs and nobles attached to the Catholic faith, together with the bishops, did not combine in opposition to the penal enactments and persecutions of the time. It must be recollected that Ireland was then composed of three parties as much opposed to each other as to the common enemy. These were the native Irish, the *degenerate* English, and the Anglo-Irish of the Pale. Their fierce animosity was even carried into the sanctuary, and by a bull of Pope Leo X., issued in 1516, native Irish were excluded from filling the See of Dublin.

The first victims of the persecution were the Catholics of the Pale. The native Irish had little or no sympathy for them; while the others, in turn, complacently looked upon the persecution of their old enemies. Elizabeth's advisers

their being kept from *manurance*, and their cattle from running abroad, by this hard restraint *they would quickly consume themselves, and devour one another*. The proof whereof I saw sufficiently in the late warres of Munster."

in Ireland were too wise to arouse the whole nation by a sweeping deposition of the Catholic bishops. As Sees became gradually vacant, they were filled by royal nominees. They first carefully fostered these foolish dissensions of race, until they gradually filled up the Sees and strengthened their power, until they firmly planted Protestantism equally upon the necks of Anglo-Irish lords and Irish chiefs and princes. They had corrupted ecclesiastics by the lure of the temporalities of the despoiled churches and sees, and the nobles by the bribe of a share of the broad lands confiscated.

By bribes and dissension, Protestantism got a foothold in Ireland; by the sword, persecution, and spoliation it was maintained there.

REV. FATHER KENRECHTIN.

This holy martyr's life has been given at length by Dr. Roothe, but more condensed by Father Rochfort. Father KENRECHTIN was a native of Kilmallock, county Limerick, and officiated for some time as chaplain to Gerald, earl of Desmond. This, together with his blameless life and steadfast faith, rendered him peculiarly obnoxious to the reformers.

Roothe says of him: "His attention to prayers, his sobriety and continency of life, his gentleness of speech, proved his love of God and his neighbor. Although these qualities were recognized by all, and he was loved and respected by all the good, he had the misfortune to fall into the hands of one Maurice Sweeny,* a faithless and bloody captain of hireling soldiers, a deserter from his lord, in whose forces he had been leader of the axe-bearers—those who fight with battle-axes, a weapon much used by the Irish. It was no wonder that Father Maurice was by this

* "Suvinium," which I translate "Sweeny."

perfidious man given up a prisoner to a troop of English soldiers, and thus to Sir John Norris, president of Munster; since, notwithstanding his allegiance to him, he sold, for a wretched price, the Earl of Desmond, when unarmed and defenceless. It was then not to be expected that he would treat his chaplain better. But the fate which befell the captor showed the wickedness of the capture."

The following is Father Rochfort's account of Father Kenrechtin's capture and death:—

"I send you an account of the glorious martyrdom of a friend of mine, Maurice Kenrechtin, a pious priest, chaplain to the Earl of Desmond, whom you know. He was for this cause taken prisoner by the English, and taken to your native town of Clonmel, where he lay in prison for more than a year. On the eve of Easter, 1585, Victor White, one of the principal citizens of Clonmel and a pious Catholic, obtained from the head jailer permission for the priest to pass the night in his house; this the jailer agreed to, but secretly informed the President of Munster, an English heretic, who chanced to be in the town, that, if he wished, he might easily seize all the principal citizens while hearing Mass in the house of Mr. White at daybreak; at the same time he bargained to be paid for his perfidy. At the hour agreed on the soldiers rushed into the house and seized on Victor, but all the others, hearing the noise, tried to escape by the back doors and windows; a certain matron, trying to escape, fell and broke her arm. The soldiers found the chalice and other things for Mass; they sought everywhere for the priest (who had not yet begun the Mass), and came at length to a heap of straw, under which he lay hid, and, thrusting their swords through it, wounded him in the thigh; but he preserved silence, and, through fear of worse, concealed his suffering, and soon after escaped from the town into the country. But the

intrepid Victor (who, although he had for this reason suffered much, could never be induced to attend the conventicles of the heretics) was thrown into prison because he would not give up the priest, and would, no doubt, have been put to death, had not Maurice, hearing of the danger of his friend, voluntarily surrendered himself to the president, showing a friendship truly Christian. The president upbraided him much, and, having sentenced him to death, offered him his life if he would abjure our Catholic faith, and profess the queen to be head of the church. There came to him also a preacher, and strove long, but in vain, to seduce the martyr ; nor would he on any account betray any of those who had heard his Mass, or to whom he had at any time administered the sacraments. At length he was dragged at the tail of a horse to the place of execution as a traitor. Being come there, he devoutly and learnedly exhorted the people to constancy in the faith. The executioner cut him down from the gallows when yet half alive, and cut off his sacred head, and the minister struck it in the face. Then the Catholics, by prayers and bribes, obtained of the executioners that they should not lacerate his body any further, and they buried it as honorably as they could. Farewell, and peace in the Lord, and be ye imitators—if occasion offers—of the courageous Maurice Kenrechtin, and till then prepare your souls for the trial. Your devoted servant, dated from the College of St. Anthony, 1586, 20th March, ROBERT ROCHFORD." *

"REV. PATRICK O'CONNOR was descended from the royal race of O'Conor, in Connaught ; but, renouncing the false joys of the world in the flower of his age, he embraced the monastic life in the celebrated Cistercian monastery in the diocese of Elphin, in the year 1562. During all the twenty-

* Roothe, De Processu Martyriali.

three years he lived in the monastery he was as a shining light to his brethren. He was assiduous in prayer, during which he shed floods of tears, and unwearied in all works of charity, especially towards the sick, and rigorous in chastising his body. During the last fifteen years of his life he never touched beer or wine; he never ate meat during all the years of his profession. Almighty God, to reward the merits of Father O'Connor, suffered him, together with Father Malachy O'Kelly, a monk of the same monastery, remarkable alike for noble birth and virtues, to fall into the hands of the cruel satellites of Elizabeth, by whom, with barbarous torture, he was first partially hung, and then cut into four parts, near the same monastery, the 19th May, 1585." *

"MAURICE EUSTACE, a youth of great promise, entered the Society of Jesus, at Bruges, in Flanders, and being called home by his father, Sir John Eutace, a noble and influential man, he returned to Ireland, by the permission of the father (as is mentioned by the author of the *Theatre*), before he had taken his vows. He had not long enjoyed his gentle native air when he was seized by the ungentle heretics in Dublin, and examined on the suspicion of holding correspondence with the Catholic nobles who had been driven by the cruelty of Elizabeth to defend the Catholic faith by arms. Maurice, who was an intrepid young man, boldly answered the accusation and proved his innocence, adding, that he had only lately returned from Belgium (where he was enrolled among the novices of the Society of Jesus), in order to satisfy the ardent desire of his parents, and that his object was not to excite rebellion, but only to satisfy his parents' request, and return as soon as possible to take his vows. On this the chief judge answered, 'Out of your own mouth I judge you; for, as you say you are one of the

* Bruodin, lib. iii., cap. xx.

Jesuits, who are born to excite trouble and sedition, any one must see you are guilty of the crimes you are accused of.' And on this he sentenced Maurice to die. The youth was then dragged from the court to the place of execution, and there hung, and cut in four parts; and so gloriously triumphed for Christ, 9th June, 1588." *

Rev. PETER MILLER, of Wexford, and bachelor of theology, after receiving his education and ordination in Spain, returned to Ireland to preach the faith. He had scarcely landed at Wexford, when he was captured. He was subjected to the most cruel tortures; and when his persecutors found that they could not shake his faith, they hung him, and, before life was extinct, quartered him, on the 4th of October, 1588.

In the same year, PETER MEYLER, a Catholic student, was put to death at Galway.

In the same year, Fathers JOHN MOLLOY, CORNELIUS DOHERTY, and WALFRED FARRLAL, O. S. F., fell victims to their faith and zeal in ministering to the spiritual wants of the Catholics. These intrepid martyrs spent eight years administering religious consolation to the poor Catholics who were compelled to fly to the mountainous districts of Leinster. These faithful priests shared all their perils and hardships, visiting the sick, consoling the dying, and offering up the sacrifice of the Mass. At length they were captured by a party of cavalry, in a remote district in the Queen's county, bound hand and foot, and conducted, with every species of insult, to the garrison of Abbeyleix. Here they were repeatedly flogged; but, as they would neither give up their faith nor betray their flock, they were put on the rack and cruelly tortured. The suffering martyrs were still unshaken, when they were half strangled, and, before life had left the body, they were embowelled and quartered.

* Bruodin, lib. iii., cap. xx.

Father Mooney tells us that, "In the convent of Clonmel is interred the Rev. Father MAURICE, a priest who suffered martyrdom at the hands of the heretics in the same Clonmel, about the year 1589, and whose relics were placed behind the high altar."*

"Father CHRISTOPHER ROCHE was born of a respectable family, in Wexford. He had nearly completed his studies at Louvain, when he was compelled by sickness to return home, but was arrested at Bristol, in England, examined, and called upon to take the oath of supremacy. He refused resolutely to stain his soul with such a perjury, and, in consequence, was sent to London, where he was flogged through the streets. Then, after having endured the horrors of Newgate prison for four months, he was put to the torture of '*the scavenger's daughter*,' and gave up his soul to God, under this torture, the 13th December, 1590.†

ARCHBISHOP MACGAURAN.

The Most Rev. EDWARD MACGAURAN was the immediate successor of Primate Creagh. In 1594, Pope Clement VIII. employed this fearless prelate as his envoy in Ireland, to encourage and strengthen the faithful there, as well as to keep alive the faith under its trying persecutions. A new edict had been published, enjoining upon all faithful subjects, under certain pains and penalties, to hunt up and discover all priests, particularly the Jesuits and Seminarists.

For the past fifty years the Irish princes had frequently implored the holy Father, either personally, or through the

* The convent of Clonmel was founded in 1269 by Otho de Grandison, for Conventuals, and was reformed by the Observants in 1586. Robert Travers was the last guardian, when, in the thirty-fourth of Henry VIII., a moiety, consisting of four houses and twenty acres of land, was granted to the sovereign and commonalty of Clonmel; the other moiety was given to James, earl of Ormond.

† Bruodin, lib. iii., cap. xx.

Spanish or French courts, to interpose to stay the fearful persecutions in Ireland. All remonstrances having failed Philip II. of Spain, having national wrongs as well as religious ones to gratify against England, promised to send military aid to the Irish, and commissioned Primate Macgauran to assure the Irish princes and chiefs of his intentions, and also of the speedy arrival of assistance.

Dr. Macgauran arrived in Ireland in the beginning of 1594, and lost no time in visiting the princes and chieftains of Ulster, and communicating to them the welcome intelligence. He took up his residence with Maguire, prince of Fermanagh, who had lately been in arms against the English. Lord Deputy Sussex demanded of Maguire the surrender of the primate; but Maguire's answer was to march his forces against the English in Connaught. Sir William Guelfort, with a body of troops, marched to oppose him.

“On the 23d day of June, the two armies met at a place called Sciath-na-Feart, (The Shield of Wonders); the cavalry of both were before the fort, and, there being a very thick mist, they saw not each other till they met. The signal was given, and a brisk and determined action having been commenced by the cavalry, Maguire, after much fighting, fixed his eye on the opposite general, and, setting spurs to his horse, and cutting a passage for himself through the surrounding officers with his sword, he pierced Guelfort through with his lance. The English, astonished at this daring bravery, and seeing their commander slain, fled from the field. The primate was at a short distance from the engagement, administering the last sacraments, and hearing the confessions of some of the mortally wounded soldiers. (Dr. Roothe says, reconciling a dying heretic.) A party of the fugitive cavalry happened to come upon him while thus engaged, and transpierced with their lances the unarmed

and inoffensive archbishop, being roused to rage by seeing him engaged in the vocation of a Catholic clergyman.”*

Thus the martyr Archbishop Creagh (anno 1585) was succeeded by the martyr Dr. Macgauran (anno 1598), and at his death the headship of the Irish Church, with the title of Vice-Primate,† devolved on Dr. REDMOND, bishop of Derry, who also laid down his life for the faith (1604), when the office devolved on Dr. RICHARD BRADY, bishop of Kilmore, who was a confessor, and almost a martyr. It then passed to Dr. CORNELIUS O'DOVENEY, who also laid down his life for Christ (anno 1612). Thus, in thirty years, four martyrs and a confessor succeeded each other in the primacy of the Irish Church.

Curry, in his “Civil Wars in Ireland,” gives the particulars of the sufferings and death of several confessors and martyrs who were persecuted and died for the faith, about this time. He says :

“In this reign, among many other Roman Catholic priests and bishops, were put to death, for the exercise of their functions in Ireland : John Stephens, priest, for that he said Mass to Teague McHugh, was hanged and quartered by the Lord Burroughs, in 1597 ; Thady O'Boyle, guardian of the monastery of Donegal, who was slain by the English

* Renehan, *Collec.* p. 18, from O'Sullivan, Pet. Lombard, and Philadelph, who puts his death at 1598 ; but Dr. Renehan gives strong reasons to think this arises from a confusion between two battles of Maguire, and that the true date is 1593. Sir Richard Bingham, writing to the Privy Council, on the 28th of June, 1593, describes his death. (See Moran, *Hist. Archbishops of Dublin*, vol. i., p. 290.)

† Mooney thus explains the title of Vice-Primate : “According to the custom of the province of Armagh, which is that, when the primate is absent or the See of Armagh vacant, the oldest bishop of the province has the title of ‘Vice-Primate,’ . . . which I thought it right to hand down to remembrance, lest the custom might become obsolete by oblivion. (P. 75.)

in his own monastery ; six friars were slain in the monastery of Moynihigan ; John O'Calyhor and Bryan O'Trevor, of the order of St. Bernard, were slain in their own monastery, De Sancta Maria, in Ulster ; as also Felimy O'Hara, a lay-brother ; so was Æneas Penny, parish priest of Killagh, slain at the altar in his parish church there ; Cahill McGoran ; Rory O'Donnellan ; Peter McQuillan ; Patrick O'Kenna ; George Power, vicar-general of the diocese of Ossory ; Andrew Stritch, of Limerick ; Bryan O'Murilirtagh, vicar-general of the diocese of Clonfert ; Doroghow O'Molowny, of Thomond ; John Kelly, of Louth ; Stephen Patrick, of Annaly ; John Pillis, friar ; Rory McHenlea ; Tirilagh McInisky, a lay-brother. All those that come after Æneas Penny, together with Walter Fernan, priest, died in the Castle of Dublin, either through hard usage and restraint, or the violence of torture."



THE FRANCISCANS PERSECUTED.

Penal persecutions continued—Catholics banned, outlawed, and butchered—Sketch of the convents of Donegal, Multifernan, Kilconnel, Galway, and others—Persecutions of the Franciscans—Father Mooney's graphic account—Sufferings and constancy of Father Donatus O'Molony—Betrayal and martyrdom of forty-two priests—Terrible torture and execution of Father Collins—End of Elizabeth's reign, but not of the persecutions.



LIZABETH'S reign was fast drawing to a close, but not so the persecutions of the faithful Catholics and the spoliation and confiscation of their properties, which marked that era as one of the most bloody in history. The Irish people—banned, outlawed, and persecuted—were driven from their homes, and hunted down like wild beasts; their priests, the faithful *Soggarths Aroon*, were hunted like wolves, and forced to seek shelter and protection in gloomy dells and mountain solitudes, either to perish of cold and hunger, or, more likely, to be shot down or smothered in lonely caves while celebrating Mass.*

* In my travels through Ireland, I have seen several of these caves, in association with which the peasantry preserve the tradition of how they were used for the celebration of Mass. In connection with many of them the tradition also exists of how both priests and congregation were burned or smothered to death by the soldiers, who first closed the entrance with large stones, and then piled up brushwood against it, which was set on fire. In the Galtees, not far from Galbally, is one of these caves, in which it is said fifty persons were smothered together.

“Oh, that dark time of cruel wrong, when our country’s breast,
A dreary load, a ruthless code, with wasting terrors prest—
Our gentry stripped of land and clan, sent exiles o’er the main,
To turn the scales on foreign fields for foreign monarchs’ gain—
Our people trod like vermin down, all ’fenceless flung to sate,
Extortion, lust, and brutal whim, and rancorous bigot hate;
Our priesthood tracked from cave to hut, like felons chased and lashed
And from their ministering hands the living chalice dashed.”

It is hard to conceive how the human breast can be so far lost to all the finer feelings of humanity—to all the tender sensibilities of love and charity—as to delight in the sufferings of a fellow creature. Love your neighbor as yourself, is one of the great precepts of divine wisdom, but a still greater precept is “love your enemies,” and the religion that teaches and encourages persecution and rapine, cannot have come from that pure fountain from which nothing defiled has sprung. The mantle of charity and purity throw their heavenly folds o’er the Christian soul that is warmed by the divine spark of love to all, and of peace to men of good will.

The persecutors in Ireland seemed to be sowing dragon’s teeth in the blood they so freely shed. In the North, the clans of Tyrone and Tyrconnell were striking terror into the English army, and had routed them on many a bloody field, from Clontibert to the Yellow Ford; while, in Munster, the great Earl of Desmond was striking terror and dismay into their hearts; in Connaught, the sons of Clanricard, the O’Moores, and the O’Cavanaghs, and a great portion of Leinster, were up in arms against the persecutors of their creed and their country.*

* In connection with the rebellion of the Earl of Desmond, the names of Sir Walter Raleigh and Spenser, the poet, are prominently connected. The career of the former was marked by deceit and cold-blooded atrocities, unbecoming a man and a soldier. When a Spanish contingent landed near Kinsale, being closely pressed they had to surrender the forts, and were all cruelly massacred by Raleigh. Spenser, who was rewarded for

Of the different religious orders in Ireland at the time, perhaps none were persecuted with greater severity than the Franciscans. Father Meehan, in his work on the Irish Franciscan monasteries, gives an elaborate account of their persecutions and sufferings. He furthermore gives the graphic account by Father Mooney, written in 1617, of the rise and fall of the most prominent of these monasteries, and the hardships and persecutions of their holy inmates. His description of the monastery of Donegal is so full of the stirring events of the time, that we take several extracts from it.

In the year 1474 Nuala O'Connor, daughter of O'Connor Faly, and wife of Hugh Roe O'Donnell, founded the monastery of Donegal. We need not follow its progressive history for the following century, but will give Father Mooney's account of the monastery during the persecutions of Elizabeth. He says :

"The monastery continued to flourish in peace and happiness, under the fostering protection of the princess of Tirconnell. In the interval countless fugitives from the Pale came with strange tidings to our friars, telling them how King Henry of England had decreed the spoliation of the religious houses, and how his immediate successor, and his wicked counsellors, had laid sacrilegious hands on the gold and silver of many a sanctuary. The Franciscans pitied their plundered brethren of the Pale, but they never thought that similar horrors were one day to overtake themselves. Wars, fierce and bloody, it is true, wasted Tirconnell, when Shane O'Neill strove to reduce all Ulster to

his loyalty by Kilcoman, with its broad acres, was a bitter enemy to the Irish, and encouraged all kinds of persecution against them. Though the chivalry and sufferings of Raleigh may create a false sympathy for his fate, and the genius of Spenser may make us forget his bigotry and cruelty, we cannot forget that they had no sympathy for the sufferings of others, particularly the Irish, and are, therefore, entitled to little from Irishmen.

his sway ; but although the fields of Tir-Hugh were desolated by fire and sword, and the prince and princess of Tirconnell lay fettered in the stronghold of Shane the Proud, still no faggot reached our roof-tree, and no hand profaned our altars. Nor is it to be supposed that we lacked wherewithal to tempt the cupidity of the sacrilegious, were such to be found among the clansmen of Tyrone or Tirconnell. Quite the contrary ; for many years afterwards,* when I was sacristan, no monastery in the land could make a goodlier show of gold and silver than ours. During the time I held that office, I had in my custody forty suits of vestments, many of them of cloth of gold and silver—some interwoven and brocaded with gold, the remainder silk. We had also sixteen silver chalices, all of which, two excepted, were washed with gold ; nor should I forget two splendid ciboriums, inlaid with precious stones, and every other requisite for the altars. This rich furniture was the gift of the princes of Tirconnell ; and, as I said before, no matter what preys the Tyronians might lift off O'Donnell's lands, there was no one impious enough to desecrate or spoil our sacred treasury. We fed the poor, comforted them in their sorrows, educated the scions of the princely house to whom we owed everything, chronicled the achievements of their race, prayed for the souls of our founders and benefactors, chanted the divine offices day and night with great solemnity ; and, while thus engaged, the tide of war swept harmless by our hallowed walls.

“But it was not Heaven's will that our peaceful domicile should always be exempted from outrage and invasion ; for, alas ! the mad dissensions of the native princes precipitated their own ruin, which involved ours. The O'Donnell who then ruled the principality had grown old and feeble, and, to add to his miseries, his eldest son, Hugh, had been cap-

tured by the Deputy Perrott, and recommitted to the dungeon of Dublin castle, after an unavailing effort to baffle his pursuers. A second attempt, however, proved successful; for when the avaricious Fitzwilliams replaced his attainted predecessor, the former, for a bribe of a thousand pounds, given, as was said, by the baron of Dungannon,* connived at the flight of the illustrious captive, who, after tarrying fourteen days in the fastness of Glenmalure, spurred hard across the English Pale, and finally reached his father's castle at Ballyshannon.

“Hugh Roe had hardly been inaugurated at Kilmacrenan, when he marched, with his trusty clansmen on Donegal, and laid siege to the monastery, into which Willis and his rabble had driven three hundred head of cattle. Sensible of the straits to which he was reduced, Willis threatened to fire the buildings. But the young prince, anxious to preserve the sacred edifice, suffered him and his people to depart unharmed. The friars returned immediately afterwards.

“For fully nine years after the inauguration of Hugh Roe, the monastery of Donegal enjoyed uninterrupted happiness; for indeed the young prince—or, as he was more generally styled, ‘the son of prophecy’—ever proved himself our special benefactor. After joining his forces with O'Neill's, these two great princes defeated Queen Elizabeth's armies on many a hard-fought field; nay, and so routed them, that her craftiest deputies and bravest marshals were often fain to sue for truce and peace, no matter how humiliating the conditions. Right heartily did the friars of Donegal pray for the success of their prince, for the repose of the clansmen who fell in his cause; and, oh, how their jubilant voices made vault and cloister ring, when forty throats pealed out ‘Te Deum’ for the defeat of Norris at Clontibret.

* Hugh O'Neill.

Bagnal, on the field of the Yellow Ford, and Clifford, in the passes of the Curlew mountains! The father of Hugh Roe always assisted at those grand solemnities; for, after resigning the name and title of O'Donnell, he lived almost constantly among us, preparing himself for the better life, and doing penance for his sins, the weightiest of which was a cruel raid on the wrecked Spaniards of the Armada, whom he slew in Innishowen, at the bidding of Deputy Fitzwilliams. He died full of years, and we buried him, clothed in our habit, in the tomb of the lords his predecessors.

“In 1601 our community consisted of forty friars; and in that same year, so memorable for calamities, the English government landed a large force of horse and foot, under the command of Docwra, on the shores of Lough Foyle. This general was instructed to sow dissensions among the Irish, by setting up chieftain against chieftain, and holding out every bribe that might induce officers and men to abandon the standard of their liege lord. The scheme prospered, and—alas that I should have to record it!—Nial Gary, our prince's brother-in-law, went over to the enemy, with a thousand of his followers. The perfidious wretch stipulated that he should have all Tirconnell as a reward for his treason, which placed Derry, Lifford, and many other strong places, in the hands of the English. O'Donnell was in Thomond when the news of the revolt reached him, and he lost not a moment in hastening homeward to inflict summary vengeance on his faithless kinsman, who combined the venom of a serpent with the impetuosity of a lion. Having had timely notice that Nial, with the revolted Irish and his English auxiliaries, were marching on Donegal, we placed all our sacred furniture in a ship, and removed it to a place of safety. I myself was the last to go on board that vessel; and, as for the rest of the brotherhood, they fled to the wooded country, where they awaited the issue of the im-

pending contest. On the 10th of August, the Feast of St. Laurence, martyr, Nial's troops took possession of *our* monastery and of another belonging to the Franciscans of the third order, that lay close to it at Magharabeg.

"Let me draw a veil over the disasters which befell our prince, and console myself by recording that O'Dunlevy, a friar of Donegal, received his latest sigh, and that the Franciscan monastery of Valladolid holds his mortal remains.

"In the year 1602, Oliver Lambert, the English governor of Connaught, seized the entire of our sacred furniture, which he desecrated, by turning the chalices into drinking cups, and ripping up the brocaded vestments for the vilest uses. Thus perished that fair monastery, with its treasures of gold, and silver, and precious books.

" 'Ergo tam doctæ nobis periire tabellæ,
Scripta quibus pariter tot periire bona!'

"Some years afterwards, Rory, the brother of O'Donnell, who had obtained a considerable portion of the wide domains of his ancestors, together with the title of earl—ah, how inferior to that with which the prince of Tircconnell used to be invested on the sacred rock of Kilmacrénan!—set about restoring the monastery of Donegal; but learning that the English were plotting against his life, he fled with the great O'Neill to Rome, where they both died, and were buried in the Franciscan monastery on the Janiculum."

Father Mooney was a friar in the Convent of Multifernan when it was despoiled. In his work, he says of it:—

"Lest, however, their names or memories should be forgotten, I would have you know that, of all our enemies, none were more cruel than Sir Dudley Loftus, Sir Richard Grear, Patrick Fox, high sheriff of Westmeath, and Sir

Oliver Lambert, formerly president of Connaught. As for Loftus, he came, accompanied by the said Grear, to Multifernan, and carried off five of our brethren to Dublin. This occurred, as well as I remember, in 1607. In 1613, Fox came stealthily on our poor friars, and arrested, among others, Father Bernard Gray, who, after a year's confinement, was suffered to seek a refuge in France, where he died of disease contracted in the dungeon of Dublin castle. In the following year, Sir Oliver Lambert came with a company of soldiers to Multifernan, seized the few friars he found there, and committed them prisoners to the jail of Mullingar. Nevertheless, as I said before, Multifernan has never lacked a community of Franciscans, for whose maintenance we are mainly indebted to the illustrious house of Nugent, and the unfailing charity of the Catholics residing in the neighborhood and throughout Westmeath.*

Among the Franciscan convents which Father Mooney

* The convent of Multifernan, in the barony of Corkery and county of Westmeath, was founded for Conventuals by William Delamar, in the year 1236. The reformation of the Strict Observants had been adopted here in 1460, and in 1529 a provincial chapter had been held in this abbey. In the 8th of Henry VIII., the convent of Multifernan and its appurtenances, a water-mill and thirty acres of arable land, were granted to Edmund Field, Patrick Clynch, and Philip Pentenoy, at a fine of £80 and the annual rent of 4s. When the fury of the storm, created by Henry and Elizabeth, had somewhat subsided, this convent was again placed in the possession of the Franciscans, and continued in their hands during the reign of Charles I., until it was at length committed to the flames by the Rochfords. The walls of the cloister are still complete, while the surrounding ruins, with the steeple rising from a small arch to nearly the height of one hundred feet, and situate on the borders of a delightful lake, contribute to render the whole scene at once picturesque and magnificent. By the united exertions of a spirited public, this abbey has been lately rebuilt, and is now finished in a style altogether worthy the recollections of its former greatness. The convent of Multifernan stands, and its abbey flourishes, while the despoiler and the plunderer have disappeared, both alike laid low, and long since levelled to the dust.—*Brenan's Ecclesiastical History.*

specially mentions are those of Kilcrea and Timoleague.* Of the former he says :

“I will now relate to you all that I have learnt concerning the monastery of Kilcrea. Of all the Irish princes, none ruled with kinglier sway than did the MacCarthys, lords of Muskerry. Their martial prowess was famed in the songs of bards, their lineage was traced to progenitors who sailed with Milesius from Spain to Ireland, and their strong castles studded the banks of the Bandon from Knocknanavon to Kinsale. Nor were they less famed for their piety and devotedness to our holy founder, St. Francis, as Kilcrea, even in its ruins, will testify to future ages. The founder of that venerable house was Cormac MacCarthy, lord of Muskerry, who erected it, under the invocation of St. Brigid, for Franciscans, A. D. 1465. The site selected for the monastery was very beautiful, away from the tumult of the world, and close to the sweet river Bride. The church was admirably constructed of the finest materials, and nothing could excel the exquisite workmanship of the nave and choir, from which springs a graceful bell-tower of considerable height. Rich marbles, finely-turned windows, and a beautiful arcade forming one side of a chapel, still show that Cormac, lord of Muskerry, was a man gifted with a high appreciation of art, and, as I have already said, with true devotedness to our order. In the chancel, and close to the grand altar, he caused a tomb to be constructed for himself, and he was interred there in 1495, having been slain by his own brother and nephews. The same tomb contains the mortal remains of many of his race, all of whom were distinguished for their

* The convent of Timoleague, in the barony of Ibawn and Barryroe, county of Cork, had for its founder William Barry, lord of Ibawn, about the year 1370. The Franciscans of the Strict Observance were placed here in 1400. Provincial chapters had been held in the convent of Timoleague, in 1536 and in 1563. At the suppression, this convent, with four acres of land, were granted to Lord Inchiquin.

martial prowess, but none more so than his son Cormac, who defeated the Geraldines in the celebrated battle fought near the abbey of Mourne. The inscription on the founder's tomb is worth preserving, and runs thus :—*'Hic Jacet Cormac, Filius Thadei, F. Cormac, F. Dermitii magni MacCarthy Dominus de Musgraige, ac istius conventus primus fundator. A. D. 1495.'* The Barrets and many other noble families selected Kilcrea as their burial-place, and their tombs are still there, for they spared no effort to preserve the sacred edifice from the ravages of the English troops during the wars with the Geraldines and the Ulster princes. The entire of the buildings, including the monastery, which is of no considerable magnitude, is to this day in very good condition, and lacks nothing but friars, who are not allowed to inhabit their ancient abode, since Dermot MacCarthy, who basely abjured the religion of his glorious progenitors, had a grant of the place from Sir Arthur Chichester, lord deputy, on condition that he would not suffer the Franciscans to return, or let his lands to any but Protestants. Nevertheless, some of our friars live among the people in the neighborhood, and are supported by the bounty of the Barrets and others, who, as I have already said, are very anxious to preserve the monastery and its church from dilapidation. Whilst I was at Kilcrea, the particulars I am about to give you were related to me by trustworthy persons; and I am sure that you will think them worth recording.

“In 1584—the year after O'Moriarty had compassed the cruel murder of the great Earl of Desmond—a company of English soldiers, marauding through the district, entered the monastery and church of Kilcrea, intent on plunder. These miscreants, unawed by the sanctity of the place, demolished the statues and paintings, and laid their sacrilegious hands on the sacred utensils. At that time, the church possessed a beautiful representation of the crucifixion—a

rare work of art, indeed ; for, at each extremity of the cross there was a beautiful medallion of the evangelists, exquisitely wrought in gold and silver. Stimulated by a desire to seize the precious metal, the soldiers began to quarrel among themselves, and in this brawl they turned their swords against each other's breasts, till two of them fell mortally wounded, one of them dying that very night, and the other the next morning. The gold and silver glutted the impious greed of the survivors, and that noble work of art was lost to the convent for ever.

"In 1599, when the Lord Deputy Essex marched against the remnant of the Geraldines, Kilcrea was again invaded by English soldiers, who scared away the friars, and killed Father Mathew O'Leyn, at the very moment he was endeavoring to effect his escape by fording the Bride. He was a man remarkable for the holiness of his life, and had then entered on his sixty-seventh year."

The land and friary of Kilcrea had been given to Lord Broghill, for his services to the Parliamentarians. There is a tradition among the neighboring peasantry that when the hospitable monks were expelled, a colony of crows and daws took possession of the avenue and belfry.* The gloomy and neglected aisles of the monastery are covered with tombstones, covering the dust of peasants, and nobles, and chieftains alike. The old monuments bear the names of the

* "The Monks of Kilcrea" give a good idea of the liberal hospitality practiced in this monastery, as expressed in the following verse :

"Three monks sat by a bog-wood fire !

Shaven their crowns, and their garments gr^{ay} ;

Close they sat to that bog-wood fire,

Watching the wicket till break of day—

Such was ever the rule at Kilcrea.

For whoever passed, be he baron or squire,

Was free to call at that abbey and stay ;

Nor guerdon nor hire for his lodg^{ing} pay,

Though he tarried a week with the Holy Quire."

founders and septs of the district, such as the MacCarthys, McSwineys, Barrets, and other chiefs. This is also the last resting-place of the celebrated Roger O'Connor, the historian, and brother to Arthur O'Connor, of '98 celebrity. Here, also, rests another victim of the penal times, the brave Arthur O'Leary, who was killed in 1773; he was outlawed and shot because he would not sell a valuable race-horse to a Protestant named Morrison, for five pounds. A low altar-tomb covers his grave, with the following inscription:

“Lo! Arthur Leary, generous, handsome, brave,
Slain in his bloom, lies in this humble grave.”

We almost feel tempted to follow Father Mooney's graphic and historical description of Timoleague, Moyne,* Rossberick, Kilconnell,† Galway,‡ and other Franciscan monasteries, but we must not forget that we are writing the martyrology of Ireland, not its archæology, and therefore must return to our subject.

Of the many prelates and priests who suffered during the last years of Elizabeth's reign, we have to mention the Right

* The convent of Moyne, in the barony of Tirawley, county of Mayo, was founded for Franciscans of the Strict Observance, by McWilliam Bourk, A. D. 1460. Provincial chapters had been held here in the years 1464, 1498, 1512, 1541, and 1550. In the 37th of Elizabeth, a grant was made of the convent of Moyne to Edmund Barret, to hold the same for ever, by fealty, at the annual rent of 5s.

† The convent of Kilconnell, in a barony of the same name, county of Galway, derived its foundation from the family of O'Kelly, about the year 1400. The reformation of the Observants was received in this convent in 1460. In the sixteenth century this convent was granted to Charles Calthorpe.

‡ The Franciscan convent of Galway was founded in St. Stephen's Island, beyond the north gate of the town, by Sir William De Burgo, A. D. 1296. This convent continued for many years the usual cemetery of that and of many other noble families. Provincial chapters had been held here in the years 1470, 1522, and 1562. In the reign of Elizabeth it became involved in the general wreck, and reverted to the crown.

Rev. Malachy O'Mollony, bishop of Kilcrea. He was taken prisoner, buffeted, insulted, and scourged, and then flung into prison, where he lay eighteen months. Being still unshaken in his faith, he was tried, convicted, and sentenced to be first tortured, and then hung and quartered. By the aid of some influential men, and the connivance of a friend who kept sentry over him, he made his escape. Dressed as a laborer, he continued to minister to the people of Thomond until his death, in 1603.

REV. DONATUS O'MOLLONY was of a noble family, a theologian and priest, and vicar of the diocese of Killaloe. He was a truly apostolic pastor, who feared not to risk his life for his flock. He was taken in the district of Ormond, where he was visiting the parish priest, and, with his hands tied behind his back like a robber, was dragged to Dublin in the midst of the soldiers. Hardly was Donatus shut up in the Tower of Dublin, when the iron boots, the rack, the iron gauntlets, and the other instruments with which the executioners tortured the confessors of Christ, were paraded before his eyes, and he was asked by the chief judge whether he would subscribe to the queen's laws and decrees in matters of religion. Mollony, filled with the spirit of God, answered courageously *he was ready to obey the queen's commands in all things not contrary to the laws of Jesus Christ, the King of kings, and his vicar on earth.* The judge, like Pilate, answered: 'The queen in her kingdom is the only vicar of Christ, and head of the church; therefore, you must either take the oath of supremacy or die.' Mollony answered, *'Either Paul, the doctor of the Gentiles, and Christ himself in his gospels, err, or the queen is not the vicar of Christ.'* 'Then you will not acknowledge the supreme authority, after Christ, of the queen in spirituals?' 'By no means,' said Mollony; *'a woman, who may not speak in the church, I can-*

not acknowledge as its head; nay, for the truth of the opposite I am ready, by God's help, to endure all torments, and death itself. 'Very good,' said the judge; 'we shall see to-morrow if your deeds correspond with your words.'

"Next day, about nine o'clock, the executioners, by order of the judge, so squeezed Donatus's feet in iron boots, and his hands in like gauntlets, that blood came from all his ten fingers.'

"But the torture failed to move him, and during it Donatus more than once returned thanks to God that by His grace he was able to bear the torture for His Son's name. He was then for two hours extended on the rack, so that he was stretched out a span in length. During the cruel torture Donatus continually either prayed or exhorted the Catholics who were near to constancy in the faith, which is the only road to salvation, and for which he was ready to shed his blood. The executioners were moved to tears by the patience and constancy of the sufferer, and, by order of the judge, carried him, half dead, back to prison, where a few hours afterwards he slept piously in the Lord, on the 24th April, anno 1601." *

O'Heyn gives an account of the martyrdom of forty-two priests, who were cruelly deceived by the treachery and deceit of their enemies, to place themselves in their power. It is the old story of English faith and English treachery, which has become more remarkable in its violation than that of Carthage itself. The following is the account of the cold-blooded massacre, as related by O'Heyn :

"It was intimated in many districts of the southern province, in 1602, that such of the clergy as presented themselves to the magistrates would be allowed to take their departure from the kingdom. Two Dominican fathers, and forty others, for the most part Cistercians and secular

† Bruodin, lib. iii., cap. xx.

priests, availed themselves of the government proposal.* They were ordered to assemble at the Island of Inniscattery, in the vicinity of Limerick ; and, on the appointed day they were taken on board a vessel-of-war to sail for France. No sooner, however, had they put to sea than all were thrown overboard. When the ship returned to port, the captain and all the soldiers and sailors in her were cast into prison, and all the officers were cashiered by the queen's order, that she might seem to the world innocent of that atrocity ; but, at the same time, they were privately admonished not to regard this, and after their pretended imprisonment were rewarded with a part of the goods of the abbey abandoned by those so sacrilegiously slain by them." †

About the same time, the venerable vice-primate of Ireland, the Right Rev. REDMOND O'GALLAGHER, bishop of Derry, though in his seventieth year, was cruelly butchered by some horse soldiers, who overtook him. We should also mention a gentleman of Kilkenny, named WALTER ARCHER, who was imprisoned and exiled for attempting to save the Dominican abbey from desecration.

REV. DOMINICK COLLINS, S. J., was one of the last martyrs who suffered under Elizabeth. He was a brave soldier in the service of Spain, but resigned the sword for the then no less dangerous service of the cross. He was a native of Galway, and born of a noble family. Brought up by pious parents, he went to France, and filled with the hope of aiding to free his religion and country from English heresy and misrule, he embraced a military life, and served eight years

* De Burgo says: "Forty-two monks, under the name of Bernardins, two fathers of ours. seven clerics of ours also, came then from the convents of Limerick and Killmallock."

† Incredible as this atrocity might appear, in 1644 another captain received the thanks of Parliament for a similar act.

both in France and Spain. Finding his bright hopes not likely to be fulfilled, he abandoned the army and became a member of the Jesuits. He was attached, as chaplain, to the Spanish troops sent to the assistance of the Irish. After their landing, he was taken prisoner at the fort of Berehaven, and though the English had guaranteed full safety to the garrison, Father Collins was thrown into prison. He was next fettered with chains, and, with his hands tied behind his back, he was sent to Cork and imprisoned. Here he lay for three months before he was brought to trial. The viceroy, Mountjoy, offered him his pardon and his favor, if he would join the queen's army, but he steadfastly refused. Threats and promises were alike unavailing ; and Mountjoy, incensed at his calmness and firmness, ordered him to be tortured and then executed. He unflinchingly bore the most terrible tortures and punishment previous to his execution.

On the last day of October, 1602, at dawn, they led him out to execution, with his hands tied behind his back and a halter round his neck. He walked calmly along, with his eyes raised to heaven and his mind fixed on God, reflecting on Christ bearing his cross. When he arrived at the foot of the gallows, he fell on his knees and kissed it, commending his passage to God ; then, following the example of the martyrs, he prayed for his enemies, for the queen, and for his country, and with alacrity and a cheerful countenance ascended the ladder. Turning round on the topmost step, from thence, as from a pulpit, he began more ardently than ever to exhort the Catholics to preserve the faith undaunted unto death, and disregard alike the threats and promises of the heretics. "Look up," he continued, "to Heaven, and, worthy descendants of your ancestors, who ever constantly professed it, hold fast to that faith for which I am this day to die." These words, which derived additional force from his high birth

and the contempt he had shown for the goods of fortune, and the position in which he stood, were most powerful in encouraging the Catholics, and affected even those who were not Catholics. The officers, perceiving this, to prevent any further effect on the crowd, ordered him to be thrown off the ladder. Nor was he allowed to hang long on the gallows; for, while yet breathing and palpitating, the executioner, in punishment of his constant profession of his religion, cut open his breast, and, taking out his heart, held it up to the people, uttering the usual "God save the queen,"

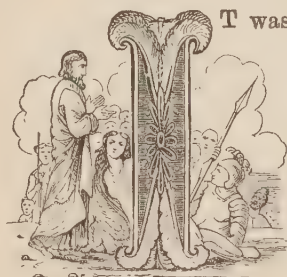
On the following night, the Catholics collected his mangled limbs with great pity, and consigned them to the earth in a chapel not far from where he suffered. Thus this last victim to God in Ireland in her reign, preceded the queen, guilty of so much innocent blood, to the judgment-seat of God.*

* Queen Elizabeth died on the 24th March, 1603; but her death brought no relaxation of the persecution.



PERSECUTIONS UNDER JAMES I.

The Catholics rejoice at the accession of James—Religious toleration expected—Their disappointment—Fresh persecutions—All bishops and priests ordered to quit the kingdom—Paul V. exhorts the Irish to persevere in their faith—Several priests and ecclesiastics tortured and put to death—Martyrdom of Sir John De Burgo—His great faith and constancy.



It was fondly hoped by the Catholics of Ireland that the accession of James would bring peace and repose to the Church in that distracted and oppressed country. A general feeling of relief and joy pervaded all classes. Many of those who had been forced into exile returned to

their native country: churches were rebuilt—monasteries repaired—the sacred duties of the sanctuary were resumed, and the offices of the Church were performed with undisturbed safety throughout the kingdom. This state of comparative tranquillity was not, however, suffered to continue: the mercenary spirit of James had rendered him callous to the feelings of humanity, as well as to the dictates of religion; and whenever wealth was to be accumulated or favoritism indulged, both religion and humanity became alike disregarded.

Scarcely had this monarch been placed on the throne of England, and the hopes of the people began to revive, when the storm, with renewed fury, appeared to collect around them. It was ushered in by the publication of an edict dated the 4th of July, 1605; the enactments of

Elizabeth were to be rigorously enforced, with the following additional announcement :

“ It hath seemed proper to us to proclaim, and we hereby make known to our subjects in Ireland, that no toleration shall ever be granted by us. This we do for the purpose of cutting off all hope that any other religion shall be allowed—save that which is consonant to the laws and statutes of this realm.”

Thus were the hopes of the people again doomed to disappointment. The cup was held to their lips, but they found the contents to be wormwood and gall. Instead of peace and toleration, this was the warning note of fresh persecutions and massacres. The clergy were again compelled to fly to the woods and caves to conceal themselves; the nobility and people were harassed into new coalitions and outbreaks, in order to give a pretext for fresh spoliations and persecutions. A new oath, both of supremacy and allegiance was devised, and all Catholics were called on to take it.

The firm and decided stand taken by the Catholics for a time awed their enemies into a kind of passive inaction. This stillness, though, was but the prelude of the fierce storm that was so soon to sweep over the country.

In 1610, Chichester, then lord deputy, issued a proclamation embodying the edict previously published, and demanding its full enforcement. Thus was the flame rekindled, and the worst passions of tyrants and bigots evoked to oppress and massacre a suffering people. The altars and priesthood were again delivered over to the fury of fanatics, and a fresh stream of martyrs' blood soon bedewed the soil.

Knox had been sent from Scotland, and was nominated bishop of Raphoe. He was invested with unlimited powers, and before he left London he swore that he would extirpate the Catholic religion out of Ireland. This Christian bishop

came to preach the Gospel with the sword—to preach charity and brotherly love with the rack and the gibbet.

As an indication of the spirit of the times, we select the following from the many edicts promulgated against the Catholics :

“All bishops and priests are to quit the kingdom, under penalty of death ; secondly, whoever shall harbor a priest, shall be punished by the confiscation of his property ; thirdly, no papist shall send his son or relative beyond the seas for education, under the usual penalty ; fourthly, no papist shall attempt to discharge the duty of schoolmaster in the kingdom ; fifthly, all persons, of every age, sex, and rank, shall be present at the service of Common Prayer on the Lord’s Day.”

Knox and his saintly followers soon found that their pious predecessors had so robbed the sanctuaries and altars as to leave little or nothing for them. As their religion was mammon, this sorely mortified them, and the small, humble chapels were rifled, the altars demolished, vestments and sacred vessels converted to profane uses. In order to make good the deficiency, they robbed the houses of the wealthy Catholics of all the plate, under the pretence that it belonged to the churches.

The nations of Europe began to turn their attention and sympathy to the struggling Irish. Pope Paul V. addressed to them an apostolical letter, in which he compares them to the martyrs of primitive times, exhorts them to perseverance, and points out the rewards which in a better world must await them. “Ye glory in that faith,” he adds, “by which your fathers procured for their country the distinguished appellation of an Island of Saints. Nor have the sufferings which ye endured been allowed to remain unpublished ; your fidelity and Christian fortitude have become the subject of universal admiration, and the praise of your

name has long since been loudly celebrated in every portion of the Christian world. Wherefore, be steadfast and persevere : our prayers shall be unceasing."

A supplicatory address of the Catholic prelates and nobles of Ireland, to the Catholic princes of Europe, had the effect of checking the persecution towards the close of James' reign.

Having given this cursory synopsis of the Church in Ireland during the reign of James, we will now return to the noble martyrs who suffered under him.

EUGENE O'GALLEHER, a Cistercian abbot, and an alumnus of the monastery of the Blessed Virgin of Asseroe, diocese of Raphoe, together with BERNARD O'TRUORY, his companion, a monk of the same order, were slain by some soldiers, in hatred of their religion, in the year 1606.

Bruodin states that, in the same year, the Rev. BERNARD O'CHARNEL, a priest of Leinster, of a noble family, was accused by the heretics of having administered the sacraments according to the Roman rite, and, without any more trial, was hung and quartered at Dublin.

REV. NIGEL O'BOYLE, O. S. F. of the Order of St. Francis, was cruelly tortured and beheaded in the following year.

REV. ROBERT LALOR, vicar-general of the diocese of Dublin, Kildare, and Ferns, was the next victim. Having signed a form of detraction proposed to him, in which James was recognized as supreme governor in all affairs, his friends charged him with acknowledging the king's supremacy. This he stoutly denied, and said that he had acknowledged him only in civil affairs. This reached the ear of the lord-deputy, who had him indicted, and of course convicted.

Dr. Moran, in his history of the Archbishops of Dublin, says that on his trial "he declared that there was no contradiction between the document he had signed and the decla

ration which he had made to his friends : he had acknowledged the king's authority in questions of social order, but he had told his friends that 'he had not acknowledged the king's supremacy in the spiritual order ; and this he still affirmed to be true.' This explanation was, of course, declared by the government officials to be mere 'knavery and silliness ;' the sentence of the law was pronounced upon the prisoner, and in a few days another name was added to the martyrs of Dublin."

REV. DONATUS OLUIN, O. P. P., prior of Derry, in his ninetyeth year was, together with several secular priests, hung and quartered by the English in the market-place of the town of Derry. His brother, WILLIAM OLUIN, another religious of the Friars Preachers, was also hung for the faith a short time before the martyrdom of the prior.

SIR JOHN DE BURGO.

The life and sufferings of this noble martyr might furnish materials for a romance. He was of noble birth, and had inherited, with the lordship of Brittas, several minor estates.* He married Grace Thornton, the daughter of Sir George Thornton, an Englishman of wealth and influence.

Sir JOHN DE BURGO, or Burke, was a sincere and devoted Catholic, and smarting from the persecution of his religion at home, he resolved to go to Spain, but was dissuaded by his father-in-law and friends. Being thus frustrated, he openly followed the Catholic faith at home, attended Mass, heard sermons, and sheltered persecuted priests and laymen. On this account, he became much hated by the Protestants, who, on account of his connections and influence, were afraid to interfere with him. On the death of Elizabeth, the Cath-

* Bruodin says he was the second son of the Baron of Castle Connel, county Limerick.

olics began openly to profess their religion, in which they were encouraged by Sir John.

On the arrival of the viceroy, Lord Mountjoy, in Limerick, charges were preferred against Sir John, the sum of which was, that he had been a leader in those tumults in the city ; so they called the zeal for religion which the citizens and municipalities had shown in the interregnum which occurred on the death of Elizabeth, when it was not certain what would be the course of her legitimate successor, King James.

All the charitable and Christian acts of the good man were used as so many crimes against him ; and Mountjoy gave ear to the false charges of these base informers, and he was arrested and flung into prison in Dublin. Here he remained for some time, devoting himself to his religion and pious devotions.

The plague having broken out in Dublin, the viceroy and government officials fled the city ; and so great was the mortality in the prisons that the few survivors, among whom was Sir John, were set free. He now gave himself up solely to the society of ecclesiastics and holy men. He had erected an altar in the banqueting-room at Brittas, and had Mass celebrated there frequently for the Catholics around.

The president of Munster, Henry Bronkard, being incited by enemies of Sir John, resolved on his arrest ; and sent a Captain Miller, with a troop of horse, for that purpose. On Sunday morning, while the priest was celebrating Mass, Captain Miller surrounded the house. The terrified congregation fled at their approach ; but Sir John and the chaplain, with the sacred vessels, secured themselves in an inner tower of the castle. The captain demanded a surrender, promising not to harm him.* To this Sir John replied that he would

* Evidently the captain offered safety to Burke, but said nothing as to what would be done with the priest ; and the former, well knowing what

not be admitted, unless he wanted to go to confession and become a Catholic.

The castle was regularly besieged. Despite the earnest entreaties of his wife and mother-in-law, Sir John was resolved to hold out to the last. The assailants set fire to the buildings around the castle, but could not induce him to surrender. After a few days' siege, Sir John, finding that he could not hold out, sent away his chaplain, who safely effected his escape. Having armed himself, and having wrapped up in his dress the altar-service, he and his few followers suddenly dashed through the besiegers' lines, and succeeded in making their escape. Being pursued, two of his companions fell into the hands of the enemy, but he himself succeeded in eluding the pursuit of the enemy. He wandered about for some time, but was finally arrested in Carrick-on-Suir, having been betrayed by a Protestant woman.

would be his chaplain's fate, refused the proffered terms. This is also shown by O'Sullivan's account of the transaction. He says: "Sir John held the castle until the Mass was finished. When that was over, the priest, dressed in secular habit, went out in the crowd of people, but was recognized by the Protestants and seized. Sir John, mounting his horse, with his armed retainers, rescued the priest from the Protestants. For this he was soon after besieged in the same castle by five troops. He held the castle against them for fifteen days with only five companions, and then, being pressed by hunger, he broke through his enemies by night, and having lost one of his companions, John O'Holloghan, he escaped with the other four. He was, however, taken prisoner by the Protestants a few days later in the town of Carrig-na-Suir, which is in the county of Ormond, and sent to the city of Limerick. Here he suffered much, for many days, from the darkness and filth of his dungeon, and, as he constantly refused to hear the Protestant preacher, even stopping his ears with his fingers, and preferred the Catholic religion to the title of baron and other rewards, and even to his life, he finally suffered death. It is said that two women, who were accused, the one at Carrick, the other at Waterford, of having concealed him, were burnt alive. It is also related that two other women were burnt at Limerick, the one for having said that the king's laws were unjust, the other for having concealed a priest."

While in prison, his faithful wife visited him, and consoled him as a true, loving woman only could. He advised her to be of good cheer, for though he knew that his enemies would take his life, it would be only securing him an immortal crown of eternal glory. He also urged her, as she loved him and her own salvation, to cling to the true faith, and to bring up her children in it. In order the better to strengthen and protect her, he gave her a letter to Father Edmund Halagan, beseeching him to instruct her in her religious duties, and to watch over her spiritual and temporal welfare. She set out for Waterford, to deliver this letter to Father Halagan, and not finding him there, so eager was this dutiful, loving wife to obey the will of her husband, that she at once followed him to Kilkenny.

Meantime, Sir John was sent, under the escort of a troop of horse, to Limerick, to be arraigned before the president himself. On the way he was treated with the greatest cruelty by the soldiers. They manacled his hands, and tied him on a car, and mocked and scoffed at him. He bore it all with the greatest patience, refusing even to reply to their insults and abuse.

When arraigned before the president, he also refused to reply to the charges preferred against him, but he steadfastly refused to obey the king in matters of faith, or to abandon his religious opinions.

Finding that his faith and resolution could not be shaken, he was sentenced to death.

The judge, evidently conscious of his innocence, and wishing, like Pilate, to wash his hands of his innocent blood, eagerly besought him to repent, and acknowledge the king's supremacy. Sir John fearlessly and unhesitatingly answered that he could acknowledge no king or queen against Christ, the King of heaven, and the Queen of heaven, his Mother; and that whoever sought to turn him away from the true

worship and honor due to both, far from deserving to be obeyed, deserved neither honor nor assent; and that whoever would act otherwise was not a servant of God, but a slave of the devil.

He was declared guilty of high treason, and sentenced to be hanged, then beheaded, and to have his body quartered.

He met his death with wonderful firmness and serenity. On his way to the gallows, outside the city, he appeared as if going to a feast. He thanked God for the honor done him in being enrolled in the blessed choir of holy martyrs. Though he was surrounded by a crowd of mourners, who wept at his sad fate, he alone was cheerful, and besought those around him to live so that they could meet death as calmly and hopefully as he did. He was going before the Judge who judges all without favor or partiality, the Judge who reads the hearts of all men; and in Him, and Him alone, did he put his hope and trust.

When Sir John was hung, some noblemen, among others Sir Thomas Brown, entreated the president that, when taken down from the gallows, he might not be cut in pieces, and their request was granted, and his friends and relatives carried him into the city, and buried him in the church of St. John, at Limerick, about the 20th October, 1607.*

REV. JOHN GRAVES was a learned doctor of theology, who suffered martyrdom for his defence of the Pope's supremacy. Dominick, a Rosario, in his sketch of his life and sufferings, says:—

* He is mentioned also by Dominick, a Rosario; Carve, p. 315; and *Hib. Dom.*, p. 565; but they add nothing to the facts given by Roothe and O'Sullivan. Bruodin gives a long life of him, substantially agreeing with that of Roothe, which he says he took from a manuscript life of Sir John, in his possession, written by Father Matthew Crahy, his confessor, afterwards vicar-general of the diocese of Killaloe.

“Have we not also the history of the martyrdom of John Graves, doctor in theology, who, being accused of having written a defence of the Pope’s supremacy, was arraigned before an iniquitous tribunal? Will not the blood of this man cry aloud to Heaven till this world has grown hoary? When arraigned before his judges, and interrogated by them, here was his answer : ‘See you,’ said he, ‘this thumb, forefinger, and middle finger? With them I wrote this writing. I do not repent of having done so, nor does it grieve me to be charged with it, nor do I blush to acknowledge it.’ He was then sentenced to die, and his right hand to be burned ; wonderful to relate, this hand was burned, but the three fingers remained uninjured.”

About the same time, the Rev. JOHN LUNE, of Wexford, a pious and good priest, who clung to his flock, instructing them and preaching to them, was taken and sent prisoner to Dublin, where he was hung and quartered.



BISHOP O'DOVANY'S MARTYRDOM.

Zeal of the persecutors—Bishop O'Dovany—His arrest and imprisonment—His sufferings and starvation in prison—His release and re-arrest—His trial and sentence—His execution and martyrdom—Father Locheran's execution—Affliction of the people—The martyr's last moments—Dr. Roothe's account of their lives and sufferings.

BISHOP O'DOVANY.



AMONG the many who suffered persecution and death during the reign of James, none were more remarkable for their zeal and devotion in the cause of religion and for their heroic fortitude under trials and sufferings, than the venerable CORNELIUS O'DOVANY, bishop of Down and Connor, and his companion in persecution, the Rev. PATRICK LOCHERAN, a priest of Ulster.

These noble sufferers earned the martyr's crown on the same day ; that is, on the 1st day of February, 1611, under the viceroyalty of Chichester. Bishop O'Dovany, having embraced the order of St. Francis when a youth, became an ornament to that order, by his piety, learning, patience, and zeal. He was raised to the Episcopal dignity as bishop of the united sees of Down and Connor in April, 1582. He was soon after cast into prison in Dublin castle, where he was detained for about three years, all the time treated with the greatest neglect and cruelty. During his imprisonment he was not supplied with a single change of clothing, and had almost perished from hunger, thirst, and the cold damp

of his miserable cell. His treatment was such that it seemed as if it was the intention to starve him in prison, or kill him by cruelty. He would have died from hunger, for he was left whole days without food, only that some poor prisoners in the cell beneath him gave him a share of their limited supply. The floor of his cell had rotted away with the damp, leaving holes in several places; through these, with a cord made out of his braces, he managed to draw up the scraps the poor prisoners, more humane and charitable than his jailers, supplied him.

Rooshe, in his life of him, alluding to his sufferings in prison, says :

“ We are thus reminded of the Prophet Jeremiah, who was let down by a cord into a dungeon wherein there was no water, but mire, that he might die of hunger ; and had not an Ethiopian of the king's household taken of the old rags there were in the king's storehouse, and let them down by cords to Jeremiah into the dungeon, and said, ‘ Put these old rags and these rent and rotten things under thy arms and upon the cords,’ he had not been drawn up and brought forth out of the dungeon. And, in like manner, had not the holy bishop received these crusts of bread and furtive drops of beer, he had surely perished of famine.

“ At length, by divine Providence, he was released, God so disposing that his freedom of body should bring freedom to the souls of many. But a very short time passed, however, when the royal councillors repented them that they had let him go, and they sought by every art to get him again into their power. He always preferred the salvation of others to his own safety ; and at length, after several years' labors, he fell into the hands of those who deemed they would do the king a great service by apprehending him.

"He was seized in the month of June,* while he was occupied putting an end to quarrels and confirming the servants of Christ.† The priest Patrick was taken prisoner the same month in the port of Cork, whither he had lately returned from Belgium, and he confessed to this provincial council that he had been a companion in their travels, and had administered the rites of the Church to those lords whom fear for their own safety, or love of religion, had made exiles from their wide domains."

* O'Sullivan says he was arrested June, 1611, and executed April, 1612; and this is probably correct, although Dr. Roothe, in his work, puts his death in 1611, because he himself addressed a letter to him, as in prison, on the 17th December, 1611, and had he been executed eight months before, he would have heard of it.

† An unpublished manuscript in the Burgundian Library, Brussels, entitled, *Compendium of the Martyrdom of the Right Rev. Father Cornelius O'Dowany, &c., &c.*, gives the following account of the bishop and his execution :

"During the whole time the bishop was in prison, he almost daily said Mass, making use of ornaments secretly conveyed into the prison by some Catholics. He was often seen by some of ours bathed in tears in mental prayer, and was heard by his fellow-captives in his prayer to break out into these words : 'O Lord God! through thy great mercy, grant me, thy servant, to lay down my life for thee, as thou didst lay down thy life on the cross for me, thy wretched creature; and grant me to end my days for the confession of thy name either by the sword of the heretic or in this prison.' He often said to noble Catholics who visited him that he would prefer life in prison to freedom, were it not for the good of his flock. . . . The bishop and priest were placed in two separate carts, and, as they went, the bishop frequently called out, 'Hasten, my friend, to receive your crown;' and the priest answered, 'Behold me; I will not hesitate or delay.' The people thought themselves happy if they could get near the cart to receive the bishop's blessing, which he lovingly gave. For many years his face had not been so fresh-colored nor his countenance so cheerful and amiable as it was from the door of the prison to the moment of his death. When they came to the place of execution, there were between five and six thousand people there. The place of execution was on a hill, and the two, getting down from the cart at the foot of the hill, knelt down and prayed fervently. Then, to the admiration of all, the old man, with strong and eager steps, walked up to the gallows, and embraced and kissed its beams, as did the priest. All were astonished to

Though the real charge against the prisoners was that they were Catholics, still his accusers endeavored to implicate the bishop with the rebellion of the Earl of Tyrone.*

The bishop endeavored, with valid reasons, to answer the principal heads of accusation ; and he answered that he was consecrated a bishop to labor for the salvation of the flock entrusted to him, and, as his bishopric of Down and Connor lay in that part of Ulster which Earl Hugh held by force of arms, it was his duty to labor as best he could to direct the inhabitants in the way of salvation ; that as to warlike matters, he neither desired to know nor knew anything ; and had he advised the earl against his will, he would not have heeded him or held his hand for any remonstrance of his. As far as he could, by word and example, he had led men from vice and to follow virtue, and had labored and watched to this end ; b t was not ashamed of

see such strength in so old a man, (he was about eighty years old,) and one worn out with prison. Then he asked that the priest might go first, (for he had a pastoral care for his companion,) but it was refused ; and the priest said, 'Go, then, before me, reverend father, and truly without delay will I follow you.' He mounted the ladder without assistance, the executioner going before him. When he had mounted four or five steps, he blessed all the Catholics, praying that liberty might be granted to them, and then prayed to God that he would forgive the injustice that was done to him, and that for his part he freely and willingly forgave it. So also did the priest. Then the bishop, taking for his text the words of St. Paul, 'Though an angel from heaven should preach to you another gospel than you have heard from us, believe it not,' began to address some words of exhortation to the people ; but the councillors who stood around ordered him to be stopped and immediately thrown off. Then gently smiling, he kissed the cord, and himself fitted it to his neck, and covered his face with a cloth, and held out his hands to the executioner to be bound."

* Hugh O'Neill, Earl of Tyrone. To the bishop's plea that the Act of Oblivion covered all offences, the judge answered that it could not avail him, as he had not submitted and taken the oath of allegiance and supremacy. This was, of course, to exclude all Catholics from its benefit, as they could not take the oath of supremacy.—*O'Sullivan*.

it, nor should it be brought as a crime against him. And even were these things, however unjustly, to be accounted crimes, he could defend himself by reminding them that, when King James ascended the throne, he had proclaimed by the voice of a herald, and publicly posted up in writing, a pardon for all offences and crimes before committed. He could, therefore, allege a double defence : first, that what was alleged against him was no crime ; secondly, that even were it one, it was forgiven by the king's pardon. That such was the intention of the king and his council in publishing the Act of Oblivion is clear, as otherwise, instead of an act of clemency, it would be a snare.

Suborned witnesses were produced on the trial ; and one of the jurors, who gave expression to his belief in the innocence of the prisoner, was so intimidated that he at once changed his opinion.

They were both, of course, convicted. The judge pronounced the sentence that "Cornelius O'Dovany, bishop of Down and Connor, should be taken back to prison, and then drawn in a cart to the place of execution, there hanged on the gallows, and cut down while alive, embowelled, and his heart and bowels burnt, his head cut off, and his body divided into four parts." * The like sentence was passed on the priest.

Both the prisoners were repeatedly offered their pardons

* A certain pious woman, who used to carry food to the bishop and the priest, which was supplied by the Catholics, after his sentence asked the bishop how he was in health. "I have not been better," said he, "these ten years, either in mind or body. My only wish now is that God will vouchsafe to take me to His heavenly kingdom by martyrdom, rather than permit me to be worn out in prison of old age. You, daughter, have done me many services, for which I thank you, as I may, and which God will reward. Do me this further service, I pray : when I am slain (as God grant I may be), have me buried in this (showing her the Franciscan habit). I value this frock, which I put on when I was young, more than the insignia of a bishop."—*O' Sullivan.*

if they would renounce the Roman Catholic religion ; but, they replied by calling upon all present to witness that they died for the Catholic faith.* Roothe, in his account of their execution, says :

“As is the case with martyrs, his piety (the bishop's) increased with his worldly troubles, and in watching and prayer he awaited the day when he should be called to die. That happy and wished-for day at length came. The 1st of February, at four o'clock in the afternoon, he was called to mount the cart which, surrounded by guards, stood at the prison door. When the holy bishop came in sight of that triumphal chariot, he sighed and said, ‘My Lord Jesus, for my sake, went on foot, bearing his cross, to the mountain where he suffered ; and must I be borne in a cart, as though unwilling to die for him, when I would hasten with willing feet to that glory? Would that I might bear my cross, and hasten on my feet to meet my Lord!’ Turning to his fellow-sufferer, Patrick, he said, ‘Come, my brave comrade and worthy soldier of Christ, let us imitate His death as best we may, who was led to the slaughter as a sheep before the shearer.’ Then bending down and kissing the cart, he mounted up into it, and sat down with his back to the horses, and was thus drawn through the paved streets to the field where the gallows was erected.

“Those Catholics who before his imprisonment and condemnation trembled at the sound of a falling leaf, who

* The viceroy sent several times councillors and others to offer the condemned life and reward, and especially to the bishop his bishopric, and to the priest a good living, if they would renounce the Catholic Church and the authority of the Roman pontiff, and acknowledge the king's supremacy. The bishop answered that it was far greater folly to try to persuade him, a man near eighty years of age, for the sake of a short term of happiness in this fleeting life, to incur eternal punishment, than to have advised the aged Eleazer, in order to avoid death, to eat swine's flesh. So also spoke the priest. —*O'Sullivan.*

feared to meet a Catholic priest, much less a bishop, and were slow to harbor one, lest they might thereby incur danger or the enmity of the rulers, now, when he was led to execution, poured out in a dense crowd from every door into the streets, and in the sight of the councillors, and to the indignation of the viceroy, fell on their knees. Men of the first rank, and the inhabitants of all the neighboring villages and castles, crowded as to a solemn sight; they saluted with reverence the bishop as he passed in the cart, and begged his pontifical benediction. As they lamented his death, he gently consoled them, and with forcible words exhorted them to fortitude and constancy in the faith and all Christian piety. Many noble matrons came and lamented the death of the bishop; and as they perceived several of the king's council accompanying the procession and showing their hostility, they boldly exclaimed in their hearing that it ill became the king's councillors to turn executioners.

“When he was come to the place of sacrifice, being solicitous for the constancy of his colleague, the bishop begged that Patrick might be put to death first; for he feared lest, by the sight of his death and the wiles of the Calvinists, Patrick might be induced to yield to human weakness. But as his wish would not be granted, Father Patrick assured the bishop he might lay aside all fear for him. ‘Though,’ said he, ‘I would desire to die first, and be strengthened in my agony by your paternal charity, since we are given up to the will of others, go, happy father, and fear not for my constancy; aid me by your prayers with God, by whose help I am sure that neither death nor life, nor principalities nor powers, nor things present nor things to come, nor any other creature, shall separate me from the love of Christ, or from my companionship with you.’ Rejoiced at these words, Cornelius threw himself on his knees, but had only breathed

a hasty prayer (which yet reached God in heaven), when the councillors, the captain and guard called out to make an end quickly. The field, situated to the north of the city, which would easily hold three thousand persons, was crowded. The executioner was an Englishman and a Protestant, (for no Irishman could be found who would stain himself with the blood of the bishop,*) who was condemned to death for robbery, and was promised his life for acting as executioner on this occasion. Yet, though he had thus purchased his life, he was touched with reverence and compassion for the gray hairs of the bishop, and prayed his pardon, and with trembling hands adjusted the noose. The moment the bishop mounted the first step of the ladder, and his head was seen above the crowd, a great shout and groans burst from all the spectators.

“Then the minister, Challoner, furious at the cries of pity raised by the people, said to the bishop: ‘Why delude ye the ignorant people? Why end ye your life with a lie, and a vain boast of martyrdom? Tell the multitude that ye are traitors, and that it is for treason and not for religion ye suffer.’ To these unjust words the bishop answered: ‘Far be it from us, who are about to appear before the tribunal of Christ, to impose upon the people. But also far be it from us to confess ourselves guilty of crimes of which our conscience tells us we are innocent. Nor yet do we vainly ambition the title of martyrs, though for us to die for Christ is gain. You know that you are yourself guilty of that prevarication of which you accuse us; for, but a few hours ago, sent, as you said, by the viceroy, you offered us life and freedom if we would subscribe to your heresy. Leave us, then, son of darkness, and calumniate not our innocence.’

“Then the minister departed, and left the martyrs in

* The regular executioner, who was an Irishman, had fled.—*O’ Sullivan*

peace. As they mounted the middle of the ladder, again there rose the cry of the people; and a third time, when he was about to be thrown off, the groans of those who beat their breasts rose louder than before. Thrice he prayed, as he stood there: once for all the bystanders secondly, for the city of Dublin, and all the Catholics of this kingdom, that they may serve God piously, faithfully, and perseveringly; a third time he prayed for all heretics, and for his persecutors, that they might be converted from the evil of their ways.

"It is related that all the field was crowded with men, women, and children, and when the martyr was dead all struggled to carry away some relic, either a scrap of his clothes, or a drop of his blood, or a fragment of bone or skin; yet, though all crowded and struggled, no one was hurt; but he was deemed most happy who was able to carry off the head of the bishop, deemed more precious than gold or precious stones.*

"Lest their names, inscribed in heaven, be forgotten on

* The bishop's head was hardly cut off when an Irishman seized it, and, rushing into the centre of the crowd, was never found, although the viceroy offered a reward of forty pounds of silver. The Catholics gathered up his blood, and contended for his garments, despite the resistance of the soldiery. The priest Patrick followed the same road, singing, as he mounted the ladder, the canticle of Simeon, "Now, O Lord! dismiss thy servant in peace," and, after the example of the bishop, he prayed for the bystanders, blessed them, and forgave all his enemies. The rope being put round his neck, he hung for a short time, was then cut down half-alive, mutilated, and cut in pieces. The soldiers, warned by the loss of the bishop's head, resisted the unarmed crowd—who strove to catch the martyr's blood and other relics—and wounded many. The day after, the bodies were buried at the gallows' foot, but in the stillness of the night were removed by the Catholics to a chapel not defiled by heretical worship.—*O'Sullivan.*

Mooney says: "Their remains are deposited in the cemetery of St James, together with those of many others whom I shall mention later, because all the churches of the city are defiled."

earth, let their epitaph be here recorded, that the reader, meeting with the record of the saints, may remember that the 1st of February, in the year of our salvation 1611, was the day on which was born to a better life the blessed martyr O'Dovany, bishop of Down and Connor, of the Order of Saint Francis, who for many years watched with pastoral care over the Catholic flock in Ireland; and, after many sufferings, was sentenced to death in the Chichestrian persecution by D. Sibthorpe,* and by martyrdom passed to his rest; as also the Rev. Patrick Locheran."

* O'Sullivan says, Dominick Sarsfield was the judge, "one most cruel to priests and Catholics," and that his colleague, though a Protestant, feigned illness, not to take part in the condemnation of the bishop, who **was** innocent.



CHICHESTER'S TREACHEROUS PLOTS.

New plans devised to entrap and torture priests and bishops—Chichester's plots and villainy—Sir Arthur O'Neill and others entrapped and executed—Several of the brethren of Multifernan imprisoned and put to death—The priest-hunters on the track of their prey—The spoliation of Askeaton, and martyrdom of its inmates—Martyrdom of the venerable MacGeoghagan and several other priests—The close of King James' reign—His death.

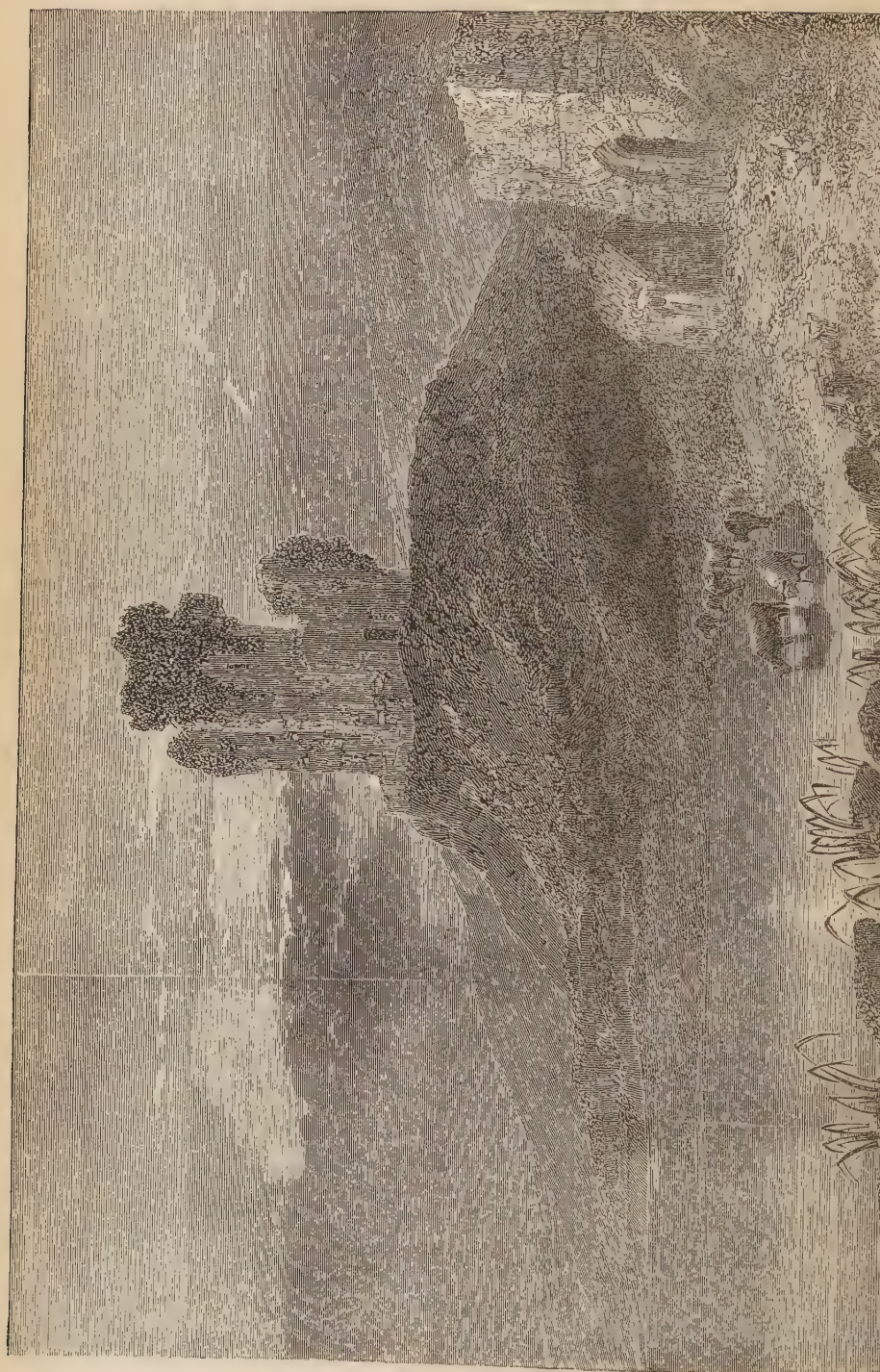


NOT content with hunting down bishops and priests, and massacring the Catholic peasantry, the English agents in Ireland were always ready to devise the most diabolical plans in order to entrap those whom wealth or patriotism had rendered obnoxious to them.

Sir Arthur Chichester was not deficient in concocting these black schemes, in order to entrap his victims. Among those who fell under his displeasure were Sirs Bernard and Arthur O'Neill, Roderick and Godfrey O'Kahan, Alexander MacSorley, and the Rev. Lewis O'Labertag.

His plot to entrap these gentlemen was as ingenious as it was vicious and dishonorable. A poor, dissipated gambler, who lived on the above gentlemen, was seized by the viceroy and sentenced to be hanged. He was then promised his pardon and large rewards, if he would accuse them of a conspiracy. This the ungrateful wretch did, and they were immediately seized, cast into prison, and accused of high treason.

This witness swore that they had conspired to take some forts in Ulster, garrisoned by English and Scotch, and to



slay the guards. The knights answered that the testimony of one man of infamous character was not enough to convict them. They were tortured, but confessed nothing. But as they were tried by twelve English and Scotch Protestants, who had also received land in Ulster, and did not wish to have Catholic neighbors, they were at once found guilty. The viceroy referred the sentence to the king, who sent back for answer that a free pardon should be granted to the knights and the priest if they would renounce the Catholic religion. But they boldly made answer they never would accept that condition. That night they mutually exhorted each other to endure death for Christ. The priest gave sacramental absolution to the others. The next day, having hung a short time, they were cut down, embowelled, their entrails burnt, their bodies cut in four parts and exposed in public places. This happened in the year of our Lord 1615. About the same time Sir Patrick O'Murphy, knight, and Connor O'Kieran, priest, were put to death in like manner, on the same charge.

Father Mooney, in his account of the monastery of Multifernan, mentions several of the brethren who suffered about this time. Among them were Brother JOHN GROGAN and several others. He continues :

"At another time, Sir Dudley Loftus, son of the chancellor, and Sir Richard Graves, invaded the monastery and carried away prisoners—Brother Cormac O'Gabhun, prior of the province, who, being blind, had lived for six years in that monastery ; Brother Philip Cluaine ; Brother Terence Macanaspie, who died in prison in Dublin ; Brother Manus Oge O'Fidy ; and Brother Coghlin Oge MacAliadha. These two last they left by the way in the town of Baleathbeg ; the others they took to Dublin and threw into prison, where, after a year and a half, two of them, who survived, were set at liberty on giving security to appear if called on.

"In the year 1613, Patrick Fox, viscount of Westmeath, invaded the monastery and carried off the vicar of the convent, Brother Bernard Grogan, a priest, who lay in prison in Dublin for a whole year, and at length was sent an exile into France, and died at Rheims, in Brittany, partly from the fatigue of the journey and the sea, partly from infirmities contracted in prison.

"In the year 1614, Sir Oliver Lambert took prisoner Brother James MacGrollen, a holy priest of the same convent, who was seeking alms through the country. Notwithstanding many threats and promises, he remained constant. He was sent into exile, and remained some time in Rouen, whence, returning into Ireland, he was by pirates at sea wounded in the face.

"In 1617, there was taken prisoner, while he was collecting alms for the convent, by a certain local tyrant whose name was Daniel, another brother of the same convent, whose name was Charles Crossan, a priest. So also, in like manner, was taken in this year Brother Didacus Conor, a priest, while, through obedience, he was collecting alms. So much for this theatre of persecution and unarmed and innocent endurance."

WILLIAM MEDE was a citizen of Cork, distinguished for his learning and wealth, and was patron and protector of the rights and immunities of that city. He persuaded his fellow-citizens, during the time between the death of Queen Elizabeth and the proclamation of King James, to resume the public practice of the Catholic religion, which had been long omitted, and thereby drew upon himself a most bitter persecution. He was put upon his trial for treason, but the twelve jurors acquitted him; and, to punish them for thus refusing to condemn the innocent, they were tormented in all sorts of ways, publicly paraded through the city with an inscription on their foreheads calling them perjurers,

and being finally thrown into prison, where they were kept till they paid a heavy fine. Even then the hatred of his enemies was not appeased, and Mede was compelled to leave the country.

Dr. Renehen, in his collections, tells us that in a letter preserved in Stonehurst College, it is stated that about this time "a large reward had been offered for the head of Dr. Matthews, archbishop of Dublin, or that of Dr. Kearney, archbishop of Cashel, *dead or alive*." The chancellor, Adam Loftus, personally conducted a most rigorous search in Dublin, as Archbishop Matthews was supposed to be there." The letter continues: "But the archbishop, by God's will, was out of their way; but in the search many others were apprehended and cast into prison, both ecclesiastics and others. One regular, and another secular priest, by name William Donatus, who, though lying ill in bed, because he was thought to be the chaplain of the archbishop, was compelled to get up and accompany the others to prison."

Bruodin gives a long sketch of the Rev. DERMITIUS BRUODIN, O. S. F., who was sorely persecuted about this time. He was a native of Thomond, and born of respectable parents. After his ordination, he labored for many years among the poor Catholics in the mountainous districts of Clare. He was persecuted by the priest-hunters, a sacrilegious set of scoundrels, who, either in the pay of some bigot, or for the price they got for the capture of their victims, had trained dogs to hunt down bishops and priests as if they were wolves. The priest-hunters failing in capturing their victim, an informer was set on his track, who, having ascertained his whereabouts, the commander of the garrison at Limerick sent a squad of musketeers in pursuit of him. He was captured, brought into Limerick, and thrown into prison, where he remained for four months.

At the end of this time he was brought before the king's judges, and being asked many idle questions, Dermid boldly answered that his dress showed he was a Catholic and a Franciscan; that as to his name, profession, labors, and friends, they were abundantly known to those who had taken him when preaching; that therefore there was nothing to be done but either to set him free, or by torture to try his constancy in the profession of the Catholic faith. "Well," said the judge, "you shall have your wish." By his order the Franciscan habit was torn off him, and he was severely flogged by two executioners; then his hands were tied behind him, and he was lifted up by them off the ground. While he was thus tortured, he was asked by a certain preacher whether he felt pain. He answered, "I feel pain, indeed, but far less than my Lord and Saviour Jesus Christ, for whose cause I suffer, endured for me." Then, let down from the rack, he was taken back to prison.

The powerful Donatus O'Brien, earl of Thomond, being on friendly relations with his family, interfered, and ultimately saved him from execution.

The good friar returned to his duties among the poor Catholics of Clare, and lived among them to a good old age.

Among the laymen who suffered imprisonment and torture for the faith about this time was JAMES DOWDAL, a leading merchant of Athboy, who was several times cast into prison. Also, JAMES DOWDAL, of Drogheda, who, being a leading man there, was seized in England, where he had gone on business, and hung, for denying the king's supremacy.

PATRICK BROWN, of Dublin, a convert to Catholicity, was imprisoned twenty years, for his adherence to the faith.

Bruodin also states that "the Rev. JOHN O'HONAN was a native of Connaught, a priest, and a member of the Franciscan order. After he had spent many years in religion,

and in the charge of the pastoral office among the afflicted Catholics of Leinster, he was taken by the English heretics in Dublin. After seven weeks' imprisonment, despising the honors and rewards which were offered to him in the name of the king, if he would renounce his faith, he was first cruelly tortured, and then hung and cut in four parts; and so gloriously triumphed on the 14th October, 1618."

As also how "the Rev. PATRICK O'DYRY, a native of Ulster, and a priest, received the crown of martyrdom at Derry, of St. Columbanus, for having disobeyed the iniquitous law of Elizabeth and James. He preferred to suffer tortures, the ignominy of the scaffold, and the cutting of his body in four parts, rather than deny the truth. He died, venerable for age and virtues, the 6th January, 1618, and, as we may piously trust, enjoys a crown of glory with the saints."

Father Mooney, speaking of the spoliations of Askeaton, says :

"The convent of Athskelin (Askeaton) is said to have been founded by the Earl of Desmond, and for a long time there have not been any monks there, because, during the war which the aforesaid earl waged against the English, many cruelties were practiced on the brethren of that convent, and several of them suffered martyrdom at the hands of the English soldiers under Nicholas Mally ; but I could not learn their names with accuracy, except of one priest, whose name was Brother CORNELIUS, whose relics are interred in the chapter-house of the convent.*

"The venerable Father ARTHUR MACGEOGHEGAN, after he had completed his studies in Spain, and transacted with

* The convent of Askeaton, county of Limerick, was founded by James, earl of Desmond, in the year 1420, for Conventual Franciscans. The Strict Observants were placed here in 1490 ; while in 1564, during the fury of the storm under Elizabeth, a provincial chapter was held in the convent of Askeaton. It was soon after suppressed, and in a few years became numbered among the ruins of the country.

much prudence the business of the order entrusted to him, sailed (from Lisbon, where he had remained for some time in the Dominican convent of our Blessed Lady of the Rosary,) to return to his own country ; but, being taken on the road by the heretics, and thrown into prison in London, was tried, as was usual, for high treason, and also for having said in Spain that 'it would be lawful to kill the king of England ;' but he proved that he had not said so, but, arguing against the heretical doctrine denying man's free will, 'that if it were true it would be an excuse for the greatest crimes, even killing a king.' Nevertheless, he was condemned and taken to the place of execution, where, having publicly proclaimed his faith, and that he was a Dominican, he was hung, and cut down while yet alive, his heart and entrails cut out and cast into the fire, and his body quartered ; and thus gloriously completed his confession of Christ."

De Burgo adds that he was on his way to Ireland, to secure students for the Dominican college of Lisbon, but was taken and executed in England. The college became a great resort for Irish students at the time, and seven of those who left it within a few years, namely, Fathers Arthur MacGeoghegan, Gerald Dillon, Miler Magrath, Ambrose O'Cahill, Michael O'Cleary, Gerald Bagot, and Thaddeus Moriarty, suffered martyrdom.

We now come to the close of the reign of James I., who died March 27, 1625, and though we have not sketched the lives of one-tenth of those who suffered persecutions and martyrdom under his and the previous reigns, we have written enough to prove that the Reformation was planted by persecution, torture, spoliation, the sword, and robbery ; and also to show how a Christian people will cling to a Christian faith, despite all human torture and human agencies.

THE KING AND THE PURITANS.

Reign of Charles I.—His leaning towards Catholicity—Influence of the Puritans—Persecutions renewed—The confederation of Kilkenny—United it was powerful, disunited it soon split up—The Nuncio—Treachery of the wily Ormond—Terrible persecutions, death, and exile of the Catholics.



AD Charles I., who ascended the throne upon the death of his father, been left to his own free will to carry out his principles of toleration, he would most likely have acted justly towards his Irish Catholic subjects. But he was carried away by the religious phrenzy for persecution, which was kept alive by interested advisers who surrounded him. It was the interest of those who had acquired large plantations in Ireland, by fraud and confiscation, that there should not be any investigation into the state of affairs in that country; while the greedy adventurers who were not yet satisfied, urged on further persecution, so as to give them the chance to acquire new possessions. Stranger still, we have it from no less authority than Ware, that the Protestant hierarchy—who, according to the spirit of the Bible, should be tolerant to their fellow Christians—were the most urgent on the king not to grant any toleration to Catholics.

Charles was liberal in his religious views, and felt kindly disposed towards the Catholics of Ireland; but he was weak and vacillating, and allowed himself to be influenced by designing advisers.

The persecutions in Ireland were renewed; and, in 1629

we find the usual penal edicts revived, and vigorously enforced. A new field for religious discussion now opened. The king, instigated by Laud, archbishop of Canterbury, attempted, in 1637, to force the Protestant episcopalian doctrines and the liturgy of the English church on the Presbyterians of Scotland. This was the commencement of the disasters which brought Charles to the block.

The Puritans were becoming powerful in England; and similar causes to those which had bred the Reformation were now agitating the country, and soon afterwards subverted the crown.

The persecution in Ireland had not abated in the least; new confiscations were threatened; the prisons were full, and a general extermination of the Catholics seemed resolved upon. These circumstances, and a feeling of loyalty and respect towards the king, led to the confederation of the Irish Catholics and the rebellion of 1641.

Under such circumstances, it is no wonder that the Irish Catholics should combine for their preservation. In 1642, a general convention was held at Kilkenny. Besides the Catholic nobility and prelates of the kingdom, this memorable assembly was composed of a certain number of the most influential men chosen from each city, town, and county. The freedom of their religion, of their country, and of their king, being the great object for which they had confederated, they came to the resolution of recurring to the only means now in their power—their own union, their strength, and their arms; and they bound themselves by a solemn oath, never to sheathe the sword until they saw their religion free, their king constitutionally independent, and they themselves in possession of their natural and inalienable rights. At the same time the prelates and clergy were called on, as citizens and as the guardians of religion, to come forward and co-operate with their countrymen. In

compliance with this demand of the nation, a synod was convened at Kilkenny early in the month of May, in which it was unanimously resolved—"That, whereas the Catholics of Ireland have taken up arms in defence of their religion, for the preservation of the king, already threatened with destruction by the Puritans, as likewise for the security of their own lives, possessions, and liberty ; we, on the part of the Catholics, declare these proceedings to be most just and lawful. Nevertheless, if, in the pursuit of these objects, any person or persons should be actuated by motives of avarice, malice, or revenge, we declare such persons to be guilty of a grievous offence, and deservedly subject to the censures of the Church, unless upon advice they change their intentions, and pursue a different course. Given at Kilkenny, 12th of May, 1642." Thus animated, the Catholics of Ireland determined to insist on their rights ; and that their proceedings might be conducted with order and becoming dignity, a council of twenty-four was selected out of the general body. The members comprising this tribunal were denominated the Supreme Council of the Confederated Catholics of Ireland : Richard Butler, viscount Mountgarret, was their president ; and to the decision of this council the entire nation bound itself to pay implicit obedience. The success which attended their arms during this and the following year, surpassed even the hopes of the most sanguine ; in a few months they found themselves in possession of Cork, Limerick, Galway, Sligo, and Duncannon, then considered the most fortified part of the kingdom ; they had, in short, all Ireland in their hands, except Dublin and a few forts in the north.

The king entered into negotiations with the Irish Confederates, in order to strengthen himself against his enemies at home. The Earl of Glanmorgan, on behalf of the king, concluded a peace with them, granting them, in the name

of his majesty, both the free exercise of their religion, and the perpetual possession of all the cathedrals, parish churches, and convents which the Catholics then enjoyed, together with the property appertaining to each of these establishments. The confederates, on their part, pledged to raise a force of ten thousand men, to embark forthwith for England, and assist Charles in reducing his enemies to subjection. Had Ormond allowed matters to remain in this state, Ireland would enjoy peace, the fanatics of Scotland would be compelled to submit, and England, it is probable, would not be disgraced by shedding the blood of its sovereign. But the measures agreed to by Glamorgan were too favorable to the Catholics. Ormond declared the treaty to be null and void, and in a manner as treacherous as it was unjust, caused the earl to be cast into prison, insisting at the same time that to him alone were intrusted the proper powers of treating with the Catholics.

The wily Ormond, in order to create disunion among the members of the Confederation, drew up a new treaty consisting of thirty articles, in which the interests of the laity were more consulted than those of the clergy. This had the desired effect; and, from that forward this body, so powerful when united, became disrupted by dissension and divided councils.

Such was the critical state of affairs when the Nuncio, John Baptist Rinuccini, arrived in Ireland. In presenting his credentials to the Confederate Council, he said :

“I am well aware that persons will be found ready to circulate false rumors; endeavoring to make the public believe that I have been sent over here by his holiness, Innocent X., for the purpose of detaching the Catholic people of Ireland from the allegiance due to his most serene majesty, the king of England. How very far such an assertion is from truth, the Almighty Searcher of Hearts fully knows. I, therefore,

publicly protest and solemnly call my God to witness, that I now do not, nor will I ever devise, approve of, or do any thing which is or shall be detrimental to the honor, rights, or interest of the most august King Charles. Nay, more, I now publish and make known to the Catholics of Ireland, both absent and present, that nothing on earth would give greater satisfaction to his holiness than that the Confederate Catholics, having recovered the full and free exercise of their faith, should show unto their mighty and most serene king, although a Protestant, every mark of subjection, assistance, and reverence."

Ormond's treaty was not agreeable to the Nuncio ; however, it was finally agreed upon. On the other hand, the men in arms were displeased with the submission of the Supreme Council. In the midst of this dissension and excitement, a national synod of the prelates and clergy was convened at Waterford, at which the peace propositions of Ormond's thirty articles were condemned as ruinous to the country, and all the Confederate Catholics who should adhere to this treaty were declared perjurers. The decree issued by the synod stated—

"Among other particulars, we find that in these articles no mention is made of the Catholic religion, no pledge is given for its security, nor is there any guarantee for the preservation of the rights of the country. On the contrary, all these paramount objects are yielded up to the will and pleasure of the king himself, from whom, in the present disastrous state of affairs, nothing certain can be obtained. In the meantime, the army, the nation, and the Supreme Council are subjected to the caprice and dominion of the ministers and officers of state—men who have always manifested their hostility to the Catholic religion."*

* The signatures to the above decree are in the following order :

John Baptist, archbishop of Fermo, and Nuncio apostolic ; Thomas

It is unnecessary to follow the disastrous results of the contentions that sprang up between the Ormond faction on the one hand, and those of the Nuncio on the other. We must confess, the fact that Owen Roe O'Neil and his victorious troops having sided with the Nuncio, strongly convinces us that he was right in his policy and honest in his views.* From this forth the Supreme Council, instead of being a terror to the enemy, and of vigorously supporting the army in the field, frittered away its time in criminations and

Fleming, O. S. F., archbishop of Dublin, and primate of Ireland; Thomas Walsh, archbishop of Cashel; Boëtius Mac-Egan, O. S. F., bishop of Elphin; Patrick Comerford, O. S. A., bishop of Waterford and Lismore; John, bishop of Killaloe; John, bishop of Clonfert; Edmund O'Dempsey, O. P., bishop of Leighlin; Richard O'Connell, bishop of Ardferd and Aghadoc; Francis Kirwan, bishop Killala; Edmund O'Dwyer, bishop of Limerick; Emerus Matthews, bishop of Clogher; Nicholas French, bishop of Ferns; James Conall, abbot of Bangor; Patrick Plunkett, abbot of St. Mary's, Dublin; Laurence Fitz-Harris, abbot of de Surio; John Cantwell, abbot of Holy Cross; James Tobin, abbot of Kilcool; Robert Barry, vicar apostolic of Ross; Donald O'Gripha, vicar apostolic of Kilfenora; Gregory Ferrall, provincial of the Dominicans; Denis O'Driscoll, provincial of the Augustinians; Edmund O'Theige, procurator of the primate of Armagh (Hugh O'Reilly); Walter Lynch, vicar apostolic of Tuam; William Burgat, vicar apostolic of Emly; James Dempsey, V. G. of Kil-dare; Cornelius Gafney, V. G. of Ardagh; Oliver Dease, V. G. of Meath; Dominick Roche, V. G. of Cork; Simon O'Connory, V. G. of Cloyne; Edmund Fitz-Gerald, V. G. Clonmacnois; Charles Cogan, V. G. L——; Robert Nugent, superior of the Jesuits; Anthony Mac-Geogan, procurator provincial of the Franciscans; Barnabas Barnewell, commissary general of the Capuchins.

* It must be admitted that the hierarchy were more anxious to secure religious toleration than civil rights for the people, forgetting that the attainment of the latter would secure the former. Ormond saw this, and used it to divide the Confederacy. Born in England, he was thoroughly English in his nature and feelings. A proselyte in his youth to Protestantism, he was taught to hate and despise Catholics. Though commanding the royal army in Ireland, he was in sympathy with the Puritans of England. Able, intriguing, and unprincipled, his pretended friendship was more dangerous to the Confederation and the cause of the king in Ireland than an open avowed enemy. Had the Confederates stood aloof

recriminations, excommunications and counter-excommunications. The spirit of discord made its way through every class, until a war of factions seemed imminent, while that union by which alone the Catholic cause could expect to triumph, was nowhere to be found. It was the old, old, sad story of Ireland's history—divide and conquer!

After much wrangling and dissension, a satisfactory treaty was concluded when too late, for in twelve days afterwards, January 30, 1649, Charles was executed, and Cromwell soon afterwards dissolved both the Council and the treaty with the sword.

Ireland was torn by contending factions, and was oppressed by two belligerents during the reign of Charles. The Catholics took up arms in defence of themselves, their religion, and their king. Charles, with the proverbial fickleness of the Stuarts, when pressed by the Puritans, persecuted the Irish, while he encouraged them when he hoped that their loyalty and devotion would be the means of establishing his royal prerogative. It is ever thus with Ireland. It has been used by England as mere state policy dictates, and not in accordance with the principles of equal justice and impartial legislation.

For eight years Ireland was the theatre of the most desolating war and implacable persecution. It will give my readers some idea of the way in which the persecution was carried on, to mention what Lord Clarendon says :

“The Parliament party had grounded their own authority and strength upon such foundations as were inconsistent with any toleration of the Roman Catholic religion, and from all parties, king and parliamentarians alike, and struggled manfully for their country's independence, they must have succeeded. Or, even should they have failed, they would not have entailed the terrible hostility of the Cromwellian soldiery, nor incurred the regret and pity of posterity for having thus wantonly sacrificed a great cause by their foolish dissensions and blind allegiance to the worthless house of Stuart.

even with any humanity to the Irish nation, and more especially to those of the old native extraction, the whole race whereof they had upon the matter sworn to extirpate."

The Parliament of England, under their guidance, resolved, on the 24th of October, 1644, "that no quarter shall be given to any Irishman, or to *any papist born in Ireland*;" and their historian, Borlase, adds: "The orders of Parliament were excellently well executed." Leland and Warner refer to the letters of the lords-justices for the fact that the soldiers "slew all persons promiscuously, not sparing even the women." Cromwell declared, on landing in Dublin, that no mercy should be shown to the Irish, and that they should be dealt with as the Canaanites in Joshua's time.

When we consider with what relentless fury the Irish were persecuted, and the desperate efforts made to exterminate them, both in the reign of Charles and during the Commonwealth, the wonder is how either the people, or their religion, could have survived complete extinction.*

Having said so much relative to these dark times in Irish history, we will now return to our sketches of the martyrs and sufferers of this period.

* It is impossible to estimate the number of Catholics slain in the ten years from 1642 to 1652. Three bishops and more than 300 priests were put to death for the faith. Thousands of men, women, and children were sold as slaves for the West Indies; Sir W. Petty mentions that 6,000 boys and women were thus sold. A letter written in 1656, quoted by Lingard, puts the number at 60,000; as late as 1666 there were 12,000 Irish slaves scattered among the West Indian islands. Forty thousand Irish fled to the Continent, and 20,000 took shelter in the Hebrides and other Scottish islands. In 1641 the population of Ireland was 1,466,000, of whom 1,240,000 were Catholics. In 1659, the population was reduced to 500,091, so that very nearly 1,000,000 must have perished or been driven into exile in the space of eighteen years. In comparison with the population of both periods, this was even worse than the famine extermination of our own days.

FRESH PERSECUTION AND TORTURE.

Persecution of the monastic orders—Cursory glance at their sufferings and fidelity—Father Francis Slingsby—His conversion and sufferings—His holy death—Bishop O'Reilly—His patriotism and death—Bishop Edmund O'Reilly—His persecution, exile, and death—Fearful picture of the persecutions in Ireland—Martyrdom of the Rev. Peter Higgins—Persecution of the Jesuits—Massacre of Catholics on Island Magee—Capture of Dungarvan and execution of several priests—Martyrdom and heroic resolution of Father Mahony—Fifty old men, women, and children martyred—An old lady of eighty years martyred—Fearful persecution, both of the Franciscans and Dominicans.



STRANGE as it may appear, the fury of persecution was aimed more at the monastic orders in Ireland than at the secular clergy. The friars were more intimately associated with the people. Everybody knew them; everybody looked up to them for consolation and advice. They had branched out from the great monasteries, and settled among the people, and were thus, in a manner, too much identified with the peasantry to be allowed to live among them as their teachers, their guides; and, to their credit be it said, in many cases, their political and military leaders too.

These Franciscans and Dominicans were bold, fearless men. Separated from the world by their vows of poverty and chastity, they cared not for the things of the world, nor were they wedded to it by the allurements of riches or honor. Such men were to be feared; for they cared not for death, were unflinching patriots, and believed in the justice of opposition to tyrants, even with the sword.

It is no wonder, therefore, that the abbeys and monasteries of the monastic orders should be the first objects of destruction and spoliation by the fanatical Reformers. Besides the tempting inducements of confiscating their properties, they were specially hateful to the persecutors of the Catholic Church in Ireland.

At the inception of the persecution under Henry there were upwards of eighty Dominican and Franciscan convents in Ireland, besides a smaller number of Cistercian and Benedictine houses. There were nearly a thousand Franciscan and a thousand Dominican priests attached to these convents. Thirty years afterwards, in the reign of Elizabeth, the Dominican priests were reduced to *four*, and the Franciscans had suffered nearly as much.

Elizabeth tried to establish Protestantism by the sword. The ground was dug as for one national grave. The seed of Protestantism was cast into that soil, and the blood of thousands of martyrs was poured in, to warm it into life and to bring it forth. It never grew, it never bloomed! Ireland was as Catholic the day that Elizabeth died, in despair, at Hampton Court, as she was the day that Henry VIII. tried to coerce her into Protestantism.

After the death of Elizabeth, there came a short breathing spell to the nation, and in fifty years there were over one thousand Dominican and Franciscan priests again in the country. They had studied in Spain, in France, in Italy. Children of Irish parents, they had been smuggled out of the country. Their Irish fathers and mothers had freely given them up, though they knew almost to a certainty that they were devoting them to a martyr's death; but they freely gave them to God. Smuggled out of the country, when ordained they returned by stealth, and scattered themselves over the land, teaching and instructing the people in their religious duties, and strengthening them

in their faith. To avoid detection, they had to assume all kinds of disguises, and undergo wonderful hardships and privations.*

When Cromwell landed in Ireland, there were six hundred Dominican and nearly as many Franciscan priests before him. Ten years afterwards, only one hundred and fifty Dominicans were left, and about an equal number of Franciscans. The rest had perished—had shed their blood for their religion and their country, or had been shipped away to Barbadoes and other West India Islands, to be sold as slaves.

Thus wave after wave of persecution, confiscation, and robbery, rolled over the Irish Church, but both priests and people withstood the shock, giving up everything—even their lives—rather than renounce their glorious faith—the priceless jewel of their unsullied inheritance.

FATHER FRANCIS SLINGSBY, one of the earliest sufferers under Charles, was the eldest son of Sir Francis Slingsby, knight, an Englishman settled in Ireland, and Elizabeth Cuff. The family were all Protestants.

After leaving Oxford, in 1630, young Slingsby travelled for some time ; and, having grave doubts of the purity of

* Illustrative of the disguises which the outlawed clergy were compelled to adopt, in the penal times, in order to screen themselves from their enemies, it may be mentioned that in the palace of the Most Rev. Dr. Conaty, bishop of Kilmore, there is a painting of an Irish piper, clad in the kilt and tartan of the Macdonalds. The picture is life-like, and the beholder is astonished when he learns that it is a portrait of Dr. Macdonald, formerly bishop of Kilmore, who in this way travelled, in the penal times, from cabin to cabin, in order to attend to the spiritual wants of his poor, scattered flock. Beneath this minstrel garb he wore the robes of a Catholic bishop ; and, though his disguise was known to thousands, not one was found to betray him. The bishop of Kilmore may well feel proud of this memorial of his predecessor that hangs in his hall, and of the people over whom he lifted his crozier.

the Protestant religion, he determined to seek the truth, and finally became a convert at Rome. His intimate friend, Father Spreul, whom he had converted, thus describes his conversion :

“It is worthy of remark that in his conversion to the Catholic faith he not only gave his whole time and attention to the prudent and sincere investigation of the truth, carefully examining the testimonies of the fathers on the controversies of our day, but sought to learn the will of God by continual and fervent prayer, frequent fasts, and abundant alms ; so that he was strengthened to overcome all the allurements of the world, the hope of honors and dignity, and the indignation and loss of friendship of his friends. He was no sooner received into the church in Rome than he went through a course of the spiritual exercises of St. Ignatius, and at their conclusion, in obedience to the divine inspiration, he determined to renounce the inheritance of his father, and embrace the institute of the society, in which to live ; and this resolution he adhered to unshaken, notwithstanding the greatest difficulties, during eight years that he remained in the world, and by a remarkable force of mind he strove after religious perfection by a most exact observance of our rules, while living with laics and heretics at court and at home.”

His friends were naturally much annoyed at his conversion, which he did not conceal ; indeed, he ever most openly professed his faith, and returned thanks to God for the grace he had received, as Father Spreul mentions :

“Our generous athlete so boldly overcame all these difficulties that he not only openly professed the Catholic religion, but gloried in the signal grace divinely granted to him, and ever gave thanks to God for it. And this is the more worthy of notice, as many after their conversion are

allowed to profess the Catholic religion, not openly, but in private." *

His father and friends used all their influence to change his resolution ; even his mother wrote to him imploring and beseeching him not to abandon her in her old age.

The celebrated Dr. Usher, who was a warm friend of his father, used all his influence and logic to convince him of the errors of Catholicity ; but with no success, as Francis was firmly attached to its doctrines, and convinced of their truth. After this he was flung into prison. After some months' incarceration, he was admitted to bail. Soon after, he converted his mother, his younger brothers, his sister, and several others. He travelled into England in 1636, to avoid being again thrown into prison for having caused the conversion of his sister. He also went to France, and thence to Rome, in connection with Father Spreul, whom he had converted.

Father Slingsby led a most austere life during his time, between prayers and good works. He made numerous converts, both in Ireland and England. In Rome, he entered the English college, to complete his studies for holy orders. In July, 1641, he was consecrated priest. His health had been failing for some time, and being ordered by his physician to Naples, he died there in the same year of his ordination.

His friend and brother convert, Father Spreul, has left some interesting letters on the sufferings, virtuous life, and holy death of Father Slingsby.

REV. JOHN O'MANNIN, O. P. P. of the convent of Derry,† was a most strict observer of the rule, always wore the habit

◦ Letters of Father Spreul.

† The convent of Derry was founded by O'Donnell, Jr., prince of Tirconnell, in 1274. In the thirty-fifth Henry VIII. this convent became a ruin.

of his order, and being recognized on a time by the heretics, he was by them taken prisoner and dragged before the tribunal. Here he despised alike the rewards which were offered to him and the torments with which he was threatened, and boldly professed the Catholic faith. He was ordered for several weeks to be tortured two or three times a week on the rack, and once, when he was hanging in that torture, he was let fall, and his back broken, so that, to his dying day, he remained humpbacked, showing clearly he lacked not the will, but the chance, to be a martyr.

The Most Rev. HUGH O'REILLY, archbishop of Armagh, was transferred from the see of Kilmore to that of Armagh in 1628. He contemplated the restoration of the fine old abbey,* but in 1637 this venerable prelate was thrown into prison in Dublin castle, where he suffered a painful captivity, for having dared to assemble his clergy in synod. His administration comprises that awful period of our history

* The priory of Sts. Peter and Paul, at Armagh, was refounded by Imar, the saintly and learned master of St. Malachy. Some authorities, however, ascribe its original foundation to Imar, and consider it as an institution altogether distinct from the ancient monastery, which had continued to flourish here since the days of St. Patrick. Whatever variety of opinions may arise on the subject of its foundation, it is at all events certain that its church, having been erected by Imar, was consecrated in 1126, and that it had been the first establishment in this country into which that religious community designated *Canons Regular of St. Augustin* had been introduced. In process of time it became amazingly enriched, and, among other tokens of patronage, it received from the monarch Roderic O'Conor, an annual pension, for the purpose of having a public school attached to it. Notwithstanding the furious attacks which, on sundry occasions, it had sustained from De Courcy, Fitz-Adelm, De Lacy, and other adventurers, this venerable priory was upheld until the era of general confiscation had been ushered in under Henry VIII. Its possessions, which were immense, were subjected to three formal inquisitions: the first in 1539, under Henry; the second in 1557, under Elizabeth, and the third under James I., in 1603. In May, 1612, this priory and its possessions were granted to Sir Toby Caulfield, at a rent of five pounds Irish.

which has been a bloody one, and during which the prudent forbearance and honorable consistency of this prelate tended powerfully to exalt his character in the estimation of all parties. Throughout the whole series of these numerous and complicated scenes, this prelate invariably attached himself to the principles of the Nuncio. When that functionary returned from Waterford, and formed a Supreme Council on the ruins of the former, the primate, Hugh O'Reilly, attended at Kilkeuny, and was among the number of those who subscribed to the new oath of association. After this memorable reformation of the Supreme Council, the primate retired to the more agreeable duties of his diocese, until the year 1648, at which time the second treaty was concluded with Inchiquin. Guided by the honest dictates of his own judgment—a privilege to which, on matters of national policy, every man has an undoubted claim—he again appears on the side of the Nuncio, and enters his protest against the cessation. Whatever opinions may have been formed as to the conduct of the primate on these occasions, one thing is certain, that he had acted throughout with a degree of unbending consistency; he adhered to the fortunes of the Nuncio, and even to the wreck of the nation, as long as a single plank was suffered to remain; and when, at length, the meeting of James's-town was convened, the acts of that assembly, in which the perfidy of Ormond was reprobated, received the signature of this metropolitan, together with those of eleven bishops and several other ecclesiastical dignitaries. After having governed the archdiocese of Armagh during angry and perilous times, the primate, Hugh O'Reilly, died in the county of Cavan, about the year 1656.

The Most Rev. EDMUND O'REILLY was his successor in this metropolitan see of Armagh. He was a native of Dublin, and had been for some years rector of the Irish college at

Louvain. During the persecutions by Cromwell, he fled from the country, and took refuge in Lisle. He returned, but was again forced into exile ; however, during the national synod of 1666, he again returned to Ireland, and took part in its deliberations. Immediately afterwards he was arrested, on the pretended charge of being an emissary preparing the way for an invasion from Spain. The effect of this ill-digested scheme on the public mind may be readily conceived ; even among the court party it received but little credit. The primate was, however, hurried away from Dublin under the custody of Stanley, the town-major, and, having been conveyed to Dover, was transmitted from thence to Calais, and banished the kingdom. This persecuted exile continued but a short time in France ; he removed to Louvain, where the severity of his past sufferings had so exhausted his constitution, that he lingered for a period, and died about the year 1669.

REV. MARTIN O'TOOLE, a descendant of the noble and saintly Laurence O'Toole, sought shelter from the persecution of his enemies among the mountains of Wicklow. He had his retreat in the ruins of the celebrated abbey of Glendalough.* From his hiding-place, where he was consoled

* The venerable ruins of Glendalough, even at this day, present an awful and an interesting picture to the mind of the curious and contemplative stranger. Among these must be noticed the church of the Trinity, standing on a rising ground north of the abbey ; the Seven Churches, which in former days were the pride and glory of Glendalough, and for which it will be celebrated, even when the vestiges now remaining are no more ; the Cathedral Church, with its curious doors, jambs, and lintels, and its round tower, one hundred and ten feet high, rising up in its ancient grandeur amidst the prostrate ruins which surround it. Our Lady's Church, the most westward of the seven, and nearly opposite the cathedral, is in ruins ; but these very ruins speak volumes, and the scattered monuments, crosses, and inscriptions refresh the memory, and fill the mind with new and painful thoughts. St. Kevin's Kitchen, so called, and undoubtedly one of the Seven Churches is entire, together with its architraves, fretted arches, and round belfry, forty-five feet high. The finger

by the reflection that everything around him was hallowed by his pious namesake centuries before, and that he was only following in his footsteps of suffering and persecution, he often sallied forth to attend to the spiritual wants of the poor Catholics who sought shelter and safety in the mountainous districts around. In one of these excursions he was captured by the soldiers, and, on declaring himself a Catholic and a priest, he was most inhumanly flogged, and then hanged from the limb of a tree.

TWENTY CAPUCHIN FATHERS, who were exiled towards the close of the year 1641, had a narrow escape from death. One of their number, writing to his superior in Rome, gives the following account of their sufferings. Speaking of the persecutions in Ireland, he says :

“Whithersoever the enemy penetrates, everything is destroyed by fire and sword ; none are spared, not even the infant at its mother’s breast, for their desire is to wholly extirpate the Irish race. In Dublin our order, as also the

of Time alone, and of human neglect, seem to have wrought the work of desolation in this part of the building. The Rhefeart, or the Sepulchre of Kings, is rendered famous for having seven kings interred within its walls. The Ivy Church stands to the westward, with its unroofed walls overgrown with ivy. The priory of St. Saviour is a complete ruin. Teampull-na-Skellig, in the recess of the mountain, was formerly called the Temple of the Desert, and whither the austere fathers of the abbey were wont to retire on vigils, and days of particular mortification. The celebrated bed of St. Kevin, on the south side of the lough, and hanging perpendicularly at a frightful height over the surface of the waters, is another object in which the mind of the antiquary would be much gratified ; and on the same side of the mountain are to be seen the remains of a small stone building, called St. Kevin’s Cell. These hallowed ruins stand in the heart of a picturesque and beautiful country. The romantic mountains by which they are encompassed, the long-extended valley beneath, with its intermixture of rivulets, flowers, and ruins, and the solemn and dead silence of Nature throughout the scene, must render Glendalough a book of meditation for the stranger, of instruction for the Irishman, and of dread and terror for the despoiler and the plunderer.

other religious bodies, had a residence, and a beautifully ornamented chapel, in which we publicly, and in our habit, performed the sacred ceremonies ; but no sooner had the soldiers arrived from England than they furiously rushed everywhere, profaned our chapels, overturned our altars, broke to pieces the sacred images, trampling them under foot, and destroying them by fire ; our residences were plundered, the priests were everywhere sought for, and many, among them myself and companion, were captured and cast into prison.

“ We were twenty in number, and the lords-justices at first resolved on our execution, but through the influence of some members of the council we were transported to France. The masters of the two vessels into which we were cast received private instructions to throw us into the sea, but they refused to commit this horrid crime. Oh ! would to God that we had been worthy to be led to the scaffold, or thus drowned, for the faith.” *

REV. FATHER HIGGINS, O. P. P., of the convent of Dublin, was taken prisoner at the commencement of the war of 1641, accused of no other crime but being a Catholic. He was condemned to death for his contumacy in adhering to the Catholic faith ; and, previous to his execution, was subjected to the most cruel tortures, in order to shake his constancy. His prior visited him in disguise, and covertly prepared him for death, at the risk of his own life.

When led to the place of execution, his patience, humility, and resignation moved many to tears, but excited the fury of others, who vented their rage upon his body after execution. They actually fired into the body, and smashed in the skull of the corpse.

The Very Rev. PETER O'HIGGINS, O. P. P., suffered mar-

* Moran, *Persec.* p. 11, and letter of Father Nicholas, Superior of the Capuchins of Dublin, from Poitiers, 12th July, 1642, quoted by him.

tyrdom the same year in Dublin. He was prior of Naas,* and was charged with the crime of practicing the Catholic faith, and of trying to seduce Protestants from their religion. The lords-justices, Parsons and Borlase, before whom he was brought, finding no capital charge against him, offered him his freedom and preferments, in case he would reform. This he indignantly refused. Even at the very moment of his execution, a pardon was placed in his hand on condition that he would apostatize. He faced the crowd, with the pardon in his hand, and, addressing the Catholics present, said :

“Dear brethren, children of the Holy Roman Church, since the day I fell into the cruel hands of the heretics who stand around me, I have endured much hunger, great insults, dark and foetid dungeons ; and the doubt as to what was the cause seemed to me to render the palm of martyrdom doubtful ; for it is the cause, not the death, that makes the martyr. But the omnipotent God, the protector of my innocence, and who ordereth all things sweetly, has so arranged that although I have been accused as a seducer and a criminal by the laws of the land, yet to-day in me it is the Catholic religion only that is condemned to death. Behold here an undoubted witness of my innocence—a pardon signed by the king’s representatives, offering me not only life, but large gifts, if even now I renounce the Catholic religion. But I call God and men to witness how freely I reject this—how gladly I now embrace my doom in and for the profession of that faith.”

Having thus spoken, and having thrown the pardon to a friend, he desired the executioner to do his office.

It would be impossible, in the space allotted to this work,

* The priory of Naas was founded in the twelfth century by a baron of Naas, for Canons Regular. This priory, with its possessions, was granted by Elizabeth to Richard Mantering.

to give a sketch of the numbers of Catholics, both lay and clerical, put to death about this time. Curry, in his "Civil Wars," gives a fearful picture of the wholesale massacres and murders committed on the Irish during the reign of Charles and the Commonwealth. The cold-blooded slaughter of the unoffending Catholics of Island McGee—set down by some writers as high as three thousand—by the Scotch and Puritan soldiers, so inflamed the Irish soldiers as to drive them to commit many excesses upon the Protestants in retaliation. But, it must be said, that while the massacre and persecution of the Catholics appeared to be a regular mania with the Protestants, the Catholics, as a body, were never guilty of such excesses; but, unfortunately, Protestants were murdered by irresponsible parties, through a spirit of retaliation.

Wherever the Scotch or Puritan soldiers passed, they wreaked their vengeance upon the peasantry for no other offence than that they were Catholics.

To return to our subject; about this time the Jesuits became a special mark for the persecutors. A work preserved in the Irish College at Rome, and quoted by Dr. Moran, says :

"We were persecuted and dispersed, and despoiled of all our goods; some, too, were cast into prison, and others were sent into exile. Among the fathers of the society was Father Henry Caghwell, renowned for his zeal and learning. Being confined to his bed by sickness, he was apprehended by the soldiers, and hurried to the public square. As he was unable to walk, or even to stand, he was placed on a chair, more for mockery than ease, and subjected to the cruel insults of the soldiery; he was then beaten with cudgels, and thrown into the ship with twenty others, for France."

FATHER FERGAL and CORNELIUS O'BRIEN, the latter called

the lord of Carrigh in Kerry, were executed together in 1642, by a pirate named Forbes, who infested the Shannon in the interest of the Puritans. They were hung from the mast-head, and the ropes being cut, their bodies were let drop into the river.

FATHER LATIN and several other priests and religious who labored to keep alive the gospel in and around Waterford, were seized and put to death.

A letter in the archives of Rome, written in 1642, by the bishop of Waterford, states that "The President of Ulster, having received reinforcements, once more took the field, together with the Earl of Cork, the Earl of Barymore, Lord Broghill, and Sir John Browne. Marching on Dungarvan, and seizing on the castle, they set fire to the town, and put to death Father Edmund Howe and Father John Clancy, both priests, together with others of the powerful citizens." Some friars of the convent were also put to death.*

REV. FRANCIS O'MAHONY, a native of Cork, was a prominent member of the order of St. Francis. He had filled various offices in the church, both on the continent and at home.

In 1642, he was guardian of the convent of Cork, but was arrested by order of the governor of the city, and thrown into prison. "A few days afterwards he was brought up for examination, when he confessed he was a Franciscan, but denied that he had sought, as was alleged, to betray the city to the Catholics. His constancy in the faith was tried by many torments, especially the following: the executioners wrapped the old priest's ten fingers in tow and pitch, and then tied them together with candles of pitch, and then set

* The convent of Dungarvan had Thomas, lord Offaley, for its founder, in 1295. The family of Magrath and the O'Briens, of Cummeragh, were among its principal benefactors. In the 37th of Elizabeth, it was granted, with sixty-two acres in the vicinity of Dungarvan, and various other property, to Roger Dalton.

fire to them, so that all his ten fingers burnt together. While his fingers were thus burning, Father Francis exhorted the Catholics who stood around to constancy in the faith, and the heretics to be converted. A certain preacher, wondering at the patience of the blessed martyr, asked him whether he felt pain. 'Touch my fingers with one of yours,' answered Father Francis, 'and you may judge.' When all his fingers were burnt down to the last joints, he was ordered to be executed. The man of God gave thanks to God, and went to the place of execution as to a feast; and, having exhorted the people, joyfully mounted the ladder, and, fitting the rope round his neck, with such meekness and resignation as to surprise all present, and having made all necessary dispositions for dying well, he desired the executioner to do his office. He was then pushed off the ladder, and so hung from eleven in the forenoon until five in the afternoon.

"Father Francis had in the city, besides one sister, two nephews and four grand-nephews, and as many friends as there were Catholics. Some of them, who were men of influence, went to the governor and asked that they might take down the body of the father, and bury it after the manner of the Catholics. The governor granted their request, and they carried the body to the house of his sister, and, having there laid it on a table, dressed in his habit, and placed lighted candles round it, devoutly venerated the deceased martyr of Christ.

"About the second hour of the night, while the Catholics who crowded the house were devoutly praying, Father Francis began to move, and, looking on his sister and the persons who stood around, desired them not to be afraid, but to lift him off the table. His friends soon crowded around him, and, removing the candles, perceived that Father Francis was really alive and well, and began to

congratulate themselves and him that he had escaped the executioner. 'Not so, my dear friends,' said Father Francis; 'my soul, which had left my body, returns by the will of God, who desires the salvation of all in error; call therefore to me the governor of the city, that once more I may preach to him the words of salvation.' All the Catholics who were present besought him with tears to abstain from useless preaching; and, as the heretics held him for dead, to hide himself in some safe place for their spiritual good. 'It is the will of God,' he answered, 'which Christians must not oppose, that I should announce the words of life to the heretics; call, therefore, the governor and the leaders of the soldiers, or I will myself go to them.'

"The Catholics, compelled by his commands, sent to the governor, to inform him that Father Francis was alive and well. Astonished at the news, the governor hastened, with his principal officers and a strong guard of soldiers, to the house where Father Francis lay. The moment the father saw the Puritans—who were rebels alike to their God and their king—he rose to his feet, and, with his usual zeal, told how their merciful God desired their salvation, and earnestly besought them to abandon heresy and return to the bosom of their mother, the Church. The governor, hardened in evil, the more raged at this exhortation, and ordered the papist—who, as he said, must have preserved his life by magic—to be immediately hung with his own girdle. Some of the soldiers immediately turned executioners, for even the Puritan officers, not to speak of the soldiers, considered it no disgrace to hang a papist with their own hands, especially if he were a priest. They immediately fastened his girdle round his neck, and tied him up to the beam which supported the ceiling of the room, and, having broken his neck, left him hanging there all night, under a guard of Puritan soldiers. There are still living one hun

dred men, who were then living at Cork, and witnesses of what I write." *

It is remarkable that after the suppression of several abbeys and monasteries, the scattered brethren still clung to them, and sought shelter in the ruins, with the vain hope that the persecution would blow over, and that the Houses would be again restored to the order. As an instance of this, we find that about this time the Rev. HUGH TALBOT was seized in the abbey of Kells,† and cruelly put to death.

Rev. Father KEOGH, of the convent of Roscommon; Father STEPHEN PELITT, sub-prior of the convent of Mullingar; Brothers RAYMOND KEOGH and CORMAC EGAN, were all martyred for the faith this year (1642).

Moran, in his work on the persecution, tells us that the

* *Bruodin*, lib. iv., cap. xv. Bruodin evidently considers the revival of Father Francis miraculous, which is not necessarily so. We have on record too many extraordinary cases of suspended animation from hanging, where the parties recovered, to doubt the truth of this. We have on record well authenticated statements of men who had been suspended for hours, but whose necks were not broken, being restored to life. What we have to admire most in the case of Father Francis is the faith and zeal of the man who despised his own life in comparison with the salvation of the souls of his persecutors.

† The abbey of Kells, in the county of Meath, was founded by St. Columbkille, about 550, and was dedicated to the Blessed Virgin. This abbey is remarkable for many memorable events. In 967, a furious attack had been made on it by Sitric, the Dane, when he was routed with great slaughter by O'Neil the Great. In 1152, the famous synod was held in the abbey of Kells, at which Cardinal Paparo, the pope's legate, presided, and in which he distributed palliums to the four archbishops. The abbey of Kells was six times destroyed by fire, but was afterwards rebuilt in a style of greater magnificence, partly by the bounty of the princes of Ireland, but much more out of the immense revenues attached to it. It had the most splendid library of any monastery in the kingdom, having been celebrated for its manuscripts, among which was St. Columbkille's book of the four Gospels, adorned with gold and precious stones. Richard Plunkett was the last abbot, in 1537, when Henry VIII. held three inquisitions, and took into his own hands the extensive possessions belonging to this abbey.

soldiers mercilessly slew fifty old men, women, and little boys, with their swords and spears, in the town of Dunshaughlin. Mrs. Reade, then in her eightieth year, encouraged these martyrs in their faith, for which offence the Puritan soldiers set her up as a target, and riddled her body with bullets.

REV. CORNELIUS O'CONNOR and EUGENE DALY were Trinitarian fathers, and were sent into Ireland by their superiors. They remained in Ireland some time, and it is even stated that Father Cornelius recovered the convent of Adare.* They returned to Spain, to make arrangements for a college of their order in Seville or elsewhere, and, having arranged for the reception of Irish youths in the convents and colleges of Aragon, Castile, and Andalusia, embarked for Ireland; but their ship fell into the hands of a heretical pirate named John Plunkett, by whom they were thrown into the sea, either in 1643 or 1644.

In the year 1644, a large number of Franciscans were martyred and exiled. Among these was a very learned man, namely, Father FRANCIS MATHEWS, of Cork, who had written several works. He was first cruelly tortured, whipped, and then hanged and quartered.

* It is curious, as illustrating the way in which the Catholics from time to time restored, at least partially, the possession of the convents to the religious, that although the Trinitarian convent of Adare was suppressed in the reign of Henry VIII., in a survey of the manor of Adare, dated 6th November, 1559 (second Elizabeth), it is said: "There standeth an abbey of Friars of the Trinity, which hath a crosse of redd and blew upon their brests, of the foundation of the earl's ancestors, as the minister (that is, the father-minister) did shew, which hath, etc. And the said minister hath in Adare a small acre. with certen gardens," etc. N. B.—The lands here enumerated as belonging to the abbey and minister are only a small part of the original possessions of the abbey. In 1566, Elizabeth demised the Trinitarian Abbey to Sir Warham St. Leger; yet, about 1640, "Father Cornelius had a lawsuit with some heretics about the recovery of the convent of Adare," as is stated in the letter of Father Burgatt, in Lopez.

The Dominicans were fearfully persecuted about this time. Several were put to death. The Rev. PETER COSTELLO was ran through the body while preaching. Father GERALD DILLON was flung into prison, where he was starved and tortured to death. They both belonged to the convent of Orlar, county Mayo.

The same year (1645) Father HENRY WHITE, an old, venerable man of eighty, was taken prisoner by the garrison of Dublin, and hung, by order of Sir Charles Coote, governor of the city, in the town of Rath-Connell.

FATHER DOMINICK A. NEAGREN, of the convent of Roscommon, was several times flogged, and, still persevering in the faith, was put to death by the soldiers.

About the same time, Father JOHN O'LAIGHIN, prior of Derry, was taken prisoner and put in chains. After much suffering and torture in prison, this holy and learned man was finally hung and beheaded.



MURROUGH, THE BURNER.

Life of Archbishop O'Queely—His standing with the Court of Rome—Joins the Confederates, and raises a regiment—The Irish troops surprised and defeated at Ballysadare—The archbishop slain—Inchiquin, or "Murrough, the burner," attacks Cashel—Heroic resolve of the garrison—Butchery of the soldiers, priests, and people—Fearful massacre—Twenty priests and three thousand persons slain—Desecration of the altars and churches—The monastery of Kilmallock attacked, and two priests martyred.

ARCHBISHOP O'QUEELY



THE following sketch of this pious and patriotic prelate, taken from the Rev. Father Meehen's work on the "Rise and Fall of the Irish Franciscan Monasteries," is so graphic and descriptive of the period of which it treats, that we quote it in preference to anything we could write on the subject :

"MALACHY O'QUEELY, son of Donatus, was a native of the county Clare, and lineally descended from the lords of Conmacne-mara, where they ruled as princes long before and after the Anglo-Norman invasion. A chieftain of this race marched with Brien Borumha to Clontarf in 1014, and centuries afterwards the name was famous in bardic story—

"Over Conmacne-mara great
Was O'Cadhla, friend of banquets "

"Malachy, when a mere youth, went to Paris, where he studied in the college of Navarre, and took the degree of

doctor in divinity. On his return to Ireland, he was appointed vicar-apostolic of Killaloe, and ultimately, on October 11, 1631, was, by Thomas Walsh, archbishop of Cashel, consecrated successor to Florence Conry in the archiepiscopal see of Tuam. The prelates who assisted on this occasion were Richard Arthur, of Limerick, and Bœtius Egan, of Elphin ; and the ceremony took place at Galway.

“In 1632, the year immediately following his elevation, O’Queely presided at a synod in Galway, for removing abuses and enforcing the decrees of the Council of Trent ; and in the interval between the last-named period and the rising of 1641, he devoted himself with singular zeal to the discharge of his high office, consoling and enlightening the flock committed to his charge, then sadly harassed by the tyrannical proceedings of Lord-Deputy Strafford.

“In 1641, when the people rose to shake off the intolerable oppression under which they had so long groaned, O’Queely took his place among them, not indeed as a military chief, but rather with a view to repress tumultuary assaults, and save the Protestant portion of the community from pillage and insult. For this laudable object he raised a regiment, which was officered by the O’Flaherties and others of the Connaught gentry, whose zeal for their religion and the false-hearted Charles I. was crowned with a temporary triumph, though sadly requited by the son and successor of that unhappy monarch. In all the transactions of the Confederates, O’Queely, then president of Connaught, was regarded as a high authority, and not only by them, but by the court of Rome ; for the instructions given to Rinuccini by Innocent X. marked out the archbishop as the fittest person for his guidance. ‘Although each of the four archbishops,’ says the document, ‘is remarkable for zeal, nevertheless he of Tuam is to be your confidant, and among the *bishops* he of Clogher.’

"The last appearance of O'Queely in the general assembly at Kilkenny was in October, 1645, the month of the Nuncio's arrival in Ireland, and the same in which the ferocious Coote was appointed by the Parliament president of Connaught, with a commission 'to extirpate the Irish by fire and sword.' Sligo, at that time, had fallen into the hands of the Scotch Covenanters; and the Supreme Council of the Confederates, wishing to possess a seaport which enabled their enemies to land men and munitions of war, resolved to recover it if possible. As a spiritual peer, O'Queely voted supplies for the undertaking, and immediately set out with the forces destined for the expedition, which was commanded by Lord Taaffe and Sir James Dillon.

"On leaving Kilkenny, the archbishop's mind was overclouded by sinister omens; and he not only removed all his baggage, but bade adieu to each of his friends, telling them that he was destined never to see them again. On crossing the Shannon, he was met by a vast concourse of the people, who came to look their last on him; for there was then rife among them an old prophecy concerning the violent death of one of St. Jarlath's successors, and it was popularly believed that the prediction was to be fulfilled in the person of O'Queely. Indeed, he himself seems to have given it credit; for, a few years before, while being punctured for a dropsical affection, he told Dr. Nicholson, his medical attendant, that *the* prophecy was to be fulfilled in him, and that he had not long to live. The Nuncio, too, in his dispatches, alludes to the prediction, remarking that the Irish were much given to the 'folly of prophesying.'

"On Sunday, 17th October, 1645, the Irish troops encamped in the vicinity of Ballysadare; and so confident were Taaffe and Dillon of the safety of their position, that they accepted on that fatal day an invitation to dine with

the archbishop, who, always proverbial for hospitality, had also asked all the other officers to his table. It was during this merrymaking that Sir Charles Coote, Sir William Cole, and Sir Francis Hamilton had intelligence of the loose discipline observable in the Confederate camp ; and, taking advantage of the information, they swooped down unexpectedly, with a large force, and, before the Irish could arm themselves, put them to flight, and cut them up fearfully.

“In this extremity, Dillon told the archbishop to save himself as best he could ; but being *obese and of great stature*, he lacked the necessary speed. His faithful secretary, Father Thady O’Connell, of the order of Hermits of St. Augustine, and another priest, lost their lives endeavoring to protect him from the Scotch, who, ignorant of the prize they had within their grasp, hewed him to pieces with their claymores, after wounding him with a pistol shot in the loins.

“The list of prisoners made in this sad raid shows that the archbishop was accompanied by some of the foremost men in Connaught ; for it mentions, among others, Murraghna-do, O’Flahertie, William O’Shaughnessy, and Captain Garrett Dillon, son to Sir Lucas Dillon, who stated that his father was shot in the thigh.

“Intelligence of this unfortunate event, which the Puritans styled ‘Good News from Ireland,’ was immediately forwarded to both houses of Parliament, and that very quaint bulletin tells us that ‘the Irish forces amounted to one thousand foot and three hundred horse. In the pursuit, says the writer, ‘their commander and president of that province was slain, the titular archbishop of Tuam, who was a principal agent in these wars. Divers papers were found in his carriage. He had, for his own particular use, an order from the council at Kilkenny for levying the arrears of his bishopric, and the Pope’s bull and letter from Rome. The Pope would not at first engage himself

for the sending of a Nuncio for Ireland, until the Irish agents had fully persuaded him that the re-establishment of the Catholic religion was a thing feasible in this kingdom ; whereupon he undertook the solicitation of their cause with Florence, Venice, and other estates, and to delegate his Nuncio to attend to the affairs of this kingdom.' In the archbishop's baggage was found the private treaty which Charles I. empowered Lord Glanmorgan to negotiate with the Confederates ; and the discovery of this important document, we need hardly say, helped to exasperate the Puritans against the unfortunate king.

"As soon as the Scotch discovered the high rank of the individual whose mutilated corse was left on the roadside, they demanded a sum of thirty pounds before surrendering it ; and when the money was paid by Walter Lynch, he caused the remains to be dressed in pontifical robes, and conveyed to Tuam, where Mass for the deceased was duly celebrated in presence of a vast crowd, who bitterly lamented their well-beloved archbishop. Unfortunately, there is now no record of the place of O'Queely's interment ; but we have it, on the authority of one who was personally acquainted with him, that some years after his decease, Brigid, Lady Athenry, wife of Francis, nineteenth lord of that title, and daughter of Sir Lucas Dillon, of Lough Glynn, in the county Roscommon, caused all that remained of the archbishop to be reinterred in some place only known to herself and the pious few who were employed to perform that charitable work."

Murrough O'Brien, lord Inchiquin, was justly styled the curse of Munster. Wherever his victorious army, with fire and sword, desolated the country, priest and monk and peasant alike glutted their insatiable appetite for blood. Never was a proud name, or a noble house, so dishonored as was

the house of O'Brien, by this renegade to his religion and his country. His cold-blooded, atrocious butchery of the peasantry of Clare, Limerick, and Tipperary, is only paralleled by the massacres of Cromwell himself. We do not mean to follow the career of this renegade Irishman, as it is one of the dark pages in Irish history, but will confine ourselves to his butchery of the garrison and innocent inhabitants of Cashel, lay and clerical.

This incendiary, who spared neither age nor sex, temple nor altar, still lives in the minds of the Irish people, under the sobriquet of "Murrough, the burner."

There is not on record a more appalling tragedy than his slaughter in Cashel.

In 1647, after burning the crops and massacreing the peasantry along his line of march, he attacked Cashel, which he soon converted into a very slaughter-house.

The city being poorly fortified, accepted Inchiquin's terms of surrender.

The garrison, comprising only about three hundred soldiers, together with the priests and religious, and a large number of citizens, retired to the cathedral church on the Rock, resolved to withstand a siege.* Inchiquin having gained possession of the city, set it on fire, and then attacked the garrison.

After considerable fighting and the most heroic resistance on the part of the besieged, Inchiquin offered permission to the garrison to depart with their arms and ammunition, and all the honors of war; but, making it a condition that the clergy and citizens should be abandoned to his mercy.

* The vain, arrogant, and, it is to be feared, traitorous Taafe, who commanded the Confederate troops in Munster against Inchiquin, who commanded the Royalists, or, rather, the Puritan army, fled at the approach of the latter, scarcely offering him the slightest resistance. Early in September, Inchiquin sat down before Cashel, which Taafe left with a feeble garrison, exposed to the mercy of the former.

The brave soldiers scorned to entertain any such proposition, vowing that they would sooner all perish than do anything so dishonorable ; adding that they chose rather to perish defending God's sanctuary, than to allow it to be profaned by such dogs. Inchiquin, having about seven thousand troops, after opening a heavy fire on the Rock, prepared to take it by storm. The assault was a fierce and bloody one. The assailants dashed through a breach climbed over the walls, and in through the windows and doors, but were fiercely met by the brave handful of men inside. The assault was desperately met by the besieged. The garrison fought with all the desperation of despair, through the very aisles and corridors of the church and palace, until almost the last armed man had sank in death before the assailants. Inchiquin's bloodthirsty soldiers were not satisfied with the massacre of the armed defenders, but savagely butchered old men, women, and children who had sought protection and safety before the very altar in the cathedral.

"The prattling child, the matron, and the maid,
And hoary age, sank beneath the Saxon blade."

Twenty priests were dragged from beneath the altar, where they had fled, hoping that its sanctity would protect them, and were butchered in the most cruel manner. Within the cathedral alone, over nine hundred persons were slain. The dead bodies were strewn all round ; the altars, and chapels, and sacristy, and seats were covered with them. The slaughter throughout the city was terrible ; scarcely a human being who could be found, escaped. Old, decrepid men and women were killed in their beds ; children not able to walk were hoisted up on the tops of pikes and halberds ; the bloody carnage did not cease until, according to good authority, fully three thousand persons were slain.

One of the priests who had taken refuge in the cathedral,

Father THEOBALD STAPLETON, was remarkable for his piety clothed with a surplice and stole, and holding a crucifix in his left hand, he sprinkled with holy water the enemy's troops as they rushed into the sacred edifice. The heretics, mad with rage, strove with each other who should pierce him with their swords; and thus he was hewn to pieces. At each wound the holy man exclaimed, "Strike this miserable sinner!" till he yielded his soul into the hands of his Creator.

Of Father BOXTON, the Jesuit, we read :

"As the enemy forced their way in, he exhorted all, with great fervor, to endure death with constancy for the Catholic religion, and was wholly occupied in administering to them the sacrament of penance. The enemy, finding him at this work, slew the father with his children. But God revenged the unworthy death of His servants, and by a manifest sign showed the cruelty of this massacre. A garrison of heretical soldiers was stationed on the rock; on a certain night an old man of venerable aspect appeared to its commander, and, taking him by the hand, led him forcibly to the top of the church tower, and then asked him how he madly dared so impiously to profane that holy place. And as he trembled and did not answer, he flung him down into the cemetery below, where he lay half dead, and with many bones broken, until the following day, when, having fully declared the divine vengeance which had overtaken him, he expired." *

Dominick a Rosario gives the following account of the death of Father RICHARD BARRY, the Dominican : †

"The colonel who led the assault, struck with his appear-

* Tanner, Soc. Jesu.

† He was a native of Cork, and Prior of Cashel, and had desired all his brethren to seek their safety by flight, but himself refused to leave his flock.

ance (for he was a grave and noble-looking man, and held a sword in his hand), said to him, 'I see you are a brave man, and I promise you safety if you will cast off that dress, which we hate (he was in the habit of his order); for the terms of this war allow of no mercy to those colors, which excite not our favor, but our rage.'* The father answered: 'My dress is the emblem of Christ and His passion, and the banner of my warfare. I have borne it from my youth, and will not put it off in death. Let my safety or doom be that of the emblem of my spiritual warfare.' The colonel answered: 'Be more careful of yourself. If you fear not to die, you shall soon have your way; but if you desire to live, cast away that traitor's dress; if you look for the foolish vanity of martyrdom, we will take care that you shall well earn it.' 'Since so excellent an occasion is offered me,' answered the father, 'to suffer is my joy, and to die my gain.' Provoked at this answer, the colonel gave the father over to the soldiers, who struck him and spat on him; then, tying him on a chair,† they applied a slow fire from the soles of his feet to his thighs for about two hours, until, while he looked up to heaven and the blood bubbled from his pores, the officer ordered his death to be hastened by driving a sword through him. The soldiers remained there three days plundering, for they did not think the place strong enough for a permanent garrison. During this time a certain pious woman, who was of the Third Order of St. Dominick,‡ sought out his body, and when she had found it, she informed the vicar-general. He was interred in the convent of his order."§

* It must be observed that putting off the religious habit was often looked upon as a sort of tacit apostasy.

† The "Acts of the General Chapter" say, "to a column."

‡ Third Order of St. Dominick: those who lived in the world.

§ Dominick a Rosario sets down the day of his death as the 15th of September, 1647, while Tanner states that it took place on the 13th.

Lord Castlehaven, in his Memoirs, says : "It (the rock) was carried by storm, so that within and without the church, there was a great massacre ; and, among others, more than twenty priests and religious were killed." Rinnecini says : "They slew in the church the priests and the women who clung to the statue of the Saint."

Not content with their butchery of the garrison, priests, and citizens, Inchiquin's soldiers destroyed the altars and images and engravings in the churches. The great crucifix which stood at the entrance of the choir, as if it had been guilty of treason, was beheaded, and soon after its hands and feet were amputated. With a like fury did they rage against all the other chapels of the city. Gathering together the sacred vases and all the most precious vestments, they, through ridicule, formed a procession. They advanced through the public squares, wearing the sacred vestments and having the priests' caps on their heads, and inviting to Mass those whom they met on the way. A beautiful statue of the Immaculate Virgin, taken from the church, was borne along (the head being broken off) in mock state, with laughter and ridicule. The leader of the Puritan army had, moreover, the temerity to assume the archiepiscopal mitre, and boast that he was not only governor and lieutenant of Munster, but also Archbishop of Cashel.

About the same time, the monastery of Kilmallock was suddenly attacked by the Puritan soldiers, hoping, no doubt, to capture and slay the brethren ; but, fortunately, they had escaped, all but Father Gerald Geraldine and Father David Fox, whom they found kneeling before the altar in prayer, with their rosaries around their necks. After hacking them with their swords, they blew out their brains, and then despoiled the monastery of all its valuables.

CROMWELL'S CAMPAIGN IN IRELAND.

Execution of King Charles—Arrival of Cromwell in Ireland—Sack of Drogheda—Terrible butchery of men, women, and children—A number of priests and friars put to death—Terrible massacre in Wexford—Neither age nor sex spared—Several priests martyred—Incarceration and death of Dr. Roothe—Capture of Bishop Egan—Offered his life and liberty if he would advise the garrison of Carrigodrohid to surrender—He advises them to fight to the last, and is cruelly put to death by Lord Broghill.



ON the 30th of January, 1649, the unfortunate Charles ended his days on the scaffold; and thenceforth both the altar and the throne became the prey of the fanatical Puritans. In August of the same year, Cromwell landed in Ireland with a force of eight thousand foot and four thousand horse.

On his arrival in Dublin, he issued an address to his army, in which he proclaimed that no mercy should be shown to the Irish, and that they should "be dealt with as the Canaanites in Joshua's time."

Drogheda was garrisoned by three thousand troops, commanded by Sir Arthur Ashton, a Catholic nobleman. Cromwell attacked the town with two thousand. The besieged made a gallant defence, but were finally compelled to capitulate on favorable terms, which terms were grossly violated. Cromwell, writing to the Parliament, boasts that, despite the promised quarter, he gave orders that all should be put to the sword,* as a "*righteous judgment of God upon the bar-*

* "Our men were ordered by me to put them all to the sword."—*Cromwell's Letter to Lenthall-Lingard.*

barous wretches—a great mercy vouchsafed to us—a great thing done, not by power or might, but by the spirit of God.”

The slaughter of the inhabitants continued for five days, and the Puritan troops spared neither age nor sex, so much so that the Earl of Ormond, writing to the secretary of Charles II., to convey the intelligence of the loss of Drogheda, declares that “Cromwell had exceeded himself, and anything he had ever heard of, in breach of faith and bloody inhumanity ;” and the Parliamentary General Ludlow speaks of it as an *extraordinary severity*. The church of St. Peter, within the city, had been for centuries a place of popular devotion ; a little while before the siege the Catholics had reobtained possession of it, and dedicated it anew to the service of God, and the Holy Sacrifice was once more celebrated there with special pomp and solemnity. Thither many of the citizens fled as to a secure asylum, and, with the clergy, prayed around the altar ; but the Puritans respected no sanctuary of religion. “*In this very place,*” writes Cromwell, “*near one thousand of them were put to the sword. I believe all the friars were killed but two, the one of which was Father Peter Taaffe, brother to Lord Taaffe, whom the soldiers took the next day, and made an end of ; the other was taken in the round tower ; he confessed he was a friar, but that did not save him.*”

Quarter had been promised to all who should lay down their arms, but faith was only kept until they surrendered, when they were butchered. A large number of women and children took shelter in the church and its steeple ; but these were soon set on fire, and, as the people rushed out from the flames, they were butchered. Among these were several Carmelite monks.

Wood, one of the Puritan officers, engaged in the massacre, relates how a multitude of the defenceless inhabitants of the city, including most of the principal ladies and their

children, who were concealed in the vaults and crypts of the church, were cruelly dragged forth by the soldiers and butchered.* Lord Clarendon states that during five days the streets of Drogheda ran red with blood.† He adds: "The whole army executed all manner of cruelty, and put every man of the garrison, and all citizens who were Irish—man, woman, and child—to the sword."

Cromwell states that some thirty escaped the massacre, and these, he adds, "are in safe custody for the Barbadoes."

REV. JOHN BATHE and his brother, secular priests, were discovered by the soldiers the following day, and were borne in triumph, amidst the jeers and ribald shouts of the soldiers, to the market-place, where they were tied to a stake and cruelly flogged, and then shot.

FATHERS DOMINICK DILLON and RICHARD OVERTON and ATHY were also executed, amidst the jeers and laughter of the army.

FATHER ROBERT NETTERVILLE was another victim to their fury. He was aged, and confined to bed by his infirmities; nevertheless, he was forced away by the soldiers, and dragged along the ground, being violently knocked against each obstacle that presented itself on the way; then they beat him with clubs, and when many of his bones were

* Captain Wood, at the storming of Drogheda, a subaltern in Ingoldsby's regiment, describing the massacre in St. Peter's Church, Drogheda, at which he was himself present, says: "When they (the soldiers) were to make their way up to the lofts and galleries, and up to the tower of the church, each of the assailants would take up a child, and use it as a buckler of defence, when they ascended the steps, to save themselves from being brained or shot." And he describes his own unavailing attempt to save one young woman out of the general massacre of all the women there.—*Lingard*, vol. ix, note D.

† Down to the present century the street leading to St. Peter's Street retained the name of *Bloody Street*. It is the tradition of the place that the blood of those slain in the church formed a regular torrent down the street.

broken, they cast him on the highway, where he was left to die.

FATHER PETER COSTELLO, sub-prior of the convent of Strade, was massacred by the soldiers about the same time.

REV. JAMES O'REILLY was captured near Clonmel by a troop of Cromwellian horse. Being questioned, he fearlessly answered that he was a priest and a Dominican monk. Being asked to apostatize, he boldly replied: "I am a Christian and a Roman Catholic priest; as I have lived so will I die. The will of Heaven be done!" He endured their blows and torture with great fortitude; at length he expired.

Wexford shared the same fate as Drogheda.

Stafford, who commanded for Ormond, held the garrison, which he treacherously surrendered to the enemy. Cromwell, in a letter, estimates the number butchered at two thousand, and says: "I thought it not good nor just to restrain the soldiers from their right of pillage, nor from doing execution on the enemy."

No distinction was made between the defenceless inhabitants and the armed soldiers; nor could the shrieks and prayers of three hundred females, who had gathered around the great cross in the Market Square, preserve them from the swords of the Puritan barbarians.

"They found them there—the young, the old,
The maiden and the wife;
Their guardians brave in death were cold,
Who dared for them the strife.
They prayed for mercy—God on high!
Before Thy Cross they prayed,
And ruthless Cromwell bade them die,
To glut the Saxon blade."

Father Francis Stafford, in a letter written at the time, says: "On the 11th of October, 1649, seven friars of our order (Franciscans), all men of extraordinary merit, and

natives of the town, perished by the sword of the heretics. Some of them were killed kneeling before the altar, and others while hearing confessions. *

FATHER RAYMOND STAFFORD, while praying with and encouraging the citizens, both in their heroic opposition to the enemy and in their religious faith, was killed.

Dr. French, the venerable bishop of Ferns, who himself escaped with difficulty, gives the following account of the massacre, in a letter to the Internuncio, 1673: "On one day I lost, for the cause of God and the faith, all that I possessed; it was the 11th of October, 1649; on that most lamentable day my native city of Wexford, abounding in wealth, ships, and merchandise, was destroyed by the sword, and given a prey to the infuriated soldiery by Cromwell, that English pest of hell. There, before God's altar, fell many sacred victims, holy priests of the Lord; others, who were seized outside the precincts of the church, were scourged with whips; others were hanged; some were arrested and bound with chains; and others were put to death by various most cruel tortures. The best blood of the citizens was shed; the very squares were inundated with it, and there was scarcely a house that was not defiled with carnage, and full of wailing. In my own palace a

* According to an ancient and concurrent tradition, the Conventual Franciscans settled in Wexford about the middle of the thirteenth century, having been accommodated and amply assisted by the Knights Hospitalers, who were at the time in possession of an extensive establishment in that town. The Conventuals of this house adopted the more strict reformation of the Observants, A. D. 1486; and it continued regularly in the hands of their successors until the 35th of Henry VIII., when this convent, with its appurtenances and eight burgesses in the town of Wexford, valued at 17s., were granted for ever, in capite, to Paul Turner and James Devereux, at the annual rent of 10d. Irish. During the storms which blew over the sixteenth and subsequent centuries, the members of this establishment remained unintimidated; affording such a display of Christian heroism, as might well become the spirit and character of primitive times.

youth hardly sixteen years of age, an amiable boy, as also my gardener and sacristan, were cruelly butchered ; and the chaplain, whom I caused to remain behind me at home, was pierced with six mortal wounds."

It is no wonder that Catholicity should survive the rack and the gibbet in Ireland, when we find her priests not only fearlessly facing death for their faith, but also comforting and confessing the people on the very threshold of the grave. There is something sublimely grand in such heroism. It is the sacrifice of all that earth holds dear, to faith and religion—a sacrifice that nothing but Christianity and Catholicity could inspire.

The Rev. PHELM O'LOUGHLIN was a very zealous priest of the County Wexford ; and, despite the fate of his brethren and the certain death that awaited him from his enemies, he continued to attend to the wants of his scattered flock.

He had erected a rude altar in the ruined abbey of Tintern,* and amidst the silence of the desolated abbey and cloister, he offered up the holy sacrifice of the Mass, at-

* The abbey of Tintern, in the barony of Shelburne and county of Wexford, was founded for Cistercians by William Mareschal, the elder, earl of Pembroke, A. D. 1200. This nobleman, having been in great danger at sea, made a vow that he would erect a monastery in that place where he should first arrive in safety ; which obligation he performed by the foundation of Tintern abbey, and afterwards supplied it with monks, whom he had brought from the abbey of Tintern, in Monmouthshire. Its first abbot was John Torrell ; and in process of time it became amazingly enriched. In 1380 it was enacted that no mere Irishman be permitted to make his profession in this abbey. The abbots of Tintern sat as barons in Parliament, the last of whom was John Iower. By an inquisition taken in the 31st of Henry VIII., the possessions were found to consist of ninety acres, being the demesne land, situated in Tintern, and two thousand two hundred acres of moor, arable, and pasture land, together with the rectories of Banne, Kilmore, Clomines, and various others. During the same year the Saltees, with the rectory of Kilmore, were granted to William St. Loo ; while in the 18th of Elizabeth, the abbey and sixteen townlands, with their tithes and the reversion of the premises, were granted for ever, in capite, to Anthony Colclough, at the annual rent of £26 4s.

tended by groups of half-starved, half-naked peasants. At length the poor priest was hunted down, and dragged from his hiding-place and martyred, amidst the jeers and ribald oaths of a savage soldiery.

DAVID ROOTHE, bishop of Ossory, was one of the most learned and distinguished men who suffered persecution from Cromwell's soldiers. He was one of the controlling members of the Supreme Council of the Confederation, and by his wisdom, prudence, and great learning, did much to heal the unfortunate quarrels that distracted that body.

Messingham says, "that he was well versed in all sorts of learning; was an eloquent orator, a subtle philosopher, a profound divine, an eminent historian, and a sharp reprover of vice."

Perhaps he and the learned Luke Wadding have done more to preserve for us the history of the sufferings and persecutions of the Church in Ireland than all the other writers on ecclesiastical affairs of their time.

From Wexford, Cromwell advanced in a dreary season to Kilkenny, not prepared for a regular siege, but relying on the promises of an officer named Tickle, that he would betray the city of Kilkenny into his hands. The plot was discovered and the agent executed, and the custody of the city and adjacent country was entrusted to Lord Castlehaven, with a body of twelve hundred men. But the plague which had broken out obliged Castlehaven to retire, and reduced the garrison to about four hundred and fifty. Nevertheless, Sir Walter Butler made a brave defence, and repelled the assaults of the besiegers with such spirit and success that Cromwell, despairing of taking it by force, granted favorable conditions; but no sooner had the enemy possession of the city than these were violated. The Puritans profaned the churches, overturned the altars, destroyed the paintings and crosses, and profaned all things sacred. The vestments,

which had been for the most part concealed, were discovered and plundered by the soldiery; the books and paintings were cast into the street, and either destroyed by fire or brought away as booty. The holy bishop, Dr. David Roothé, venerable for his years, his piety, his learning, and pure life, was flung into a dungeon, where he expired April, 1650.

MOST REV. BÆTIUS EAGAN, bishop of Ross, displayed a bravery and heroism that must endear his memory to every Irish heart.

He was a native of Duhallow, in the county of Cork; took the habit of the Franciscan monastery of Louvain; was the contemporary and friend of Colgan, Fleming, and other great men, whose names are famous in Irish literature, and returned to Ireland many years before the insurrection of 1641. The Nuncio esteemed him highly; thought him the fittest man for the see of Ross; and, despite the opposition of Muskerry and others of Lord Ormond's partisans, had him consecrated in 1648. The Ormondists were loud in their outcries against his advancement, strove to withhold from him the temporalities of his see, and did their utmost to deprive him of a seat in the assembly, on the plea that the Pope could confer no temporal barony in Ireland. All this clamor, however, was overruled by Rinuccini and the Irish bishops, and Bætius Eagan accordingly took his place in the legislature. As matter of course, he remained unshaken in his fidelity to the Nuncio, seconded all his views, and endeavored to have them carried out in his diocese. His tenure of the episcopate was brief indeed; for when the Cromwellians had overrun Carberry, he was obliged to betake himself to the fastnesses of Kerry, where David Roche had cantoned some six or seven hundred confederate soldiers.

For his safety, the bishop kept under the protection of this force, and marched with them into the County Cork

On the 1st of May, 1650, they were defeated near Macroom by Lord Broghill, and Bishop Eagan was made prisoner. Broghill was hastening on to join the besieging forces in front of Clonmel, but was detained by the garrison of the fort of Carrigodrohid. He offered the bishop his choice of liberty if he advised the garrison to surrender, or death if he refused. He was conducted in front of the fort for this purpose. The bishop addressed the men inside, and told them to fight to the last man against the heretics, for their religion, their country, and their king. The enraged Broghill ordered him to be strangled at once. He was then abandoned to the soldiers' fury, and, his arms being first severed from his body, he was dragged along the ground to a neighboring tree, and, being hanged from one of its branches by the reins of his own horse, happily consummated his earthly course in November, 1650.

During the siege of Clonmel, NICHOLAS MULCAHY, parish priest of Ardfinan, in the county Tipperary, a man of extraordinary zeal, was seized upon by a reconnoitering party of Cromwell's horse. He had been frequently advised to fly from the storm, but his affectionate solicitude for the people rose superior to every counsel. He was bound in irons, conducted to the camp of the besiegers and offered his pardon, provided he would but use his influence in prevailing on the inhabitants of Clonmel to surrender the town. These terms being rejected, he was brought under the walls, and, by a general order was beheaded, while in the act of praying for his flock and forgiving his enemies.

MILES MACRATH, of the Order of Preachers, and a member of the convent of Clonmel, underwent an ordeal of sufferings and was put to death in the same town, not many days after. This excellent priest, anxious to attend the sick, had returned to Clonmel soon after the siege. Having celebrated the divine mysteries, and being in the act of attending a dying

person, he was taken into custody, then put on the rack, and at length suspended from a gibbet by the orders of one of Cromwell's satellites, who at that time had command of the garrison.

JAMES LYNCH, parish priest of Kells, in the county of Meath, and RICHARD NUGENT, parish priest of Ratoath, in the same county, were both put to the torture, and died on the same day, in defence of their faith. The former, a venerable old man, nearly eighty years of age, was massacred in his bed, to which he had, through infirmity, been for a long time confined. The latter was sent, under an escort, to Drogheda; and a gibbet having been erected within sight of the walls, he ended his course with that Christian firmness which confounded his enemies, and drew forth the tears and benedictions of his disconsolate friends.



THE PURITANS IN IRELAND.

Cromwell's return to England—His bloody agents in Ireland—Ireland under the Puritans—Bishop O'Brien of Emly—His trial and martyrdom—He summons Ireton to answer for his crimes before the judgment-seat of God—Sudden death of Ireton—Fearful massacre in Limerick—Several priests put to death—St. Vincent de Paul's interest in the Catholic Church in Ireland—Fearful state of suffering and persecution of the Church.



AFTER Cromwell's brilliant but bloody campaign of nine months in Ireland, on the 20th of May, 1650, he returned to England, leaving his affairs there and the command of the army in the hands of men as bloody and remorseless as himself; and scenes of butchery, murder, and desolation followed, unparalleled in the history of any other country. The programme of extermination and confiscation seemed the only one that the Puritan soldiers and the Puritan parliament had for Ireland.

The scheme of parcelling out the lands of Ireland among the officers and soldiers of Cromwell's army, and the planters who followed in its track, and of banishing the native Irish "to hell or to Connaught," was soon carried into operation.

The commissioners appointed by the Parliament for the management of affairs in Ireland, revived the statutes passed in the reign of Elizabeth.

Twenty-eight days were allowed for the departure of all priests from the kingdom, but after that period, should any

priest be detected in the country, "he incurred the guilt of high treason ; he was therefore to be hanged, cut down while alive, beheaded, quartered, bowelled, and burned ; the head to be set on a spike, and exposed in the most public place. Moreover, should any person entertain or harbor a priest, he shall suffer the confiscation of his property, and be put to death without the hope of mercy." Every exercise of the Catholic religion was declared a capital offence ; spies and informers were to be seen in all directions scouring the country ; a reward of five pounds was to be given for the apprehension of a priest, together with one-third part of the property of the person in whose house he shall be discovered.

These informers were likewise, by virtue of the edict, to be promoted to offices and dignities, as men who deserved well of the state. To this instrument of refined cruelty, the following supplement was soon after annexed : "And if any one shall know where a priest remains concealed, in caves, woods, or caverns, or if by any chance he should meet a priest on the highway, and not immediately take him into custody and present him before the next magistrate, such person is to be considered a traitor and an enemy to the republic. He is accordingly to be cast into prison, flogged through the public streets, and afterwards have his ears cut off. But should it appear that he kept up any correspondence or friendship with a priest, he is to suffer death."

Notwithstanding the threats and edicts, the commissioners and informers, the gibbets and terrors, that had for so many years been employed to overawe the nation and strip it of its faith, still the ancient religion of the country flourished as lively as ever in the hearts and affections of the people. Nor did they succeed in their scheme of extermination ; numbers, no doubt, were swept away, but vast mul

titudes still remained shut up in the towns and villages, or scattered in countless thousands over the face of the country. This it was which filled their enemies with redoubled fury, and at length suggested the infernal design of converting the whole province of Connaught into one frightful national prison. In the year 1654, and on a given day, specified by the edict, every Catholic in the kingdom, without distinction of rank, age, or sex, was ordered to repair to Connaught. Around this province, which, from famine and the sword, had now become a desolate waste, certain boundaries were marked out, and within these precincts were the wretched Catholics of Ireland enclosed, without food, raiment, or shelter—friendless, hopeless, and unpitied. “No pen can describe or mind conceive the frightful scenes of misery that now ensued. It was death to step beyond the limits ; a Catholic found in any other part of the kingdom could (according to the laws of the regicides) be butchered by any private individual, without jury, or judge, or magistrate. Famine, pestilence, and despair now set in ; one thousand perished of hunger and disease ; many cast themselves from rocks and promontories ; numbers flung themselves into whirlpools and rivers ; on one side they were repelled by the sea, on the other they were hemmed in by the sword of the slaughterer, while within the plantation of Connaught itself were to be seen the barren rocks, the walking spectres, and those other innumerable calamities that usually compose the awful train of the contemptible bigot, the usurper, and the tyrant.”*

Such was the condition of Ireland under Cromwell's puritanical rule, which seemed to have for its aim not only the extermination of the Irish race, but also the extirpation of the Catholic faith.

Having thus given a synopsis of the state of affairs in

Ireland under the Commonwealth, we now return to our sketches of the Catholic martyrs and sufferers during that period.

BISHOP O'BRIEN OF EMLY.

The Right Rev. TERENCE ALBERT O'BRIEN, O. P., bishop of Emlý, was a native of the city of Limerick, and a scion of the princely house of O'Brien. Brought up by pious Catholic parents, from his very boyhood he had a desire for the ministry, in which his parents encouraged him. His uncle, Maurice O'Brien, was prior of the Dominican convent of Limerick, and encouraged the pious wish of the boy, and had him received a novitiate of the Friars Preachers; thence he was sent to Toledo to finish his education. Having spent eight years there, he was ordained, and returned to his native city, and joined the Dominican house there. In 1643 he was elected provincial of the order at the Dominican chapter held in the Black Abbey,* Kilkenny, which had lately been restored to the order, and repaired by

*The Black Abbey in Kilkenny was founded in honor of the Holy Trinity, for Dominicans, by William Mareschal, Jr., earl of Pembroke, in the year 1225. This establishment maintained for centuries a high rank in the order; four general chapters have been held in it, namely: those of 1281, 1302, 1306, and 1346. Its last prior was Peter Cantwell; and in the 35th of Henry VIII. an inquisition was held, when the possessions, consisting of twenty-four houses, sixteen gardens, nineteen acres in Kilkenny, with one hundred and twenty acres, nine messuages, and the tithes and alterages of the same, were granted to Walter Archer, the sovereign, and to the burgesses and commonalty of Kilkenny, for ever, at the annual rent of twelve shillings and fourpence, Irish money. This ancient and beautiful abbey had been entirely demolished, with the exception of the tower and the principal south aisle of the church. About the year 1816 the abbey was repaired and beautified in a style of superior elegance; while its immense stately window of stained glass, and the other interior decorations, contrasted with the ivy-clad tower and the massive pile of mouldering ruins which surround it, have decidedly contributed to render the Black Abbey of Kilkenny one of the most venerable and magnificent remains of antiquity in the kingdom.

them; but, with the downfall of the Confederation, the abbey and its monks met the same fate.

He went to Rome the same year, to assist at a general chapter of the Dominicans. He was consecrated bishop of Emly in 1647. He found his new see in a most deplorable state, for the country had been ravaged and desolated by Inchiquin and his brutal soldiers. As a member of the Confederation, Dr. O'Brien had zealously supported the Nuncio, and approved of his excommunication of the abettors of the Ormond party. In 1650 the progress of the Cromwellian army compelled him to retire to Galway. He returned to Limerick just before its siege by Ireton, in 1651.*

Famine and the treachery of Colonel Fennell, combined, compelled a surrender of the city on the 29th of October, the articles of capitulation exempting twenty-four persons from quarter. Dr. O'Brien was one of the excluded, and, being arrested, was brought before Ireton, who ordered him to be tried before a court-martial. When asked did he want counsel, he calmly replied that he knew his doom, and only wanted a confessor. This boon was granted, and Father Hanrahan, a member of his own order, was suffered to pass the whole day and night of the 30th October with him in his prison cell.

On the following evening the finding of the court was announced to him, as he lay stripped on a pallet; and the officer charged with this duty gave him to understand that the sentence was to be carried out on the instant. On hear-

* I need not recapitulate here the well-known incidents of that heroic siege, in which the besieged suffered more by pestilence than from the efforts of the enemy. Eight thousand citizens perished by the pestilence, and the heroic missionaries of St. Vincent of Paul, who were in the city, made the memory of their order dear to Catholic Ireland by their zeal in attending the sick, a task in which they were aided by Drs. Walsh, arch-bishop of Cashel, and O'Dwyer, bishop of Limerick, who were also in the city.

ing this he got up to dress himself, but before he had time to do so, the provost-marshal's guard pinioned his arms, and thrust him out of the cell almost in a state of nudity. It was only natural that his fine sense of delicacy should resent this cruel insult, but finding that all remonstrances were lost on the posse who surrounded him, he paused an instant, as if to collect himself, and said, in a solemn tone, that "*the time was not distant when Ireton should stand before God's tribunal to account for his bloody deeds.*" Surely they must have jeered him as a prophet of evil!*

It was a long way from the prison to the place of execution, and as the cortege proceeded it was encountered at every step by sights more appalling than that of a man going to the gallows. For two days previously Ireton's troops had been allowed to pillage and slay as they liked, and there was hardly a house that did not bear witness to their fierce licentiousness. Windows shattered, doors wrenched from the hinges, corpses of men and women lying stark in the kennels, wares of every sort scattered and trodden under foot, showed that destructiveness had revelled to satiety. No living thing appeared along the route of that sad procession, and the universal stillness would have been

* It was on the 10th of November, when all this cold-blooded butchery was done, that Ireton was seized with the epidemic, which had been ravaging the whole island for nearly an entire year. In the course of a few days he grew gradually worse and more faint, and at length inflammatory fever supervened. "In his delirium," says Sir Philip Warwick, "he shouted repeatedly, 'Blood! blood! I must have more blood!'" and if we may believe other writers who had similar opportunities for informing themselves concerning the last moments of this cruel man, the Bishop of Ely was so palpably before him, that he had to turn his face to the wall to avoid the ghastly sight. In the wild outbursts of his frenzy he over and over again repeated that he was guiltless of the bishop's death, that he had no hand in it, and that the court-martial alone was responsible for the sentence and execution. Thus he raved in frightful terror until his death, which occurred eighteen days from the execution of the bishop.

unbroken were it not for the heavy tread of the doomed man's escort, and the ringing of their weapons as they clinked on the pavement. O'Brien, however, conducted himself with his accustomed firmness, and though distressed at being obliged to parade the deserted thoroughfares on that winter's evening in a state little short of absolute nakedness, his step was as steady and his bearing erect as either could have been on that memorable day when he followed the trophies of Benburb to St. Mary's Cathedral. On reaching the foot of the gibbet, he knelt and prayed till he was commanded to arise and mount the ladder. He obeyed, seized the rungs with vigorous grasp, and turned round, as if anxious to ascertain whether any of the citizens had ventured abroad to witness his death-scene. Having satisfied himself that a few of them were present, and within hearing, he exhorted them to continue true to the faith of their fathers, and hope for better days, when God would look with mercy on unhappy Ireland. A few moments more, and his soul was with the just.

Thus did Terence Albert O'Brien pass out of this life, on All Saints' Eve, 1651. As soon as life was extinct, the executioner lowered the body to the ground, and after the soldiers had discharged their muskets at it, he hacked off the head, and impaled it on the tower of St. John's gate, where it remained many a day, a ghastly evidence of Ireton's vindictiveness.*

With Bishop O'Brien perished Father JOHN COLLINS, another Dominican, who was also excluded from the terms of capitulation.

REV. JAMES WOLF, another Dominican, was also exempted and executed. He was an old man, and preacher-general, who had before been a long time in prison for the faith

* Rev. C. P. Meehan's Memoirs of the Irish Hierarchy.

He was taken in Limerick while offering the Mass, and in a few hours afterwards was sentenced to be hung, and brought out into the market square, where he made a public profession of his faith, and exhorted the Catholics to constancy in the religion of their ancestors, and that with so much ardor that it moved his very enemies. Standing on the top step of the ladder, and about to be swung off, he joyously exclaimed : "*We are made a spectacle to God, and angels, and men—of glory to God, of joy to angels, of contempt to men.*"

O'Daly adds that he had been absent from the city during the siege, but that, when it was taken, and all the priests there either slain or driven away, zealous for the souls of the citizens, he secretly returned to administer the sacraments to them, but had hardly been there eight days when he was taken and hung.

It is probable that Father DAVID ROCHE, O. P. P., whom De Burgo mentions to have been sent as a slave to the West India tobacco plantations in this year, was taken at Limerick.

In 1646 the first Vincentians landed in Ireland, and established a house in Limerick. Abelly, in his "*Life of St. Vincent de Paul*," gives a feeling account of all they suffered, and all the good they did, both by precept and example, in encouraging the clergy to stick to their flocks, and in inspiring the people to withstand the persecution.

St. Vincent himself took special interest in the Church in Ireland, and sent much assistance, both in money, clothing, and church services and ornaments, to the suffering Catholics there ; besides, he did a great deal for the poor, friendless priests and monks, who had to fly from the country

When the storm raged with all its fury, only three priests of the order remained in Ireland, but their labors were incessant, and an abundant spiritual harvest was their reward

At that time there were twenty thousand communicants within the walls of Limerick. "The whole city assumed the garb of penance, to draw down the blessings and the grace of Heaven."

In April, 1650, St. Vincent wrote to the superior of the order, encouraging the members to meet courageously the dangers which then threatened them. In his letter he says :

"You have given yourselves to God, to remain immovably in the country where you now are, in the midst of perils, choosing rather to expose yourself to death than to be found wanting in charity to your neighbors. You have acted as true children of our most admirable Father, to whom I return infinite thanks for having produced in you that sovereign charity which is the perfection of all virtues."

As all priests and ecclesiastics were exempted from quarter, the night before the surrender of the city to Ireton, these holy men, sure that death awaited them on the morrow, passed the night in prayer and preparation.

They, however, to the number of about one hundred, escaped, in various disguises, mixed up with the garrison ; and after escaping from the city they separated.

Of the three Vincentians, one remained in the city to attend to the wants of the people, and was martyred. Father O'BRIEN went with the vicar-general of Cashel, who also escaped, while Father BARRY went towards the mountains, where he lay concealed for two months, until he succeeded in escaping to Naples.

Although these good priests escaped from that general massacre, the congregation paid its tribute to the persecution, and a lay-brother of the order, named Lee, being discovered by the heretics, was brutally put to death by them before the eyes of his own mother ; his hands and feet

were first amputated, and his head was then crushed to atoms.*

Father Abelly mentions another martyr, whose name, however, is not given. He writes as follows :

“It happened that one of these heroic pastors, having gone to a missionary father (who lived in a cabin at the foot of a mountain) to make his annual retreat, was on the following night discovered in the act of administering the sacrament to some sick persons, and cut to pieces on the spot by the heretical soldiery. His glorious death crowned his innocent life, and fulfilled the great desire he had to suffer for our Lord, as he himself had declared in the preceding year at a mission given by the Vincentian Fathers in Limerick.”

Here also we may hand down the names of those martyrs of charity who are known to have perished of the plague while attending the sick in this disastrous year.

Of these there are enumerated by De Burgo, of the Dominican order alone, in the year 1651: Fathers MICHAEL O'CLERY, prior of Waterford at Waterford, and GERALD BAGOT; THADDÆUS O'CAHOLY, WILLIAM GERALDINE, and JOHN GERALDINE, of Limerick; and DONALD O'BRIEN, in County Clare; and of the Jesuits, Father FRANCIS WHITE, at Waterford.

GONER MATHEW, bishop of Clogher, while in the discharge of his duties, fell into the hands of Coote, one of Cromwell's most bloody persecutors, and was cast into Enniskillen jail, heavily laden with irons.

After several days he was executed, and embowelled; his head was cut off, and stuck on a pole in the public market.

The whole country was transformed into one scene of fearful carnage and desolation. Villages became a mass of ruins; towns and cities were stormed and plundered; in

* Acts of the order, and a letter of St. Vincent ap. Moran.

short, the kingdom, from one extremity to the other, assumed the awful appearance rather of a region of death than of a land intended by Nature for the residence and happiness of human beings. The fury of the storm was particularly levelled against the altars and priesthood of the country. In rural districts, as well as in cities and towns, the churches were demolished, while the convents were converted into garrisons, in which the troops of Cromwell and his followers were quartered. Meanwhile the clergy, both secular and regular, were compelled to take refuge in the inaccessible morasses of the country, or amidst the rocks and caverns of the mountain. Some there were whom Providence protected, but a still greater number became victims; having heroically laid down their lives in testimony of the faith of their fathers.*

* Among the number of heroic exiles, we find Nicholas French, bishop of Ferns. Thomas Walsh, archbishop of Cashel, after having for a long time escaped the fury of his pursuers, by remaining concealed in that wild range of mountains which run between the counties of Tipperary and Cork, at length took shipping in one of the southern ports of the latter county, and, after a perilous voyage, arrived at Compostella, a town in the province of Galicia, in Spain. Robert Barry, bishop of Cork and Cloyne, together with Patrick Comerford, bishop of Waterford and Lismore, proceeded to Nantz, and were received with great kindness and respect by both the clergy and people of that city. Edmund O'Dwyer, bishop of Limerick, and John Culenán, bishop of Raphoe, took refuge in Brussels. Walter Lynch, bishop of Clonfert, withdrew to Hungary. Edmund O'Dempsey, bishop of Leighlin, retired to Galicia. Francis Kirwan, bishop of Killala, repaired to Rennes, in Brittany. Hugh Burke, bishop of Kilmaedua, was sheltered by his friends in England. Andrew Lynch, bishop of Kilfenora, found an asylum in Normandy, under the auspices of the illustrious prime, Francis de Harlai. Arthur Magennis, the venerable bishop of Down, after having been tossed about by storms for many days, and in consequence of his advanced age being but badly calculated to endure such hardship, was at length seized with a violent fever, and died on sea.

THE SWORD AND THE MITRE.

Bishop Heber MacMahon assumes the command of O'Neill's army—Brave and rash—His patriotism and execution—Coote's hostility—Governor King's kind interference—Progress of the plantation of Connaught—A large number of priests tortured and martyred—Cruel treatment of the prisoners on the island of Inisbofin—Numbers sold into slavery—Unrelenting persecution continued.

HEBER MAC MAHON.



FEW men connected with the outbreak of 1641 made so distinguished a mark in the history of the time, or in controlling the actions of the Confederation, as Bishop **HEBER MACMAHON**.

Energetic, fearless, a devoted adherent of his religion and country, he was, in every sense, an opponent to be feared equally by the Puritans and the enemies of Ireland. Believing that both the liberties and religion of the country were identical, and that the heretics and Puritans sought the overthrow of one with the destruction of the other, he threw himself heart and soul into the cause of O'Neill. Descended from royal blood, he could not tamely submit to see the priests and people of the country hunted down with blood-hounds for adhering to the old faith; nor could he see the liberties of the people struck down by a foreign foe without raising his voice and arms in defence of both.

Heber MacMahon, son of Turlough MacMahon and Eva O'Neill, was born in Monaghan, in the year 1600. Descended from a royal and patriotic stock, young Heber was,

from his very childhood, zealous in defence of the liberties of his country and the religion of his fathers. His mother was a pious lady, and used all her influence to bend his mind to an ecclesiastical life. In 1617 he entered the Irish college at Douay, which had been founded by an Irish ecclesiastic named Cusack. After his ordination he returned to Ireland, and kept alive the faith among the clansmen of the mountains.

At the commencement of the troubles of 1641, Father MacMahon informed Ormond that so great was the persecution of the Catholics of the North, that they would assuredly rise in arms unless their lives and properties were protected from the puritanical tyrants who opposed them; but this timely warning was utterly thrown away on Parsons and Borlase, whose aim was to goad the "papists" to rebellion, in order that they might share between them the remnant of property that was still in the hands of the latter. At length, however, endurance reached its extremest limit; the northern Catholics appealed to arms, and among those who were involved in the abortive attempt to seize Dublin castle and the persons of the lords-justices, was Hugh MacMahon, his near kinsman.

At the outbreak of the revolution, Father Heber exerted all his power and influence to restrain the licentiousness of the multitudes who flocked to the standard of Sir Phelim O'Neill and the other northern leaders, and such were his exertions in behalf of the Protestants, that many of them owed their lives and preservation of their property to his charitable interference. As soon, however, as the "rising" assumed the character of a general movement, he co-operated with Archbishop O'Reilly and the other prelates who assembled at Kells, and finally at Kilkenny, to direct the people in laying the foundations of the Confederacy. On all these occasions, the prelates and lay-lords gave attentive

ear to his suggestion, and regarded him as one whose wisdom was only equalled by his well-known courage. At length, when the Confederacy was fully organized, and the prelates had resolved to fill those sees that were vacant, a memorial was forwarded to Rome, praying his holiness, Urban VIII., to promote MacMahon to the bishopric of Clogher, as no other could be found more deserving of such advancement, either by ancient descent or grand services rendered to the new government. The holy see granted the prayer of the petitioners, and MacMahon was consecrated at Drogheda, early in 1643, after having held the see of Down and Connor, as *bishop-elect* for two years previously.

He became the special favorite of Rinuccini, who looked upon him as his ideal of a true and energetic bishop. He was the intimate friend and adviser of Owen Roe O'Neill, who was chiefly directed and influenced by his council. It is unnecessary to follow the career and varying fortunes of this remarkable man in those stirring times. With O'Neill he shared the glory of Benburb, and labored hard to heal the unfortunate bickerings that distracted the council and armies of O'Neill and Preston.

In 1647, when the Ormond factions strove to get rid of the Nuncio, MacMahon boldly supported the latter against all the schemes and intrigues of Ormond, Muskery, Taaffe, Preston, and others. He also proved himself one of the most zealous enemies to the bloody Inchiquin, and thwarted many of his schemes and base plots.

The history of this soldier-bishop is but the history of the stirring times in which he lived. Banned, outlawed, and persecuted, he was driven, both for his own safety and the safety of his flock, to join the army under O'Neill.

After the death of the brave Owen Roe O'Neill, in November, 1649, the council of the officers of the Ulster army, con

vened at Belturbet, in March, 1650, and elected sturdy Bishop MacMahon as his successor. Unfortunately, the bishop's military knowledge and prudence were not equal to his zeal and bravery, and he soon frittered away the glorious Ulster army, with which the shrewd and able O'Neill threatened the safety of English rule in Ireland.

After assuming the command of the army, MacMahon returned to Ulster with his troops, storming, on his march, Dunginen, Ballycastle, and other places of no great importance. Coote's forces were fast concentrating to oppose him, and, on the 21st of June, 1650, the two armies confronted each other. MacMahon's more experienced generals urged him not to give battle to Coote, but he, with his usual determination of character, resolved to encounter the enemy.

Coote had selected a strong position on the banks of the Swilly, which the Irish troops attacked with fierce impetuosity; but after a few hours desperate fighting, they were routed with fearful slaughter. It was indeed a disastrous battle to the Irish—ill advised—and was followed by a long train of calamities.

Bishop MacMahon, accompanied by a squadron of horse, made his escape from the fatal field, but they were attacked by a detachment from the garrison of Enniskillen, which routed his escort, and carried him a prisoner to Enniskillen.

The governor of Enniskillen, John King, treated the bishop kindly, and took a great liking to him, and tried to save his life. His influence was useless, for Coote resolved that MacMahon should die. So great was King's regard for the bishop that, when he could not save his life, he rode away from Enniskillen, so that he might not witness his death.

The close of MacMahon's career was such as might have

been expected from one, a goodly portion of whose life had been divided between the church and the camp ; and much as the Cromwellian troopers admired 'his undaunted resolution, they never were so deeply impressed by it as on that July evening when they escorted him to the ancient castle of Enniskillen—the place appointed for his execution. Marching some paces in advance of the musketeers, his bearing was calm, dignified, and martial ; so much so, that a casual wayfarer might have mistaken him for the officer in command, were it not for the presence of an ecclesiastic (with whom he conversed in tones inaudible to every one else), and a small gold crucifix that he kept constantly moving between his lips and eyes. On reaching the scaffold he knelt and prayed in silence for a while, and then, turning to the troops who kept the ground, told them that he thanked God for having given him that opportunity of laying down his life in the cause of religion, king, and country. MacMahon's soul had scarcely gone to its account, when the executioner, in compliance with the barbarous usage of the times, flung the corse to the ground, hacked off the head, and spiked it on the tower of the castle, where it remained till birds of prey, rain, storm, and time destroyed every vestige of the ghastly trophy. The mutilated trunk, however, had a happier fate, for Major General King allowed some sympathizing Catholics to convey it to Devenish island, where it waits the resurrection, under the shadow of St. Laserian's oratory.*

In the year 1652 the persecution raged with fearful violence ; the plantation of Connaught was fast progressing, and never did human beings labor with more zeal to exterminate noxious animals than did the planters to weed out the native Irish. The law, the gibbet, the bayonet, and the

* Rev. C. P. Meehan on the "Irish Hierarchy."

bloodhound were brought into requisition to persecute, hang, and hunt down the "mere Irish."

FATHERS LAWRENCE and BERNARD O'FARRALL, brothers, were seized about this time, while praying in the convent of Longford; the latter was killed on the spot, while the former was executed with all the cruelty and insults that characterized such murderers.

FATHER AMBROSE O'CAHILL, of the convent of Cork, was seized by a troop of horse, and by them cut to pieces.*

FATHERS WILLIAM O'CONNOR, THOMAS O'HIGGINS, and WILLIAM LYNCH, O. P. P., of the convent of Clonmel, were cruelly martyred about the same time.

FATHER VINCENT DILLON, of the convent of Athenry, who was of a noble family, died in prison from sufferings and cruelty.

In the same year, FATHER STEPHEN PETIT, of the same convent, while attending a wounded soldier, was shot down and killed.

DONATUS O'BRIEN was shot by the soldiers in Thomond for his faith about the same time.

REV. BERNARD FITZPATRICK was a most pious and holy priest of Ossory, who was driven for security to the mountains. One day, while entering his cave, he was tracked by

* The Franciscan convent of Cork, usually called Gray Abbey, was founded for Conventual Franciscans by Philip Prendergast, on the north side of the city, A. D. 1240. Henry III. and Edward I. were great benefactors to this convent. A provincial chapter had been held here in 1291; and about the close of the fifteenth century, the rule of the Strict Observants had been adopted. Several illustrious members of the house of Desmond had been interred within the walls of this abbey, particularly Cormac, king of Desmond, in 1247; Dermot, in 1275, and Thadaeus, in 1413. In the 8th of Elizabeth, this convent, with its appurtenances, forty acres, and seven gardens, was granted to Andrew Skydie and his heirs. Though the houses and lands of several convents were confiscated under Henry and Elizabeth, we find communities in possession at a much later period.

the soldiers, followed, and shot down.* His head was taken to Kilkenny, and spiked over the town gate.

REV. DENIS NELAN was descended from noble parents, of Limerick, and was parish priest of Kilragty. He was seized by the Puritan soldiers, and dragged to their camp at Cunon. When jeered about his religion by the soldiers, he commenced to harangue them upon the enormity of their sins and wickedness. His sermon was cut short by the soldiers, who, amidst jeers and scoffs, hung him from a temporary gallows.

FATHER THADEUS CARIGHY, of the convent of Inish, shared the same fate in 1651.

REV. ROGER MACNAMARA, O. S. F., of Clare, was cruelly murdered by the Cromwellian soldiers in the same year.

Among those who suffered persecution and martyrdom about this time were DANIEL CLANCHY, of Thomond, who was hung; JEREMIAH NERIHING, Rev. EUGENE O'LEMAN, of Donegal.

REVS. DONATUS O'KENEDY, DONATUS SCRENAN, FULGENTIUS JORDAN, ROMANDUS O'MALY, THOMAS TULLY, and THOMAS DEIR, of the order of Hermits of St. Augustine, were all martyred for the faith about the same time.

REV. FRANCIS SULLIVAN, O. S. F., was of the race of the chiefs of Baer and Bantry. He was appointed over the province in 1650, and governed his flock with unerring devotion. When the persecution became too warm he had to fly to the mountains of Cork and Kerry, from the fury of the heretics. Thousands of the peasantry had to

* It was no unusual thing for the persecutors to track the outlawed priests to their caves in the mountains, and then watch them until the poor peasants collected to hear Mass, when all were either shot down or smothered in the cave. In the Galtee Mountains is such a cave, called to this day *Uaibh-na-Sogart*, or the Cave of the Priests, where tradition says a poor fugitive priest and his congregation of some sixty persons, were all smothered or shot down while assisting at the sacrifice of the Mass.

seek the same shelter from their persecutors, and rallied around their poor outlawed priest. For a time he sheltered himself in the ruins of Mucross Abbey ; * but even this poor retreat was denied him, and he had to fly to the mountains. He lived for some time in the lonely retreat of Gougane Barra, where he had erected a kind of rude altar and oratory of stones, with a large rustic cross raised from the centre. Here the good priest frequently celebrated Mass, surrounded by the poor outlawed Catholics of the neighborhood.

It is hard for us now to realize the feelings of this poor but pious congregation. While they knelt in prayer the bloodhounds were on their track, and human bloodhounds, more cruel still, were thirsting for their blood, and hunting out their hiding-place, to slay them.

Father Sullivan and his flock did not escape their enemies. Their retreat being discovered, a posse of soldiers was sent to hunt them down. The poor priest was saying Mass in one of the mountain caves, when he and his little flock were surrounded. Some of the soldiers who entered the cave shot the priest at the altar, and then set fire to brush piled at the mouth of the cave, and thus smothered the rest. Having done this, they closed up the entrance, thus burying their unfortunate victims in their tomb.†

* The convent of Irrelagh (Mucross), in the barony of Magunihy, county of Kerry, was founded for Conventual Franciscans, by Donald M'Carthy, in the year 1440 ; since that period, this convent has become the general cemetery of the M'Carthy family. It was rebuilt by the Catholics in the beginning of the reign of James I., but owing to the intolerance of that monarch, it soon became a heap of ruins. In the 37th of Elizabeth, a grant was made of this convent, together with the abbey of Innisfallen, to Robert Collan, to hold the same for ever, by fealty, at a trifling yearly rent.

† We have it from good antiquarian authority, that the bones found in many of the caves in Ireland are those of the victims of the persecution of the penal times, who were either smothered or shot down, while attending Mass. In some cases, rude altar service have been found with the skeletons

BROTHER ANTHONY BRODER, of the Franciscan order, was taken prisoner near Lough Derighert, County Galway. He was hunted down by Coote, and cruelly executed.

REV. HILARY CONRY, O. S. F., was a native of Roscommon, and born of noble parents. While begging for his convent at Elphin, he was seized by Coote, carried to Castle Coote, and there hanged.

DR. FRANCIS KIRWAN, bishop of Killala, and several other clergymen, were seized about this time, and treated with great cruelty.

After the surrender of Galway to Ludlow, in March, 1652, the priests had to fly, and the fine abbey was levelled, thus rendering the monks outcasts.* The towns-people were compelled to pay a tax for the support of the Cromwellian soldiers. This pressed so heavily on them that many of them left the place. The Irish not being expelled fast enough to satisfy their enemies, in July, 1655, an order was issued, directing all the Irish inhabitants to quit the town before the 1st of November following; and, if they failed to do so, they were to be expelled at the point of the bayonet; which cruel order was fully carried out.

Colonel Stubbers was appointed military governor of Galway after its surrender. He was a pious Puritan, that loudly sang canticles to the Lord as he sentenced Catholic

* The convent of Galway had been originally the nunnery of St. Mary of the Hill, and was daughter to that of the Holy Trinity of the Premonstratenses of Tuam. It continued for some time in the possession of the secular clergy until Pope Innocent VIII., at the request of the inhabitants, and by a bull dated the 4th of December, 1488, made a grant of it to the Dominicans. This convent has been justly celebrated for its learned professors; among whom may be noticed Peter French, author of the "Exposition of the Christian Faith," and Dominick Lynch, who, in 1674, became a distinguished teacher of moral and natural philosophy. The convent of Galway continued to flourish until the year 1652, when it was totally demolished by the towns-people, lest it might fall into the hands of Cromwell, and be converted into a fortress against themselves.

priests and people to torture and death, or to be sent to the slaughter pens established on the islands of Arran and Inisbofin, preparatory to their transportation to the West India Islands, to be sold as slaves.

These terrible prisons were soon full of wretched victims, without regard to rank or condition. Among these were about sixty clergymen and several religious.

The hardships endured by these brave martyrs for the faith were terrible. Their only shelter from the heat, cold, and inclemency of the weather, were temporary huts and mud cabins ; while they were allowed but two pence each for their daily support.

To add to their misery, squads of Stubbers' troops were daily scouring the country for new victims, whom they consigned to the already overcrowded prison-pens. It is conjectured that nearly two thousand victims were at one time huddled together on those islands, the most of whom were shipped to the West Indies to be sold as slaves.*

* Brennan, in his "Ecclesiastical History of Ireland," gives the following list of priests, who, in 1653, were confined as prisoners in Inisbofin, or shut up in the jails of Cork and Galway, namely :

Rev. James Fallen, V.G. ; Rev. Roger Commin, secular priest ; Rev. Gerald Davock, Dominican ; Rev. Brien Comy, Franciscan ; Rev. Thomas Bourke, Franciscan ; Rev. Philip Walsh, secular priest ; Rev. Thomas Grady, secular priest ; Rev. Timothy Mannin, secular priest ; Rev. Miles Tully, secular priest ; Rev. Patrick Trevor, secular priest ; Rev. John Kelly, secular priest ; Rev. McLeighlin Conry, secular priest ; Rev. Anthony Geoghegan, abbot ; Rev. John Dillon, Dominican ; Rev. Thomas McKernan, Franciscan ; Rev. Edward Delamar, secular priest ; Rev. Terlagh Gavan, secular priest ; Rev. John Russell, V. G. ; Rev. W. Henessy, secular priest ; Rev. William Farrell, secular priest ; Rev. Redmond Roche, secular priest ; Rev. Conner Keilly, secular priest ; Rev. Denis Horgan, secular priest ; Rev. Henry Burgat, Dominican ; Rev. Timothy Donovan, Franciscan ; Rev. Connor Hurly, Franciscan ; Rev. James Slevin, Rev. Thomas Rooney, Rev. Connor Scanlan, Franciscans ; Rev. Bernard Comins, Dominican ; Rev. Bonaventure Dant, Rev. Thomas Burke, Rev. Francis Horan, Rev. Thomas McKernan, Rev. Terence Gavan, Rev. Hugh McKeon, secular priests.

During the persecution under Stubbers, Dr. KIRWAN, bishop of Killala, lay concealed in the country in a small cabin, only issuing out at nights to visit his poor, persecuted flock, who sought shelter and protection in the mountains and caves. At length his health broke down, and for months he was confined to an humble bed of straw in the corner of the miserable cabin which he usually occupied. On one occasion his enemies came in search of him, but seeing only a poor sick old man upon a miserable bed, they did not for a moment think it was the bishop. They dragged the old "Papist Canamite" out of the bed to search it for arms. Having somewhat recovered, he returned to Galway, resolved to brave death at his post of duty. After several hair-breadth escapes, he fell into the hands of his enemies. He and several other ecclesiastics were treated in the most cruel and inhuman manner, and then sent to the island prisoners.

In 1665 he was put on board the convict ship at Galway, and, in company with the Archbishop of Tuam, and several priests and ecclesiastics, was exiled to Nantes.

REV. BONAVENTURE DE BURGO, O. S. F., was son of Oliver De Burgo, lord of Ropy, in the County Mayo. Having embraced a clerical life, he became an object of hatred to his Protestant neighbors, who persecuted him for his faith. In 1652, he and Thaddeus Connor, lord of Bealnamilly, were tried; and, having maintained their faith, were executed together.

REV. ANTHONY O'FARRELL, O. S. F., was, according to Bruodin, taken while preaching, by the Cromwellians, at Tulsk, in Roscommon, in the castle of Sir Ulysses De Burgo, and immediately hung, anno 1652.

REV. JOHN CAROLAN, S. J., was so hunted to death by the soldiers, in the mountains of Galway, that the good old man perished from cold and hunger.

REV. EUGENE O'CAHAN, O. S. F., was descended from a noble family of Thomond, and entered the Franciscan convent for Irish. After his profession he proceeded to Rome, and there, in the college of St. Isidore, under the learned Fathers Luke Wadding, Anthony Hickey, James Bridges, and Thaddeus Daly, who then presided over it, he made rapid progress in learning and religion. Bruodin states that Father Eugene returned to Ireland and opened a school in the town of Quenhi,* in Thomond, which became so famous that, in 1644, under the temporary spell of Catholic toleration, it numbered over eight hundred students. Under the Commonwealth it was broken up, and Father Eugene was made guardian of the convent of Irish, which had been founded by the O'Briens. In 1651 he was seized by the soldiers, and cruelly scourged until his body became a mass of sores and wounds.

Having failed, with all their persecutions, in inducing him to recant, they hanged him on Mount Luochren, in Thomond, in the year 1651.

FATHER ROGER ORMLY was a native of Clare, and was for thirty years parish priest of Brentire. By his zeal and attention to the spiritual wants of his poor flock, he drew on himself the vengeance of the Puritan soldiers, then ravaging Clare. At length they seized him, and when he confessed himself a priest, he was hung, and so gained everlasting life, on the 12th October, 1652.

In the same year, day, and place, and by the same death, Father HUGH CARIGHY obtained the crown of martyrdom. He was a parish priest of Clare, and in the seventy-sixth year of his age, and the forty-fourth of his priesthood.

* Ware calls it Quinchy, where a convent of Friars Minors was founded in 1433, by Macon Macnemarra.

THE IRISH EXPELLED AND HANGED.

Persecution and martyrdom of several noble ladies and nuns—Father Fogarty martyred in Holy Cross—The tomb of the O'Fogartys—Borlase accused of the persecutions in Ireland—What Morisson says—Prendergast's Cromwellian settlement—Several priests persecuted—The Irish expelled—Persecutions slacken for want of victims.



IN the time of the Commonwealth, the Church in Ireland was reduced to the lowest ebb. Bishops, priests, and ecclesiastics of all kinds were forced to seek shelter and protection from the fierce storm of persecution, in the forests and caves of the mountains, where they were hunted by bloodhounds, and shot down in mere sport and wanton cruelty. It was justly said of this period :

“Our people trod like vermin down, all 'fenceless flung to sate,
Extortion, lust, and brutal whim, and rancorous bigot hate ;
Our priesthood tracked from cave to hut, like felons chased and lashed,
And from their ministering hands the lifted chalice dashed.”

The persecutions of the Catholic clergy and people of Ireland, from their commencement, under Henry, to their termination, exceeded in intensity, bitter cruelty, and devilish ingenuity of newly-devised tortures, those of the early Christians, who were strangled or tortured to death in the dungeons of Rome, or flung into the amphitheatre, the prey of hungry lions, to grace a Roman holiday, and to glut the savage hate of the enemies of Christianity.

What torture could be devised more excruciating or more horrible, than placing the victim in stocks, with his feet in long tin boots, filled with oil, and then lighting a slow fire



around the boots until the oil boiled, and eat the flesh into the very bones? Just fancy the torture the poor victims endured, and it will not be wondered that shrieks and groans were often wrung from their unconquered hearts. Few of us but have either felt or witnessed the painful effects of a burn ; but the pain of the worst burn is but a mere trifle to the sufferings of being thus slowly boiled alive. Yet, this was a favorite mode of torture, by the English and Puritans, for their Irish victims. Another mode, not less savage, was the rack, an instrument by which the whole frame was stretched until the very bones were torn from their sockets, and the quivering body extended several inches. The thumb-screw was another of these mild inventions, which the English imported in order to convert the Irish ; by their agency the joints were compressed until the blood burst from the flesh and the very nails flew off the fingers.

It is sickening to follow the disgusting details of the fearful, racking engines of torture, which were employed by the Reformers—these meek followers of Christ—in order to root Catholicity out of Ireland. On the other hand, it is a glorious record to point back to the hundreds—aye, thousands—of martyrs, who nobly spurned life and liberty, and meekly submitted to be boiled, scourged, extended on the rack, half hung, and, while breathing, disembowelled ; with their hearts and livers torn from their palpitating bodies, and all, sooner than sell their souls by denying the old, glorious Catholic religion.

In our times of freedom and toleration, we can look back with pride and sorrow upon the penal days—pride at the proud heritage and noble record left us by our ancestors ; sorrow, that a Christian people should leave on the pages of history so black a record as that of the English persecutors in Ireland. With this short digression, we resume our sketches of the martyrs and confessors of the period.

REV. NEILAN LOCHERAN, O. S. F., was a native of Ulster, and a Franciscan of the convent of Armagh, where he made his profession about his twentieth year, and made great progress in virtue. The good father was taken prisoner by the soldiers of Londonderry, and dragged to that town, with his hands tied behind his back, like a robber. After he had endured tortures, the governor ordered him to be brought before him, and offered him a wife and a good benefice if he would apostatize. Nielan, with an angelic courage, replied that he had, following the example of St. Peter the Apostle, voluntarily relinquished all, that he might gain Christ, and that he would not, by looking back, deprive himself of the reward promised in heaven ; nay, he exhorted the governor to save his soul, redeemed with the blood of Christ, by abjuring heresy and embracing the Catholic faith. Furious at this audacity, the governor at once ordered him to be hanged. Joyfully did Father Locheran go to the place of execution, and was then hung, anno 1652.*

LADY ROCHE and LADY FITZPATRICK were among the many pious matrons, virgins, and nuns who suffered martyrdom about this period. The martyrdom of chiefs, nobles, prelates, priests, friars, and citizens could not satiate the thirst for "papist blood" that fired the ranting Cromwellians ; but tender women, innocent maidens, and pious nuns alike fell victims to their savage cruelty. Lady Roche, wife of Maurice, viscount Fermoy and Roche, a chaste and holy woman, was hanged in Cork, in 1654, on a false charge of murder, brought against her by an English maid-servant, while her real crime was in being an unflinching Catholic. About the same time, Lady Fitzpatrick, wife of one of the barons of Ossory, was hanged by the Protestants of Dublin.

Though we have numerous instances of how Catholics were tortured and put to death for harboring priests, we

* Bruodin, lib. v., cap. xv.

quote the following from Morisson. He tells us that a gentleman of Thomond, named Daniel Connery, was accused of harboring a priest in his house, and sentenced to death, which was commuted to perpetual exile. He left a wife and twelve children, all of whom died of starvation, except three daughters, who were shipped as slaves to Barbadoes.

DANIEL MOLLONY was going home from Limerick, and, on his way chanced to meet at an inn a relation of his, a priest. The priest, Father MOLLONY, was betrayed, and because Daniel refused to give evidence against him, his ears were cut off. Morisson naively adds: "I could give a thousand such examples."

FATHER O'CULLINAN, of the convent of Athenry,* was a most learned and pious man, and on this account was sorely persecuted. He was at length hunted down, and being carried into Limerick, he was fairly butchered by his enemies, and his head was cut off and borne about on a spear.

FATHER EDMUND O'BERN, of the convent of Roscommon,† was seized about the same time, and actually cut in pieces by the soldiers of the garrison of Johnstown, who had captured him.

REV. JAMES FOGARTY, a very worthy and exemplary priest, was for some time parish priest of Thurles. His piety, zeal, and religious perseverance drew down upon him the hatred of the Cromwellian soldiers and settlers, who persecuted him with their usual malignity. Being forced to fly from his parish, he wandered through the neighboring coun-

* The convent of Athenry, in the county of Galway, was founded in 1241, by Meyler De Bermingham, baron of Athenry. General chapters were held here in 1242 and 1311. In the 16th of Elizabeth, this convent, with thirty acres of land, was granted to the burgesses of the town of Athenry, at the yearly rent of one pound six shillings and fourpence.

† The convent of St. Mary. Roscommon, had for its founder Felim O'Connor, king of Connaught, in 1253. In 1615 this convent, with sixty-eight acres of land, was conferred on Francis, viscount Valentia.

try, ministering to the spiritual wants of the people. After some time, he and a few pious followers sought shelter in the ruins of the abbey of Holy Cross,* which had been previously despoiled. Here the poor Catholics flocked, in the silence of the night, to join the good priest in religious exercise, and to attend the holy sacrifice of the Mass before they left in the morning. Their wants were supplied by the poor worshippers from their scanty means. The priest-hunters and their bloodhounds were on their track, and soon discovered their retreat. They murdered the priest and one of his companions at the altar of the old church, and flung their mangled bodies into the Suir; fortunately, the rest were absent at the time, and escaped. Father O'Fogarty's body was recovered, and buried in the church, where is still to be seen the tomb of the O'Fogarty's.†

* The abbey of Holy Cross, in the barony of Eliogorty and county of Tipperary, was so called on account of a piece of the *true* cross it possessed, which had been presented in the year 1100 to Murtagh, monarch of Ireland, by Pope Pascal II., and subsequently adorned with gold and precious stones, and enshrined in this abbey. It was founded in 1182, by Donald O'Brian, king of North Munster, in honor of the Holy Cross, for monks of the Cistercian Order. Its abbot was styled Earl of Holy Cross; he was a lord of Parliament and vicar-general of the Cistercians in Ireland. The last abbot was William O'Dwyre. In the 5th of Elizabeth, the abbey and two hundred and twenty acres of land in Holy Cross, twenty acres in Thurles, and one hundred and eighty acres in other places, parcel of its possessions, were granted to Gerald, earl of Ormond. The architecture of this abbey was uncommonly splendid. The very ruins, which to this day occupy a considerable space, may serve to point out the former greatness of this once celebrated establishment. Its steeple, supported by an immense Gothic arch, with a display of ogives springing diagonally from the angles, has been greatly admired. The choir is forty-nine feet broad and fifty-eight feet long, with lateral aisles. On the south side of the choir are two chapels, intersected by a double row of Gothic arches; and on the north side are two other chapels, finished in the same style as the former. The river Suir flows near the base of these extensive and awfully magnificent ruins.

† There is a strange tradition connected with the tomb of the O'Fogarty's in Holy Cross abbey. It is said that a chief of that name killed

REV. THADDEUS MORIARTY, O. P. P., prior of the convent of Tralee,* suffered much persecution. He refused to leave the country, but remained concealed in the mountains around Killarney, ministering to the wants of the scattered Catholics. At length he was seized, and hung in Killarney. On the trap he exhorted the people to faith and constancy, and advised them to suffer all things sooner than give up their religion; then, having recited the verse, "Into Thy hands, O Lord, I commend my spirit," he fearlessly, but hopefully, met his death.

FATHER BERNARD O'REILLY, of Roscommon, after much suffering in prison, was taken to Galway and executed for the faith.

In 1653, the severest penal enactments were revived against Catholics, by which all ecclesiastics were commanded to leave the kingdom within twenty days, under penalty of being judged guilty of high treason.

It is no wonder that the persecution, if possible, increased, and that priests and people were driven wholesale from the country.

the son of a widow, who was celebrated for her wisdom as an herb doctress. She heard of the murder of her son while collecting herbs at a place now called Killough-hill. It is stated that, in her fright and grief, she flung down the herbs she had collected, from which sprung every herb known to grow in Ireland, and since the hill is called the garden of Ireland. This widow cursed the O'Fogartys, and prayed that some visible mark of Divine wrath would follow them for seven generations. After O'Fogarty's death, water commenced to fall from the dry roof of the abbey upon his tomb, and never ceased, winter or summer, until the seventh generation became extinct. This, in course of time, wore a hole some three inches deep in the stone, which is yet to be seen. Persons still living are said to have witnessed the falling of the water, which has been called in Irish the *Braon Seinséar Mhuintire Fhogartaigh* (the ancestral drop of the O'Fogartys).

* The convent of Tralee, in Kerry, under the invocation of the Holy Cross, was founded by Lord John Fitz-Thomas, in 1243. It became the general cemetery of the Desmond family.

Borlase, the Protestant historian, estimates the number of Irish transported in the year 1654 at twenty-seven thousand. A contemporary document states that no less than twenty thousand Irish took refuge in the Hebrides and other Scottish islands. Dr. Burgatt, agent of the Irish clergy in Rome, afterwards archbishop of Cashel, in a relation presented to the Sacred Congregation in 1667, says :

“In the year 1649, there were in Ireland twenty-seven bishops, four of whom were metropolitans. In each cathedral there were dignitaries and canons ; each parish had its pastors ; there were, moreover, a large number of other priests, and innumerable convents of the regular clergy. But when Cromwell persecuted the clergy, all were scattered. More than three hundred were put to death by the sword or on the scaffold, among whom were three bishops ; more than a thousand were sent into exile, and among these all the surviving bishops, with one only exception, the Bishop of Kilmore, who, weighed down by age and infirmities, as he was unfit to discharge the episcopal functions, so too was he unable to seek safety by flight. And thus for some years our island remained deprived of its bishops, a thing never known during the many centuries since we first received the light of Catholic faith.”

At this time the Catholic church of Ireland was reduced to a most deplorable condition. “Neither the Israelites,” says Morisson, “were more cruelly persecuted by Pharaoh, nor the infants by Herod, nor the Christians by Nero, Diocletian, or any other pagan tyrant, than were the Roman Catholics of Ireland at that juncture.” Never did the host of hell put forth half such violence, even in Ireland ; never did any religion, in any country, survive so bloody a persecution, or withstand such infernal machinery, as were then revelled against the Irish Church. The clergy of every grade and order were driven by the law into perpetual

banishment ; and if they dared to remain in the kingdom, or return to it again, after the 1st February, 1653, they were condemned to be hanged till half dead, then cut down alive and beheaded, their heads put upon poles on the highways, and their hearts and entrails publicly burned.

Nuns and religious ladies did not escape the fury of the persecutors, for many of them were tortured and put to death with a cruelty that even savages would not inflict upon their victims.

We read that Lady HONORIA DE BURGO, who had become a professed nun, was so persecuted that she fled, accompanied by Sister HONORIA MAGAEN, to Holy Island, for shelter and protection. Her retreat was discovered, and her savage persecutors first despoiled her of everything, even to her clothes, though it was in the depth of winter, and then flung her into a boat, breaking her ribs by their violence. Thinking her dead they left, when her servant carried her to the church of Burishool, where she died, praying before the altar of the Blessed Virgin.

Sister Magaen was taken prisoner by the same party of soldiers, and stripped almost naked. Fearing even greater violence, she managed to escape, and hide herself in the trunk of a hollow tree, which she dared not leave for fear of falling into their hands. On the following day she was found dead of cold, with her hands raised to heaven. The martyred sisters were buried in one tomb.

REV. HUGH MACGOELLY, O. P. P., was master of the novices of the convent of Rathbran, county of Mayo. With pious zeal he proceeded to visit the Catholics in Waterford. He was soon arrested, and sentenced to be hanged. Standing under the gallows, he exhorted the people to adhere to their religion, despite persecution and death. He was martyred in the year 1654.

Dr. Moran, in his work on the state of the Catholic church

in Ireland, says: "We lived for the most part in the mountains and forests; and often, too, in the midst of bogs, to escape the cavalry of the heretics. One priest, advanced in years, Father JOHN CAROLAN, was so diligently sought for, and so closely watched, being surrounded on all sides, and yet not discovered, that he died of starvation. Another, Father CHRISTOPHER NETTERVILLE, like St. Athanasius, for an entire year and more lay hid in his father's sepulchre. One was concealed in a deep pit, from which, at intervals, he went forth on some mission of charity." He then enumerates the hardships, trials, and sufferings of several priests, who were either persecuted or martyred for the faith.

FATHER TOBIN, of Kilkenny, was a most pious and exemplary priest. Despite the grievous persecution, he remained, administering to the wants of the Catholics in the diocese of Ossory. He was tracked and banned by those worthless minions of the law, the "priest-hunters," who made their living by tracking priests and receiving five pounds for their head or capture. He, for some time, took refuge in the splendid ruins of the priory of Kells.* Even here he was not safe. His quiet and solemn retreat was discovered, and he was forced to fly. He next visited Cal-

* The priory of Kells, in the barony of Kells and county of Kilkenny, was founded, under the invocation of the Blessed Virgin Mary, by Geoffry Fitz-Robert, for Canons Regular of St. Augustin, in 1193. This foundation was confirmed by Felix O'Dullany, bishop of Ossory, and by various charters during the reigns of Richard II., Henry IV., and other monarchs. The prior of Kells sat as a baron in Parliament. Its last prior was Philip Hologan, under whom, in the 31st of Henry VIII., its possessions had been surrendered, viz: forty-five messuages and two hundred and ten acres of arable land in Kells, together with thirty-three messuages, three water-mills, and eleven hundred acres of wood and arable land in Desert, Grange, and other parts of the county of Kilkenny, and the rectories of Kells, Knoctopher, Kilmaganey, Burnchurch, and twelve others, all situated in the said county. This priory, and six carucates of land, with the rectory of Kells, were granted, in capite, to James, earl of Ormond.

lan,* and was concealed for some time by the good Catholics of the place. He next sought shelter there in the ruined priory, but was ruthlessly dragged from it by his enemies. He was thrown into prison while suffering from violent fever, and left to sleep upon the bare floor. Whether he died of the fever, or was martyred, is not related.

After the suppression of the Franciscan convent of Carrick-on-Suir,† members of the order occasionally resorted to its ruins, with the vain hope that persecution would cease, and that the confiscated property would be restored to the order.

About the year 1656, two of the brothers, named WHITE and POWER, who frequented the abbey and made it their retreat, were seized by the Cromwellian soldiers, and cruelly put to death.

It would be but a repetition of the bloody catalogue to narrate the sufferings, persecutions, and, in numerous cases, the martyrdom of the thousands who suffered for the faith

* The convent of Callan, in the barony of Kells, county of Kilkenny, had for its founder James, earl of Ormond, about the year 1487. The last prior was William O'Fogarty. On the 13th of December, 1557, this convent, with four acres in Callan, three gardens, and three messuages, together with the abbey of Athassel, in the county of Tipperary, was granted for ever to Thomas, earl of Ormond.

† The convent of Carrick-on-Suir, in the barony of Upper-third, county of Waterford, was founded in 1336 by James, earl of Ormond, for Conventual Franciscans, John Glynn, the celebrated annalist, from the convent of Kilkenny, having been the first guardian. The last superior was William Cormac, in 31st of Henry VIII., when this convent, with the appurtenances, twelve messuages, ten gardens, and one hundred and fifty acres of land, in the vicinity of Carrick, was granted to Thomas, earl of Ormond. The elegance and ancient splendor of this venerable establishment may be readily collected from the very ruins which happened to escape the ravages of time and of persecution. Some fragments of the church still remain, while the steeple, rising from a single stone, like an inverted pyramid, stands at this day an existing monument of the taste and architectural skill of ancient times.—*Brenan*.

about this time. Those who were not executed were thrown into prison, and exiled or transported to the West India Islands, where they were sold as slaves. In 1653 two English merchants, named Sellick and Leader, signed a contract with the government for a consignment of two hundred and fifty women and three hundred men, to be captured in the neighborhood of Cork, Youghal, Kinsale, Waterford, and Wexford. Lord Broghill deemed it unnecessary to have such a hunt for a cargo of "mere Irish," and engaged to supply the whole number from the County Cork alone. In November, 1655, all the Irish of Lackagh, County Kildare, were seized by the government. Of these, four were hanged, and the rest, including two priests, were sent as slaves to Barbadoes. In the same year the commissioners wrote to the governor of Barbadoes, informing him of the approach of a ship, with a cargo of proprietors, deprived of their lands, and seized for not transplanting.

Among the priests who suffered martyrdom about this time were Father JOHN FLANERTY, O. P. P., of the convent of Coleraine, who was stoned to death by the soldiers, and Father JAMES O'REILLY, of the same order and convent.

REV. JOHN O'LAIGHLIN, of Derry*, was strangled in prison, and his head cut off and stuck on a pole.

It is sickening to follow the catalogue of bishops, priests, and people put to death or exiled for the faith. The un-

* The monastery of Derry was founded by St. Columbkil, about the year 546. This abbey became a constant scene of plunder during the ravages of the Danes, and particularly under the government of the abbot Gilla O'Brenain, and of his successor, Gill Christ O'Kearnich, when the noted Rotsel Pitun was defeated by the O'Neils, and his troops routed with dreadful slaughter. By a decree passed at the Council of Brigh-Mac-thighe, in the county of Meath, in 1158, the abbot of Derry had supreme jurisdiction over all the abbeys of the Columbian order in the kingdom, and its superiors continued in regular succession until the sixteenth century, when its possessions, of which we have no exact account, became involved in the general confiscation.

shaken fortitude of the bishops and priests martyred seemed but to confirm the faith of the people, and the government changed their tactics, and, instead of executing them, either exiled them or sent them to be sold as slaves in the West Indies.

From the year 1641 to 1660 the persecution had nearly exterminated the Catholics, till the persecutors slackened, rather from diminution of victims than from want of animosity. In 1641, according to Sir William Petty, the Catholics in Ireland were about 1,240,000; in 1659, there were only 413,984 persons of Irish descent in Ireland, which therefore must have been the maximum number of Catholics left, or, in other words, in these eight years 826,000 Irish Catholics had perished, or been exiled, or sold as slaves to the West Indies.

Prendergast, in his "Cromwellian Settlement," cites numerous instances of the severity of the persecution, and gives the names of several persons who received pay for either murdering or betraying priests. In one place he says

"August 10th, five pounds, on the certificate of Major Stanley, to Thomas Greyson, Evan Powell, and Samuel Ally, being three soldiers of Colonel Abbott's regiment of dragoons, for the arrest of DONOGH HAGERTY, a popish priest, by them taken, and now secured in the county jail of Clonmel. To Arthur Spinner, Robert Pierce, and John Bruen, five pounds, for the good service by them performed in apprehending and bringing before the Chief-Justice Papys, on the 21st January, 1657, one Edmund Duin, a popish priest. On 13th April, 1657, to Sergeant Humphrey Gibbs and Corporal Thomas Hill, ten pounds, for apprehending two popish priests, namely, Maurice Prendergast and Edmund Fahy, who were secured in the jail of Waterford, and, being afterward arraigned, were both of them adjudged to be, and were accordingly, transported into foreign parts.

IRELAND UNDER CHARLES II.

The reign of Charles II.—The persecution of the Catholics abated—What the various orders had suffered by death, exile, and persecution—Sufferings of Dr. Lynch, bishop of Tuam—Persecution of Dr. De Burgo and Bishop Talbot—Talbot's influence with the king—Charles becomes a Catholic, and dies one—The Puritans fearing the influence of Dr. Talbot, get up a strong persecution against him—Sufferings and persecution of Dr. Forstall, bishop of Kildare, and De Burgo, bishop of Elphin.



WITH the restoration of Charles II., in 1660, the persecution of the Catholics considerably abated. Though several noble victims suffered in his reign for the cause, we no longer find the hecatombs of martyrs and daily sacrifices that disgrace previous reigns and the Commonwealth.

We find that in 1654, three bishops and over three hundred priests had been put to death for the faith, while all the surviving bishops, and upwards of one thousand priests, were banished for ever from the country, under pain of death if they returned.

The friars of all orders were expelled from their convents. Of six hundred Dominicans, very few remained. The more numerous Franciscans and Augustinians shared the same fate, and had to fly or were cruelly butchered; aye, even the very nuns were turned out of their convents—some of them put to death, and more exiled to the West Indies, where they were sold as slaves. History tells us how numbers of them perished by their own hands sooner than sacrifice their virtue to the lust of brutal planters. A large number of the

members of the various orders braved the storm of persecution, and died at their posts. They not only refused to leave, but craved martyrdom, and all the horrid cruelty and devilish tortures inflicted by their persecutors, until the latter became sick of their fiendish work, and found that the blood they so freely shed was the seed from which sprang fresh victims and aspirants for immortal glory.

There remained also a portion of the parochial clergy, who, whenever their functions were to be exercised, nobly braved the axe and gibbet, and who, when the sinner was reconciled to God, or the departing soul prepared for heaven, sought a hiding-place in the forest, and sheltered themselves in caverns and morasses from the blood-hunt of spies and priest-catchers. They did not, however, always escape. Even after the restoration of Charles II., when persecution relaxed its fury, not less than one hundred and twenty of these heroic confessors were sometimes crowded into the same loathsome jail, to pine away and starve together. In this state did things continue till 1661, and with very little change until 1669.

Though few of the clergy were put to death in the reign of Charles, many of them were incarcerated, exiled, or sold into slavery. As we are writing the lives of those who actually suffered death, we can give but a passing notice to the no less deserving victims who underwent fierce persecutions, but did not attain the crown of martyrdom.

REV. DR. LYNCH was consecrated archbishop of Tuam in 1669. A certain apostate Augustinian monk, named Martin French, who had been reprimanded by the archbishop, denounced him to the authorities, and had him accused, under the statute of *præmunire*, of exercising foreign jurisdiction in the British dominions. In consequence of these accusations, the archbishop was detained many months in prison, and for some time was in great danger of being led to the

scaffold. Archbishop Plunket, on the 24th April, 1671, thus refers to his sufferings :

“The good Archbishop of Tuam was imprisoned anew, during the past Lent, on the accusation of Martin French, and was found guilty of *præmunire*—that is, of exercising foreign jurisdiction ; but now, having given security, he is allowed to be at liberty till the next session of August ; but Nicholas Plunket, who is the best lawyer in the kingdom, and the only defender that the poor ecclesiastics have in such circumstances, writes that he should appeal from the courts of Galway to the supreme jurisdiction of Dublin, in which there is greater equity.”

On the trial being sent to Dublin, French did not appear to prosecute, and soon afterwards, touched with repentance, he petitioned the primate to pardon him his guilt, and readmit him to the bosom of the Holy Church. Bishop Lynch was released, and restored to his diocese.

RIGHT REV. DR. JOHN DE BURGO, vicar-apostolic of Killala, suffered grievously for his devotion and steadfast faith. Of him might be said that he was a “minister of Christ in labors more abundant, in stripes above measure, in prisons more frequent, in deaths often ; in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea.” In his youth he had served for some years as an officer in the Austrian army of Northern Italy ; but, renouncing the world, he dedicated himself to the service of the altar, and was appointed Abbot of Clare. From 1647 till the bishop’s death, in 1650, he acted as Vicar-General of Killaloe, and we find him three years later arrested by Cromwell, and sent, in company with eighteen other priests, into banishment. He devoted himself to the ministry in France and Italy ; in 1671 he received a brief from Rome appointing him to the see of Killala. Before

the close of 1674 he was arrested by order of the crown, accused of "bringing Protestants to the Catholic faith, contrary to the statutes of the kingdom, exercising foreign jurisdiction, preaching perverse doctrines, and remaining in the kingdom despite the act of Parliament of 28th March, 1674," etc. For two years he was detained in prison, with irons on his hands and feet. At the assizes he publicly declared that the Pope, as Vicar of Christ, was head of the Catholic Church. He rejected with scorn a private offer that was made to him of being promoted to a Protestant bishopric, should he conform to the Established Church. Conducted from Ballinrobe to Dublin, he there displayed great firmness, and was at length sentenced to the confiscation of his goods and perpetual imprisonment, but was released through the influence of the Earl of Clanricard, who was his relative. In fulfilment of a vow he had made, he visited Jerusalem; and, on his return, was captured by pirates and sold into slavery, but finally escaped. He retired to Rome, where he spent the closing years of his life.

MOST REV. PETER TALBOT, archbishop of Dublin, was of the noble family of the Earls of Wexford and Waterford, and son to Sir William Talbot, of Malahide. Talbot, duke of Tirconnell, and lord-lieutenant of Ireland, was the prelate's younger brother. A pure and religious impulse inspired him to renounce the wealth, honor, and position which the world flatteringly held forth to him, to embrace a life of poverty, mortification, and persecution, as a minister of a persecuted faith. He was educated in Portugal, and ordained in Rome.

While Talbot was enjoying the peace and quiet of college life, the Puritans were spreading death and desolation over both England and Ireland. When Charles fled to the Spanish Court, to enlist its favor in his cause, he became acquainted with Talbot, who possessed considerable influence

with many of the Spanish ministers. Talbot was of incalculable service to Charles in his distress, and frequently visited him at Cologne. Charles was a Catholic at heart, and was, without doubt, received into the bosom of the Catholic church by Talbot; but he kept his renunciation secret, as it would interfere with his chances of restoration.

Charles was not a man to sacrifice a crown for his religious convictions: and when, after his restoration, his Protestant supporters called on him to make an open profession of his faith, he, with characteristic inconstancy, dissembled, equivocated, and finally announced himself a Protestant.*

Dr. Talbot was consecrated Archbishop of Dublin in the year 1669. He lost no time in visiting his diocese, and set to work to effect some necessary and salutary changes in its administration.

Dr. Talbot's appointment to the see of Dublin, his supposed influence with the king, and his great zeal in behalf of Catholicity, got up a fierce spirit of Protestant hostility against him.

The Protestants, who had by plunder and spoliation secured both the power and wealth of the country, began to tremble for their safety, and resolved on the ruin of Bishop Talbot. An address was accordingly presented to the king, requiring, among other things, that "Peter Talbot, pretended archbishop of Dublin, for his notorious disloyalty, and disobedience and contempt of the laws, be com-

* Charles II., though a weak man, was sincere in his conversion, for there is no doubt but he died a Catholic; and, if he dared, would have proved that sincerity through life which he evinced at his death. When the earthly crown could no longer be held, Charles made an anxious effort to seize on a crown in heaven. He sent for Father Huddleston, to receive him again into the Church, and to prepare him for eternity. He needed but little instruction; Talbot had supplied that want. His repentance had every appearance of being intense and fervent; he received the last sacraments with piety, and died a Catholic.

manded by proclamation to depart forthwith out of Ireland and all his majesty's dominions, or otherwise to be prosecuted according to law," etc. In consequence of this edict, Dr. Talbot was banished the kingdom, about the beginning of 1673. He went to England, and resided in Poole Hall, Cheshire. His health rapidly failing, through the interest of his brother, he was allowed to return to Ireland, as he said, "to die." Shortly after his arrival in Ireland, though he was so weak that he had to be moved about in a chair, he was accused of being concerned in the "popish plot," and thrown into prison in Dublin castle, where he was detained for over two years, without, as Harris says, a single charge against him, until he died in prison, in 1680.

To add to the sufferings of this amiable prelate, he saw his own brother, Colonel Talbot, and Father Ryan, superior of the Jesuits, first cast into the same prison, and then, when the horrors of the jail became insupportable, ordered out of the country. And he knew well, if he was deprived of the happiness of sharing in their exile, it was only because the attempt to remove him in his present exhausted state would instantly cause death.

Richard Arsdekin, S. J., a contemporary of his, pays the following tribute to the merits and sufferings of this good bishop. He says :

"After a short time, when the storm of persecution had abated somewhat rather than subsided, Dr. Talbot returned to Ireland, where he labored to restore church discipline, to encourage the Catholics, and to elude the machinations of heretics. But his enemies could not long bear the light. They were incensed at his zeal, and jealous of his influence with the people ; and, as is usually the case, they resolved to destroy what they feared. Secret accusations were made before a heretical tribunal, suspicions created, and all other means craftily employed to oppress the just man, opposed

to their wicked designs, and whose worst crime was to have the name, the office, and authority of a priest. At length the excellent prelate was seized on suddenly by wicked officials, and cast into a public prison, without being guilty of the least offence. There this faithful soldier of Christ was shut up in close imprisonment for some time; but neither keepers, nor prison walls, nor chains could restrain that freedom of spirit which animated the true pastor, and made him more careful of the salvation of others than of his own life. While he patiently awaited the usual inhuman sentence of that heretical tribunal, his feeble body, no longer a fit tenement for the noble spirit, was broken down by heavy sickness. Still the soldier of Christ struggled on against disease and the filth of a loathsome dungeon, destitute of almost all human aid, with nothing to console him but a firm resolution and conscious innocence. At length after enduring various and repeated tortures, he suffered death, not, indeed, beneath the axe of the executioner, but immured in a filthy prison; and he passed to that better world where God has promised a crown of justice to those who strive lawfully. But this most illustrious prelate shall ever live in the memory of men; he shall ever live in the society of holy confessors; from him the injustice of man, the cunning and envy of heretics, shall never take away the laurels won in a glorious fight. O blind Tyranny! thou art deceived: whatever thou dost, whatever thou proposest, the blood of martyrs has been, and ever will be, the seed of Christians! Of this truth Ireland, ever faithful to her God and to her king, has given for ages, and will continue to give, a noble example."

RIGHT REV. DR. FORSTALL, bishop of Kildare, unjustly suffered severe persecution about the same time. Towards the close of the year 1679 he was cast into prison. After his liberation, the fury of the persecution against him was so

great that he had to seek safety in the woods and mountains until his death, in 1683, which took place in the diocese of Cashel.

RIGHT REV. DOMINICK DE BURGO, O. P. P., bishop of Elphin, suffered fearful persecution about this time. Having devoted himself to the Church, he embarked for Spain, but was seized by the English and flung into prison at Kinsale. Having made his escape, and received fresh supplies from his friends, he took shipping at Galway, and safely arrived in Spain. After holding many high offices in the Church in Spain, he was consecrated, in 1671, Bishop of Elphin, and immediately returned to his native land. O'Heyn, who was his frequent companion, has left us a life of him, in which he says :

"It were long to tell all he suffered in the bitter persecution which was got up against the Catholics in England and Ireland in 1680. A reward of two hundred pounds was offered for his apprehension by the viceroy and council, for which reason he always travelled by night while that persecution lasted. For four months he lay hid in a solitary house, and never even put his foot outside the door; but when the time came for consecrating the holy oils (Maundy-Thursday), he travelled by night forty miles from that place. I was his companion all that year, until the illustrious archbishop of Armagh, Dr. Oliver Plunket, was taken prisoner. He often, from his prison in Dublin, warned the Bishop of Elphin of the plans of the Supreme Council for his apprehension, and by this means much aided him to escape their snares. Had he fallen into their hands, no doubt his fate would have been the same as that of the primate, who was hung, beheaded, and quartered." He was driven into exile again, after the surrender of Galway to the Williamite troops, and died in the convent of Louvain, in the year 1704.

NEW PLOTS AND PERSECUTIONS.

The Puritans aroused—The Titus-Oates plot—Intrigues of Lord Shaftesbury and others—New persecutions aimed at the Catholics—Life of Dr. Plunket—His arrest—His accusers fail to appear against him at Drogheda—His acquittal—His enemies succeed in having him tried in London—The perjured witnesses—His trial and condemnation—He declares his innocence—His death.

OLIVER PLUNKET.



AS we have stated, the restoration of Charles II. filled the Catholics of Ireland with the hope that a more liberal spirit of toleration would restore peace and harmony to the nation, and tranquillity to the Church; and, to a great extent, their hopes were realized. Charles II., a Catholic at heart, would fain restore to the Church all its ancient rights and privileges, as also much of its temporal possessions, if he only felt safe in doing so; but he was surrounded by a court that had grown rich upon the spoliations of the Church, and therefore wanted to keep alive the persecution which gave them wealth and power.

The king leaning towards Catholicity alarmed the Puritans and church-spoilers; they felt that something should be done to alarm the king, and to induce him to sanction fresh persecutions.

Under the mild administration of Lord Berkley, many of the Irish prelates had returned to their sees; places of worship were again opened, and the religious fervor of the

Catholics seemed to revive with new ardor. This pleasing state of things did not last long, for the bigoted Lords Shaftesbury and Buckingham, and their adherents, succeeded in hatching the "Popish plot" in England; and also in implicating in it, by perjured witnesses, many of the Irish prelates and priests.

It is now admitted by all impartial writers that Oates and the other perjured scoundrels who figured in this plot, were but the secret tools of the Protestant ascendant party, who wanted to revive the persecution of the Catholics.

They so far worked upon the timid and vacillating mind of the king, as to frighten him into the belief that the "Popish plot" was organized with the design of killing him, and that Oates was the agent of the conspirators, including Bishop Plunket.

Oliver Plunket was born at Loughcrew, in the county of Meath, in the year 1629. He was a near relative of Dr. Patrick Plunket, who successively ruled the dioceses of Ardagh and Meath, as also of Dr. Peter Talbot, archbishop of Dublin. He was also related to the Earls of Fingall and Roscommon, and to the Barons of Dunsany and Louth. From an early age he evinced a desire to devote himself to the sacred ministry, and his education was entrusted to his relative, Dr. Patrick Plunket, then titular abbot of St. Mary's, Dublin, until the age of sixteen, when he proceeded to Rome, there to pursue his studies. In 1643 Father Peter Francis Scarampo, an Oratorian, had been sent by the Holy See on a special mission to Ireland; in 1645 he returned to Rome, and young Plunket accompanied him. He completed his course of ecclesiastical studies in the Ludovisian college at Rome, graduated a doctor in divinity, and afterwards became a distinguished professor of theology in the college De Propaganda Fide, the duties of which office he continued to discharge for more than twelve years.

His exemplary life, as well as his learning, had recommended him to the notice of the sovereign pontiff; accordingly, on the decease of Edmund O'Reilly, archbishop of Armagh, he was nominated by Clement IX. and promoted to the vacant see in the year 1669. He lost no time in hastening to his diocese, where he held two synods and two ordinations, and in less than two months administered confirmation to over ten thousand people.

This good and zealous bishop labored zealously to reform abuses, and to restore his diocese to the purity and correct discipline it enjoyed before it was disordered by fierce persecutions. So great was his zeal, so forgetful was he of his personal comforts, that while laboring to dispel the religious ignorance that long persecution had engendered, and the want of pastors had fostered, he all the time resided in a mud cabin at Ballybarrack, County Louth. From this humble abode he sallied forth to administer the sacraments, to visit the various parishes in his diocese, and to correct abuses and to reform errors of discipline among his people and clergy.

Plunket became a great favorite, even among the liberal Protestants; for his candor, his charity, and peaceful submission to the laws, disarmed rancor and gained him the respect and esteem of all classes and denominations. Despite all this, he was soon to be immolated to the spirit of fanaticism and treason.

The Puritans and fanatics of England had nursed several treasonable plots to subvert the monarchy, and to exclude James from the throne. Having failed in this, they resolved to force the Irish Catholics into another rebellion, so as to enrich themselves by fresh confiscations, and to create a spirit of distrust in the minds of the king and his brother, the Duke of York.

Ormond, who had been succeeded by Lord Berkley and

Lord Essex, as viceroy, was restored through the influence of Shaftesbury and Buckingham, in 1677.* About this time the persecution began to rage again, and Dr. Plunket, with Dr. Brennan, bishop of Waterford, were forced to conceal themselves in a thatched cabin, through the roof of which the rain poured down in torrents.

The convents were again ransacked and despoiled, the monks scattered, and the bishops and priests obliged to fly to the mountains and woods for safety and shelter.

In 1678 fresh edicts were issued, and bishops and priests were sought for more rigorously than ever. The infamous conspiracy against the lives of Catholics was set on foot this year in England, and the Viceroy, the Duke of Ormond, although his private letters show he was well aware of the falseness of the story, fostered the delusion, and issued fresh edicts against the Catholics: all bishops, Jesuits, regulars, and priests were ordered to leave the kingdom; all chapels, or Mass-houses as they were called, were closed or pulled down.

In the month of November, 1679, Dr. Plunket left his place of concealment in the secluded parts of his own diocese, and came to Dublin to assist, in his last moments, his relative, the aged Bishop of Meath. Ten days later he was arrested in the city of Dublin, by a body of militia headed by Hetherington, and by order of the Viceroy he was com-

* Whether Ormond was in league with the *Cabal*, or was simply their dupe, is hard to determine. One thing is certain—that he was an unprincipled, deceitful man; treacherous to his friends, a coward and sycophant to his enemies. After apostatizing from the Catholic faith, like the Vicar of Bray, his religion always chimed in with his interests and the wishes of the king. Indeed, it is generally conceded that he was an infidel in religion; still, he never lost a safe opportunity of persecuting the Catholics, and of throwing all possible obstacles in the way of the tolerant measures of Charles. In fact, the only interval of respite the Catholic Church got from persecution in this reign, was during the nine years that he was withdrawn from the vice-royalty.

mitted a close prisoner to Dublin castle. This was on the 6th December, 1679. For six weeks no communication with him was allowed ; but after that term, nothing treasonable having been discovered in his papers, he was treated with more leniency, and permitted to receive visits from his friends. The only crime of which he was at first accused, was that of remaining in the kingdom, notwithstanding the proclamation, and of exercising the functions of his sacred ministry. Thus his relative, the Rev. William Plunket, wrote on the 20th March, 1680, to the Propaganda : "I hastened thither (to the castle), and having heard and learned for certain that he had been imprisoned only for being a Catholic bishop, and for not having abandoned the flock of our Lord in obedience to the edict published by Parliament, I was somewhat consoled, it being his and our glory that he should suffer in such a cause."

So on his trial the primate declared, "I was a prisoner six months, only for my religion, and there was not a word of treason spoken of against me for so many years." And the attorney-general himself avowed that he was arrested "for being an over-zealous papist."

It was not till the month of June, 1680, that the witnesses had fully matured their plans. Armed with commendatory letters from the English court, they now returned to Ireland, assured of success. Among the many precautions taken by the apostate friar MacMoyer, one was to have a government order sent from London to the Viceroy that no Catholic should be a member of the jury. "Orders had been transmitted to Ireland," says the primate on his trial, "that I should be tried in Ireland, and that no Roman Catholic should be on the jury ; and so it was in both the grand jury and the other jury ; yet there, when I came to my trial, after I was arraigned, not one appeared."

It was at first thought that his trial would take place

before the Court of King's Bench, at Dublin. The Viceroy, however, decreed that the trial should be held in Dundalk, the scene of the reputed treasonable crimes. This alone sufficed to derange all the plans of the witnesses, for they were conscious that their characters were well known in that quarter, and that evidence could be without difficulty procured there of their malignity, and evil designs, and perjuries. Dr. Plunket, writing to the Internuncio on the 25th of July, 1680, the day after his return from Dundalk, gives the following detailed account of the proceedings of this trial :

"Your letter of the 17th July consoled me in my tribulations and miseries. The friar MacMoyer, as well in the criminal sessions of Dundalk as after these sessions, presented a memorial that the trial should not be held in Dundalk, where he was too well known, and that it should be deferred till September or March next, but the Viceroy refused.

"I was brought with a guard to Dundalk on the 21st of July. Dundalk is thirty-six miles from Dublin. I was there consigned to the king's lieutenant in that district, who treated me with great courtesy ; on the 23d and 24th of July I was presented for trial. A long process was read, but on the 24th MacMoyer did not appear to confirm his depositions and hear my defence. I had thirty-two witnesses, priests, friars, and seculars, prepared to falsify all that the friar had sworn, forsooth, that *I had seventy thousand Catholics prepared to murder all the Protestants, and to establish here the Romish religion and popish superstition ; that I had sent numerous agents to different kingdoms to obtain aid ; that I had visited and explored all the fortresses and maritime ports of the kingdom ; and that I held a provincial council in 1678, to introduce the French.* He also accused, in his depositions, Monsignor Tyrrell ; Rev. Luke Plunket, the ordinary of

Derry ; and Edward Dromgole, an eminent preacher. Murphy (the second witness) no sooner heard that the sessions and trial would be held in Dundalk, than he fled out of the kingdom ; and hence, MacMoyer alleged that he himself could not appear, as he awaited the return of Murphy ; and so these sessions terminated, and, according to the laws of this country, I must present myself at three criminal sessions before I can be absolved ; and, as there will be no sessions in Dundalk till the end of March, my counsel and friends recommended me to present a memorial to have the cause adjudged in Dublin at the next criminal sessions of All Saints, and that the jury of Dundalk should be brought to Dublin, which perhaps I may obtain. The manner of proceeding here in criminal cases seems very strange to me. The person accused knows nothing of the accusation till the day of trial ; he is allowed no counsel to plead his cause ; the oath is not given to his witnesses, and one witness suffices for the crown. They receive, however, the evidence of the witnesses of the accused, although they do not administer the oath to them. The sessions being over, I was reconducted, by order of the Viceroy, to the Royal Castle of Dublin."

A new and more fatal plot was concocted for his ruin and execution. In superintending the concerns of his diocese, he had occasion to censure the immorality of some few individuals among his clergy, persons whose abandoned lives had already afforded notorious scandal to the country, and had long since loudly demanded reproof and punishment. The names of these men were MacMoyer, Duffy, and Maclean, three Franciscans, and Murphy, a secular priest, chanter of Armagh, and a noted rapparee. Filled with rage truly diabolical, these depraved wretches had now conceived the design of taking away the life of their venerable unsuspecting prelate ; the dark-laid conspiracy was readily

formed, and in this bond of iniquity they were soon after joined by four laymen, MacMoyer, Hanson, and two miscreants who were a disgrace to the honorable name of O'Neal. The charges which these wretches had brought against their primate were : that on his advancement to the see of Armagh, he had entered into a correspondence with the French court, for the purpose of effecting an invasion of Ireland ; that he engaged to raise a force of seventy thousand Irishmen ; that he was to put Dublin and all the seaports into the hands of the French ; and that he was to cause money to be collected among the Irish clergy, in order to meet the expenses of this invasion.

Ireland, however, was not the theatre for his enemies to carry out their villainous scheme with success. There, their infamous characters were too well known, as well as the innocence of the accused, to afford them the least chance of success. His enemies succeeded in having the trial transferred to London, where the primate was conveyed under a strong escort.* So bad was the character of his accusers that the jury of the King's Bench refused to find bills of indictment against him.

The conspirators were not to be thus foiled. They had him arrested on a new and more formidable series of charges. He was brought to trial on the 8th of May, 1681. The charges contained in these indictments amounted to

* This was under a most iniquitous and unconstitutional act of the English Parliament, and its application in Dr. Plunket's case was peculiarly outrageous. To send him to be tried by a London jury of that day was to hand over the good prelate to enemies thirsting for his blood ; it was to procure credence for his perjured accusers, removing them from the country where their crimes and perjuries were known, and where Protestant juries had already refused credence to their sworn testimony. It was also, in the existing circumstances, to deprive the accused of the probability of defence, and to oblige him to answer the highest charge against the crown before a court where there could be no witnesses in his favor, no evidence of his innocence.—*Moran*, p. 322.

seven heads, and are thus recapitulated by the dying prelate in the powerful appeal which he delivered from the scaffold on the morning of his execution :

“First, that he had sent letters by one Neal O’Neal to Monsieur Baldesche, the Pope’s secretary ; also to the Bishop of Aix and Principe Colonna, that they might solicit foreign powers to invade Ireland. Secondly, that he employed Captain Con O’Neal to solicit the French king for succor. Thirdly, that he exacted money from the clergy of Ireland, for the purpose of introducing the French and maintaining seventy thousand men. Fourthly, that he had this force in readiness, and that he had given directions to a friar named Duffy to raise two hundred and fifty men in the parish of Foghart and county of Louth. Fifthly, that he was to surround all the forts and harbors of Ireland, and that he fixed upon Carlingford as a fit harbor for the invasion. Sixthly, that he had held several meetings, where money was collected for this purpose. Seventhly, that there was a meeting in the county of Monaghan, at which three hundred gentlemen of three several counties had attended, and whom he exhorted to take up arms for the recovery of their estates.”*

Never has there been witnessed a more flagrant act of injustice than that which had been perpetrated during the course of these proceedings. The witnesses and documents so indispensable for the case were all in Ireland ; the accused primate, therefore, prayed the court that time might be granted him for summoning his witnesses, collecting his papers, and making the arrangements necessary for his defence.† Five weeks were allowed him by the chief justice ; but by reason of contrary winds, and the uncertainty of the seas, they had not arrived at the termination of that period. He accordingly prayed that a further allowance

* Archbishop Plunket’s speech

† Archdekin, p. 760.

of twelve days might be granted him, but this request was refused, and the judges proceeded on the trial.*

To any person acquainted with the state of Ireland and the circumstances of the accused, the charges by which this innocent prelate's life was now threatened must appear at once visionary and incredible. "In his defence (observes a Protestant writer), the primate alleged the improbability of all that was sworn against him ; which was apparent enough. He stated that the Irish clergy were so poor, that he himself, who was the head of a whole province, lived in a little thatched house, with only one servant, having never above sixty pounds yearly income ; so that neither he nor they could be thought very likely to carry on a design of this nature."† But a band of blood-stained and perjured wretches were now arrayed against him ; in the face of Heaven they sealed their eternal infamy : a verdict of guilty was returned by an ignorant jury, and sentence of death pronounced by a partial, temporizing judge. As soon as the verdict was returned, the innocent and injured prelate bowed in humble submission to the court ; and raising his eyes to heaven, in the spirit of a martyr, he exclaimed : "The Lord be thanked !" He was recommended by the chief justice to become an approver, but the primate assured him that his salvation was dearer to him than a thousand lives.

"If (he adds), I were a man that had no care of my conscience, I might have saved my life ; for I was offered it by divers people here, if I would but confess my guilt and accuse others. But, my lord, I had rather die ten thousand deaths, than wrongfully take away one farthing of any man's goods, one day of his liberty, or one moment of his life."‡

* Archdekin. p. 761.

† Baker's Chronicle. p. 710.

‡ Memoirs of Missionary Priests, part ii., p. 467.

The Lord Chief-Justice,* in passing sentence of death, said : " Well, however, the judgment which we give you is that which the law says and speaks. And therefore you must go from hence to the place from whence you came—that is, to Newgate ; and from thence you shall be drawn through the city of London to Tyburn : there you shall be hanged by the neck, but cut down before you are dead ; your bowels shall be taken out and burnt before your face ; your head shall be cut off, and your body be divided into four quarters, to be disposed of as his majesty pleases. And I pray to God have mercy on your soul."

Plunket replied : " God Almighty bless your lordship. And now, my lord, as I am a dead man to this world, and as I hope for mercy in the other world, I was never guilty of any of the treasons laid to my charge, as you will hear in time ; and my character you may receive from my Lord-Chancellor of Ireland, my Lord Berkley, my Lord Essex, and the Duke of Ormond.

* The judges on the trial were the Lord Chief-Justice Sir Francis Pemberton and Judges Dolbein and Jones. According to the truly barbarous policy of the law in the seventeenth century (and indeed the same law was in force till a very late period), no person accused of treason was allowed the assistance of counsel, unless in the case that some purely legal question should arise during the trial. Hence Dr. Plunket now stood alone at the bar, to plead his cause before judges who seemed to vie with each other in their partiality for the perjured witnesses, and in their animosity against the accused, while at the same time the jury had naught to guide them in their decision but the long-concocted, and nevertheless occasionally conflicting, evidence of these perjurers. One instance will show the bias of the judges. When, at the close of the first witness's evidence, Dr. Plunket asked him why, if all he had said were true, he had never, during the past seven years, given any notice to the government of the plot, the Chief-Justice, seeing this witness somewhat perplexed, suggested to him an answer, saying, " Of what religion were you, then ?" and the witness replying, " A Roman Catholic," Justice Dolbein at once added, " Therefore it will be no wonder you did not discover the plot." —*Moran*, p. 324.

Eachard, in his "History of England," states that the Earl of Essex was so sensible of the primate's innocence that he appealed to the king for his pardon, and told his majesty that the witnesses must needs be perjured, for these things sworn against him could not possibly be true. Upon which the king, in a passion, said : "*Why did you not attest this at his trial? It would have done him good then. I dare not pardon any one.*" And so concluded with the same kind of answer he had given another person formerly : "*His blood be upon your head, and not upon mine.*"*

At length, on the 1st of July, 1681, the day destined for the carrying out of the fatal sentence, the keeper of the prison, imagining that the apprehension of approaching death, and horror of the atrocious punishment, would have made some impression on that soul hitherto so resolute, went early in the morning to visit him, and, if necessary, to give him courage and comfort him ; but he was yet more surprised and filled with astonishment on finding that the prelate, on being awakened, was as little moved by the approach of sufferings as though his body was insensible to pain, while, nevertheless, he was of an ardent and delicate temperament. In a little while the announcement was made that everything was in order, wherefore he was taken from prison, and stretched, with his face uppermost, and tied with cords upon a wooden hurdle, and thus drawn by a horse to Tyburn. "At this awful moment," observes Father Corker, his bosom friend and fellow-prisoner, "there appeared in him something beyond expression—something more than human. The most hard-hearted people were melted into tears at the sight. Many Protestants, in my hearing, wished their souls in the same state with his. All believed him innocent, and he made Catholics, even the most timorous, in love with death." When he had reached

* Eachard, vol. iii., p. 631

the place of execution, he addressed the immense multitude in the following speech, which has been handed down as an affecting memorial of his sufferings :

“I have some few days past abided my trial in the King’s Bench, and must very soon appear at the bench of the King of kings, and before a Judge who cannot be deceived by false witnesses or corrupted allegations, whereas He knoweth the secrets of all hearts. Neither can He deceive any, or give an unjust sentence, being all goodness, and a most just Judge. Therefore will He infallibly decree an eternal reward for all good works, and condign punishment for the smallest transgression of His commandments. This being the case, it would be a wicked act, and contrary to my eternal welfare, should I now, by declaring anything contrary to truth, commit a detestable sin, for which, within a very short time, I must receive sentence of everlasting damnation. I protest, therefore, upon the word of a dying man, and, as I hope for salvation at the hands of the Supreme Judge, that I will declare the truth with all sincerity ; and this I do, in order that the circumstances of my case may be known to all the world.

“It is to be observed that I have been accused in Ireland of treason and præmunire ; the prosecutors, however, knowing that I had witnesses who would clearly establish my innocence, came to this city, and procured that I should be brought thither, where the crimes objected to me were not committed, and where the jury were unacquainted with me, and with the character of my accusers. Here, after six months’ close imprisonment, I was brought to the bar on the 3d of May. But, whereas, my witnesses and records were in Ireland, the Lord Chief-Justice gave me five weeks to procure them. However, by reason of the seas, and other impediments, this was found impossible. I therefore begged for twelve days more, that I might be in

readiness for my trial, which the Lord Chief-Justice refused."

At this point in his address, the Archbishop enumerated the several heads of the accusation, as already stated, and refuted each in a strain of reasoning the most convincing; and, after having appealed to Heaven in testimony of his innocence, he thus proceeds :

"You see, therefore, the circumstances in which I am placed; you have heard what protestations of innocence I have made; but that you may be the more induced to give me credit, I do also assure you that a great peer sent me notice *that I could save my life if I would accuse others*. My answer was: *that I never knew of any conspirators in Ireland, except those who were publicly known as outlaws, and that, to save my life, I would not falsely accuse any person, or prejudice my own soul*. To take away any man's life or goods wrongfully ill becometh any Christian, especially a man of my calling, being a clergyman of the Catholic Church, and also an unworthy prelate, which I do openly confess. Neither will I deny to have exercised in Ireland the functions of a Catholic prelate, as long as there was any toleration; and to have endeavored to bring the clergy, of whom I had the care, to a due comportment according to their calling; and, although in this I did nothing but my duty, yet some who would not amend had a prejudice for me, and especially my accusers, to whom I did endeavor to do good. Those to whom I allude are the clergymen; as to the four laymen who appeared against me, I was never acquainted with any of them. This wicked act of theirs ought, however, not to reflect on religion; whereas, it is well known that there was a Judas amongst the twelve apostles, and a wicked man named Nicholas amongst the seven deacons. And even as one of the said deacons, holy Stephen, did pray for those who stoned him to death, so do I pray for those who took

my life, saying, as St. Stephen did, *O Lord, lay not this sin to them.**

“Now that I have declared how innocent I am of any plot or conspiracy, I would I were able with the like truth to clear myself of high crimes committed against the Divine Majesty’s commandments, often transgressed by me, for which I am sorry with all my heart; and if I should or could live a thousand years, I have a firm resolution and a strong purpose, by your grace, O my God, never to offend you; and I beseech your Divine Majesty, by the merits of Christ, and by the intercession of His Blessed Mother, and of all the holy angels and saints, to forgive me my sins, and to grant my soul eternal rest.”

Having concluded this appeal amidst the tears of a numerous audience, he continued for some time in prayer, and then resigned himself into the hands of his executioners. He was suffered to hang until he expired, and was then cut down, beheaded, bowelled, and quartered; after which his heart and bowels were cast into the fire. The head, adorned with silvery-colored locks, is still preserved in the convent of the Dominican nuns at Drogheda.† His body, which was begged of the king, was interred in St. Giles’ churchyard. On his breast was placed a copper plate, with the following inscription:

* It is recorded that Duffy, one of his perjured murderers, writhing under the vengeance of an angry conscience, had some time after presented himself before a successor of Archbishop Plunket, exclaiming in a tone of awful desperation: “Am I never to have peace? is there no mercy for me?” The good prelate before whom he stood observed for a time an awful silence; then producing a glass case and placing it before him, he said, in a voice deep and solemn. “Look here, thou unfortunate wretch!” It contained the head of his innocent victim. The wretched man, unable to bear the sight, swooned away. It is said that he spent the remainder of his days in making public atonement, and died a great penitent.—*Stewart’s Memoirs of Armagh*, p. 363.

† Hib. Dom.

"In this tomb resteth the body of the Most Rev. Oliver Plunket, late Archbishop of Armagh, and Primate of All Ireland, who, when accused of high treason, through hatred of the faith, by false brethren, and condemned to death, being hanged at Tyburn, and his bowels being taken out and cast into the fire, suffered martyrdom with constancy, in the reign of Charles II., King of Great Britain, on the 1st day of July, 1681."

Having been raised about four years after, his body was found entire, and conveyed to the Benedictine monastery at Lambspring, in Germany, where, with great solemnity, it was re-intombed. In 1693, the holy Abbot Corker caused a magnificent monument to be erected over the remains, with the following inscription : *

"Reliquiæ, Sanctæ Memoræ, OLIVERI PLUNKET, Archiepiscopi Armachani, HIBERNIÆ Primatis, qui in odium Catholicæ fidei laqueo suspensus, extractis visceribus et in ignem projectis, celebris martyr occubuit LONDINI, primo dei Julii (stylo veteri), anno salutis, 1681."

* *Memoirs of Missionary Priests.* Amplest details of the life and death of the Most Rev. Dr. Plunket will be found in the Rev. Dr. Moran's *Memoir of that martyr-prelate.*



THE DAWN OF TOLERATION.

The downfall of Dr. Plunket's enemies—Narrow escape of Bishop Creagh—Heaven's judgment upon his perjured enemies—Persecution of Arch bishop Russell—Fresh penal laws—The priest-hunters and their blood hounds—Spies pretending to be priests, in order to betray their victims—A poor priest and several of his flock killed—A cry for toleration—The Catholic churches of Dublin thrown open by order of the Viceroy, on Patrick's Day, 1745.



EV. DR. PLUNKET was the last bishop who fell a victim to the intolerant spirit and anti-Catholic fury of the times. The disgrace of Shaftesbury, that arch-enemy of Catholicity, brought relief to the Catholics. It is a remarkable fact that his ruin was caused by the perjured

witnesses whom he had fostered and trained to swear away the life of Plunket and others. The death and well-known innocence of the Primate sent a shudder of horror and detestation throughout all Europe; and even Englishmen began to fear that the intolerant persecution of the Catholics would bring on a coalition of the Catholic powers of Europe to revenge such bloody enactments; and though persecution did not cease, it greatly abated; and as if Dr. Plunket's blood satiated the fanatical thirst of the Puritans, very few ecclesiastics were martyred, though numbers still suffered the tortures of prison or banishment.

The Right Rev. PETER CREAGH, bishop of Cork, narrowly escaped sharing the same fate as the pious primate of Armagh. When the Titus-Oates plot was hatched in England, it was thought advisable to implicate in the scheme the

Catholic hierarchy of Ireland. In consequence of false evidence, connecting him with it, the venerable Archbishop Talbot, of Dublin, was flung into prison, where he died. Bishop Creagh was also accused, and escaped for some time, but was finally taken prisoner, and cast into Limerick prison. Dr. Renehen, in his collections, tells us that—

“He there continued for three months, and then an order came from the English Parliament that he should be transmitted to London, along with the Rev. Oliver Plunket, archbishop of Armagh. He was conveyed to Dublin for that purpose, but, being there seized with a violent fit of sickness, occasioned by the hardships he suffered in jail, they would not transmit him to London along with the Archbishop of Armagh, and consequently our holy prelate was by this means robbed of the crown of martyrdom, which the blessed Primate of Armagh received there, and which his grand-uncle, Richard Creagh, of Armagh, received there before from Queen Elizabeth. For the space of two years our bishop was kept a prisoner in Limerick and Dublin, during which time the eyes of King Charles II. began to be opened. He put to death many of those who before accused innocent Catholics; he committed Oates to perpetual imprisonment; and restored to liberty the imprisoned Catholics, both priests and prelates.

“Yet this could not be done without acquitting them, according to the formality of the laws. Our prelate, Pierse Creagh, was therefore conveyed to Cork to stand his trial. The judge was intent upon acquitting him, and one of the witnesses against him repented of his crime; but there was another witness who was hardened in wickedness, and was resolved to prosecute him with all his might. Our poor prelate was as a criminal seated at the bar, patiently listening to many lies and calumnies which the wicked fellow was laying to his charge. But just as this villain had kissed

the book, and called for the vengeance of Heaven to fall down upon him, if what he swore to was not true, the whole floor of the court-house gave way, and, with all the people upon it, tumbled down into the cellar, and the rogue was crushed to death in the ruins. The other false witnesses who were at hand immediately fled, and none escaped falling down with the floor except the judge, whose chair happened to be placed on a beam which did not give way, and there he continued sitting, as it were, in the air. The judge cried out that Heaven itself acquitted him, and therefore dismissed him with great honors. But, that perjured villains should not go unpunished, the judge next day got them apprehended, and was going to put the penal laws in force against them for their perjury; but our holy bishop prostrated himself on his knees before him, and, with tears in his eyes, begged the judge to pardon them; and it was with great difficulty that the judge, who was greatly incensed against them, condescended to his charitable request."

During the Williamite and Jacobite revolts in Ireland, the Catholics selected Bishop Creagh as ambassador to Louis XIV. to beseech his assistance. Having completed his mission, he was detained by King James at St. Germain, who wished to keep him about his person. He also presented him with the archbishopric of Dublin; but Bishop Creagh never returned to Ireland, but accompanied his friend, the Bishop of Strasburg, with whom he remained exercising all his episcopal functions and duties until his death, in the month of July, 1705.

During the bloody struggle for the crown of England, between William and James, the clergy suffered fearfully, and many were cruelly put to death by the Williamite soldiers. It would fill volumes to follow closely the history of the sufferings and persecutions of the clergy, as well as those of the

people, during these trying and bloody times. The triumph of the Williamite cause gave power to the enemies of Catholicity, and new persecutions followed.

Not one of the Irish prelates felt the consequence of this change more bitterly than the Most Rev. PATRICK RUSSELL, archbishop of Dublin. It was probably remembered for him that he was the friend of King James. He was accordingly seized, in the very beginning of William's reign, and cast into prison, where he remained almost without interruption to the time of his death. In an interesting letter from Francis, archbishop of Rhodi, and Nuncio at Paris, to Cardinal Spada, December 31, 1690, it is stated that King James was then at Brest, "examining the state of all those who had already come over from Ireland, amounting to about fifteen thousand, of whom about seven hundred were women, and four or five hundred children. Among the exiles are the Archbishops of Armagh and Tuam, and the Bishops of 'Cluan' and Elphin. The Archbishop of Cashel and the Bishop of Kildare, both of whom were at Limerick, and the Bishop of Ossory, are supposed to be still in Ireland. *So is also the Archbishop of Dublin, now a long time in jail.*"

Dr. Russell died in July, 1692, after suffering much affliction and torture in prison.

Though the Treaty of Limerick guaranteed to the Irish Catholics then in arms liberty of conscience, this was, however, soon violated by the enactment of the penal laws. The first of these was enacted in 1697, after the Peace of Ryswick had freed William from the embarrassment of a continental war. In this year an act was passed "for banishing all papists exercising any ecclesiastical jurisdiction whatever in Ireland before the 1st May, 1698, and if found there after that date to be imprisoned during pleasure without bail, and then transported for life; that in the meantime no archbishop, bishop, vicar, etc., should ever land in

Ireland from abroad, after the 29th December, 1697, under pain of a year's incarceration, and then perpetual banishment; and that if any archbishop, etc., should in either case return from banishment, he should be judged guilty of high treason, and die the death of a traitor." Moreover, harboring or concealing them was punishable by a fine of twenty pounds for the first offence, forty pounds for the second, and confiscation of all estates and chattels for the third, the fines to be divided, one half to the informer, and one half to the king.

Under these inhuman laws, nearly every bishop, and most of the regular clergy in Ireland, were either deported out of the country or obliged to seek safety in flight. Among these were Dr. Dominick Maguire, archbishop of Armagh, the Archbishops of Dublin and Tuam, and the Bishops of Ossory and Elphin. Though the persecutions were continued, still, few ecclesiastics were put to death, but either cast into prison or banished out of the kingdom.

In 1704, all the secular priests in Ireland, not bishops or other dignitaries, were ordered to register themselves, and were promised protection if they complied. In 1709, an act had been passed, offering a reward of fifty pounds for the arrest of a bishop or vicar-general, and twenty pounds for a friar. What rendered this bribe peculiarly grievous, was that the money was to be levied on the Catholics of the county in which the ecclesiastic was convicted. In 1710 the real object of the Registration Act of 1704 was made manifest; for it was enacted that before the 25th March, 1710, every *registered* priest should present himself at the quarter sessions and take the oath of abjuration, under the penalty of transportation for life, and of a traitor's death if he returned. By the oath of abjuration the priest was ordered to swear that the sacrifice of the Mass and the invocation of the saints were damnable and idolatrous. In other words,

the priest, who had been induced to register under the promise of protection, was called upon to apostatize, under the penalty of transportation for life, and a bribe of thirty pounds a year for life was offered to any priest who would apostatize. The *priest-hunters* were now called into full activity, and for some thirty years pursued their infernal trade in full force. Each of these wretches had under him an infamous corps, designated *priest-hounds*, whose duty was to track, with the untiring scent of the bloodhound, the humble priest from refuge to refuge. In cities and towns the Catholic clergy were concealed in cellars or garrets, and and in the country districts they were hid in the unfrequented caves, in the lonely woods, or in the huts of the faithful Irish peasantry. De Burgo tells us that this persecution and hunting after priests was most bitter towards the close of the reign of Anne and the commencement of George I.; and he says that none would have escaped were it not for the horror in which *priest-catchers* were held by the people, Protestants as well as Catholics.*

All these threats and enactments were no idle boast, for we find soon afterwards the Franciscan nuns were expelled from Galway and elsewhere; and in 1717 the Dominicans suffered the same fate. As an instance of how the *priest-hunters* did their work, De Burgo tells us—

“In this year (1718), as I well remember, seven priests were taken prisoners together in Dublin, by means of a Portuguese Jew named Gorsia, who pretended to be a priest, in order to discover the true priests. Among them were Father Antony Maguire, Irish provincial of the Dominicans, two Jesuits, one Friar Minor, and the other three secular priests. They were sent into exile, and threatened with death if they returned. Nevertheless, they all returned under feigned names, and escaped detection.”

* Cogan, Diocese of Meath.

In this liberal and enlightened age of religious toleration, we can form but a poor conception of the sufferings, hardships, persecutions, and tortures endured by those brave soldiers of the cross, the priesthood of Ireland, in order to preserve the faith alive in the hearts of the people. Outlawed, persecuted, banned, with a price set on their heads, and with either the gibbet or all the horrors of a long imprisonment looming before them, they travelled from place to place, from cabin to cabin, distributing graces to the oppressed poor, instructing them in their religious duties, recommending patience and perseverance, and administering the sacraments. We must, in justice, state that many noble and generous Protestants afforded both shelter, food, and protection to the poor outlawed priest.

This state of things continued until 1744, when such a sensation was created by the falling in of an old house in Cook Street, Dublin, in which a poor, outlawed Meath priest was saying Mass, and by which both the priest and several of the congregation perished, that a cry of toleration was raised, even by respectable Protestants themselves; and by order of the Viceroy all the chapels in Dublin were thrown open for free worship on Patrick's Day, 1745.



EXECUTION OF FATHER SHEEHY.

Persecutions in the eighteenth century—Contest between the people and the Cromwellian settlers—The Whiteboys—Their depredations—Father Nicholas Sheehy—His sympathy for the people and opposition to their oppressors—They plot his ruin—His trial and acquittal in Dublin—Arrested for the murder of John Bridge—How the Orange landlords of Tipperary managed his trial and procured perjured witnesses—His sentence and execution—Horrible fate of the jurors and witnesses—The execution of Ned Sheehy and others.

FATHER SHEEHY.



FROM 1745 the Catholics of Ireland heard Mass and received the sacraments in safety. Bishops and priests were restored to their missions, the severity of the penal laws relaxed, the axe had become blunted with use, and the gibbet clogged with the blood of its victims. The martyrs had fought the good fight and conquered, and the fruit of their victory was the immortal crown they had earned for themselves; and this victory and triumph they had secured for the Church.

Though no more blood was shed, persecutions did not cease, and over-zealous bigots and intolerant fanatics kept alive the penal laws, in order to wreak their vengeance upon objectionable Catholics. The same thirst for papist blood that persecuted Dr. Plunket to death, betimes cried out for new victims, and was sure to devise new plots and conspiracies, in order to entrap them. The same trumped-up charges of high treason, supported by perjured witnesses,

that sent the martyred bishop to the gibbet in 1681 were to send a good and true priest of Tipperary to the gallows in 1766.

The broad, fertile lands of Tipperary had become the spoil of the Cromwellian planters and soldiers, and its landed gentry had been driven "to hell or Connaught," to make room for the conquerors. Many of these old proprietors settled down among the peasantry, who were the clansmen or retainers of their fathers, cherishing the fond hope that the "Wild Geese" would return, and that they would have their own again. Clinging to their hereditary rights, they kept up the feud with the Cromwellian settlers, and the peasantry warmly enlisted themselves in their cause.

The Cromwellians were mostly men of as much pluck as their fathers, and did not tamely submit to the exactions of outlawed chiefs, backed by a daring peasantry; and, having the administration of the civil laws, and the disposal of the military in their hands, they proved themselves more than a match for their enemies. They mercilessly used all the means in their power to accomplish their ends. If a poor priest rendered himself obnoxious by sympathizing with his flock, and thus gave umbrage to the Protestant ascendancy party, the penal laws, which had partly fallen into disuse, were at once revived, and he was forced to fly or was flung into jail. If, on the other hand, it was necessary to make a wholesale sweep of their enemies, a popish plot, which had in view a French invasion and the restoration of the exiled Stuarts, was easily manufactured.

Such petty tyranny as this has at all times driven the peasantry to band together in illegal societies; and from such persecution, aided by rack-rents, tithe-proctors, and wholesale extermination, sprang that terrible organization called the "Whiteboys," which caused such terror in Tipperary towards the close of the last century. They fairly

overran the country at night, dressed in white shirts, from which they took their name ; levelled the fences with which the landlords had enclosed the public commons for their own use ; dug up the fields which had been sown in grass, and from which, most likely, some of the Whiteboys themselves had been evicted ; cut down trees, and, in fact, had carried on such a harassing war of destruction that the landlords were at their wit's end. But they were equal to the occasion, and laid their plot with terrible effect. In the first place, in order to enlist the aid and sympathy of the government, they got plenty witnesses to swear that there was a treasonable conspiracy on foot for the restoration of the Stuarts and Catholicity. In the next place, they resolved to strike terror into the hearts of the people by inflicting summary vengeance upon some of the priests.

Their well-digested plot succeeded admirably, for the Earl of Drogheda was ordered to Clogheen with his command, and with instructions to act in conjunction with the magistrates and country gentlemen. Thus strengthened and emboldened, they proceeded to carry out the rest of their programme, and Father NICHOLAS SHEEHY was selected as their victim. He was a bold, fearless man, who could not be awed into tame submission by the petty tyrants around him : he felt for the sufferings of the poor ; he sympathized with them in their distresses and afflictions, and did all in his power to soften the wrath or stay the persecution of their oppressors.

Father Sheehy was just such a man as the Irish, the *Celtic* heart, most loves ; warm, generous, and utterly unselfish—sympathizing with the oppressed wherever found, and fearless in denouncing the oppressor. His very faults endeared him the more to the people by whom he was surrounded, and to their posterity in our own day ; for they, indeed, "lean'd to virtue's side," and sprang, to some extent,

from his real virtues. He was rash, and, it might be, reckless in exposing himself to danger; guileless he was, and unsuspecting, and, therefore, incautiously regardless of the plans and plots of his powerful enemies.

The Rev. Nicholas Sheehy was born in the parish of Fe-thard, in the year 1728, his parents being of an old respectable Catholic family of the farmer class. At an early age, having manifested a desire for the ministry, he was sent to France, where he remained until after his ordination, when he returned to Ireland, and commenced his mission in Clogheen, and soon afterwards assumed the ministration as parish priest of the joint parishes of Shandraghan, Ballysheehan, and Templeheny.

At a time when priests were barely tolerated in Ireland, it is no wonder that a man of Father Sheehy's independence and hatred of oppression, should be marked out for destruction. The consequence was that his enemies swore that he was not only the leader of the Whiteboys, but also a secret agent in the service of France, and accordingly laid their plans for bringing him within the grasp of the law. In addition to the grievous taxation, tithes, and rack-rents that ground down the peasantry, the Protestant ministers levied a fine of five shillings upon every Catholic marriage. Such an odious tax irritated the people more than heavier ones, and was opposed by Father Sheehy, who denounced such an insolent demand.

This opposition drove the rector of Clogheen, Parson Hewitson, and others of his cloth, into alliance with the Bagwells, Maudes, Jacobs, Bunburys, Bagnells, and others who sought the priests' destruction.

As an instance of Father Sheehy's opposition to the lawlessness of the peasantry, though sympathizing in their sufferings and wrongs, the night that the soldiers arrived in Clogheen, wearied and fatigued after a long march, the

Whiteboys had assembled to attack them, and would have done so only for the interference of Father Sheehy and Father Doyle. This very act was used against him by his enemies, as connecting him with the Whiteboys as their leader.

In 1762 his enemies bolstered up a charge, by suborned witnesses and informers, against Father Sheehy and others, for having assaulted one William Ross at Scarlop, and for having sworn him not to prosecute persons under bail, charged with levelling his fences at Drumlemmon. Not having succeeded in their accusation, in the following year they had him indicted, with others, for assaulting one John Bridge for turning informer against the Whiteboys.

Bridge was bound over to prosecute certain parties at the following assizes ; he was a half simpleton, who had been tortured by the magistrates until he became an informer.

A few months after he had sworn his informations, John Bridge disappeared, and the priest's enemies at once circulated the report that Bridge had been murdered at his instigation. Here was a chance for the landlords, if they could only secure witnesses to prove the priest's connection with the murder. Parson Hewitson made himself quite active in hunting them up ; and finally, by promises and bribes, succeeded in enlisting in his service a disreputable woman named Mary Bradley, alias "Moll Dunlea," whom Father Sheehy had expelled from his chapel for her wicked, immoral life ; one Toohey, a noted horse-thief, who was brought out of the jail of Kilkenny for this purpose ; and a vagabond, strolling boy, named Lonergan. On the information of these immaculate witnesses a warrant was issued for the arrest of the priest, and three hundred pounds offered for his apprehension.

Father Sheehy, knowing full well that if he were brought

to trial at Clonmel, he had not the least chance of escape from his relentless enemies, concealed himself for several months, and was even sheltered by several Protestants, particularly by a farmer named Griffith, at Shandraghan. After much suffering and many escapes, Father Sheehy wrote a letter to Secretary Waite at Dublin Castle, offering to surrender if tried in Dublin, stating that so bitter were the Tipperary magistrates against him, that he could not have a fair trial at Clonmel.

His offer was accepted. Father Sheehy at once delivered himself up to Mr. O'Callaghan, a just magistrate, and ancestor to the present Lord Donoghmore, who not only received him kindly, but sent to Clogheen for a troop of horse to escort him to Dublin, fearing to deliver him to the Orange constables, whom his brother magistrates had in their service.

On the 10th of February, 1766, he was arraigned at the bar of the Court of Queen's Bench, before Chief Justice Gore and Judges Robinson and Scott. So contemptible were the charges preferred against him, and so unworthy of credence appeared his prosecutors that he was immediately acquitted.

It is remarkable that on his trial in Dublin he was only accused of treasonable practices, but not for the murder of Bridge. The fact is, the Tipperary magistrates wanted him in Clonmel, where they could have the trial to order. While in Dublin, a friend of his, named O'Brien, knowing the relentless nature of his persecutors, urged him to fly to France; but Father Sheehy, conscious of his innocence, refused to do so, little thinking how terribly the odds were against him.

His relentless enemies had followed him to Dublin, and no sooner was the verdict of "not guilty" pronounced, than Bagwell demanded his committal on the charge of being

necessary to the wilful murder of John Bridge. The Chief Justice, with great reluctance, remanded him to prison. Father Sheehy, in reply, said :

“My Lord Chief-Justice : This new accusation—terrible as it is—does not at all surprise me. Knowing the men from whom it comes, and their persevering enmity towards me, I had every reason to expect that they would be prepared to follow up my acquittal here—if acquitted I should be—with some other charge. Such a charge as this, no one who knows me could have anticipated, but God’s will be done! I accept this grievous humiliation as coming from His paternal hand, and will only pray Him to turn the hearts of those who persecute me. I am thankful to this worshipful court, my lord, and to the gentlemen of the jury for the impartiality with which my trial has been conducted, and will ever pray that the righteous Judge of all may deal mercifully by those who have not shrunk from doing justice to an oppressed and persecuted man. I am now ready to submit to whatever fate awaits me, always declaring that if John Bridge were indeed murdered!—which God forbid!—I have had neither act nor part in, nor knowledge of, that execrable deed. I am well aware that this declaration avails nothing before a court of justice, but I owe it to my reputation as a man, and still more as a priest of the Most High God, and that God, who seeth the heart, knoweth that I do not prevaricate. I have done, my lords!”

“Mr. Sheehy,” replied the humane Chief Justice, “it is not for me to express an opinion of any sort in this matter ; but this I will say : that I have seldom performed a more painful duty than that of remanding you to prison. Mr. Sheriff,” he added, addressing that functionary, “you will take the prisoner at the bar again into custody, until such time as he be brought up for trial.”

No sooner had the prisoner quitted the dock and the

judges withdrawn from the bench, than the fierce shout was heard : "A groan for Maude, Hewitson, and Bagwell!—the priest-hunting, blood-thirsty magistrates of Clogheen!—there goes one of them, boys—let him hear how well the Dublin lads can hoot such rascals!" The groan, or rather a series of groans and hisses which followed, made Bagwell right glad to escape to his carriage, which was in waiting, while his black heart overflowed with venom to hear the wild and oft-renewed cheer which ascended from many thousand voices at the mention of Father Sheehy's name.

But Bagwell had his revenge, for he succeeded in having Father Sheehy sent back to Clonmel for trial ; and, in order to heap indignities upon him, on his way back, his hands were manacled and his feet tied under the horse's belly, until the cords eat through the very flesh into the bones.

On the 12th of March, 1766, he was brought to trial at Clonmel, with Edmund Meehan, or Meighan, of Grange, charged with the murder of John Bridge, at Shanbally, on the 28th of October, 1764. So great was the terror in which the Tipperary magistrates were held that he could not get a lawyer to take up his case, except a Dublin attorney, named Sparrow, who knew little of its merits, or the characters of the priest's enemies, and who had to steal out of the town at night, owing to the threats of the Orange faction.

Toohy, who had been brought out of jail to swear away the life of the priest, stated that he was present with a party of Whiteboys when Sheehy tendered an oath to Bridge, binding him to deny his informations at the coming trial. Bridge refused to take it, and then one Pierce Byrne struck at him with a slane, and Edmund Meehan struck him with a bill-hook on the head, killing him instantly. Father Sheehy then swore all present to keep the murder secret, and to be true to the king of France. The body was

then removed two miles from the scene of the murder, and interred in a lonely place.

The boy Lonergan swore that he met the party on their way to bury the body, and that Father Sheehy gave him three half crowns not to inform on them.

Moll Dunlea was the next witness ; and, as she had an old spite against the priest, for hunting her out of the parish on account of her debauchery, she did some strong swearing. She swore that she lived with her mother at Clogheen ; that Michael Kearney was at their house, and that, the night of the murder, Father Sheehy called for him. She followed them to Shanbally, when she saw themselves and Ned Meehan, Thomas Magrath, and others carrying the dead body of Bridge, which they buried at a place called the Bawn. She was also present when the body was removed from there and buried at Ballysheehan. The priest swore all present to secrecy on both occasions.

The above is the leading testimony upon which several persons were hanged. Is there anything more improbable than that a body of men contemplating murder would let a notorious thief and scoundrel, a strolling boy, and an unprincipled prostitute into the secret ?

Ann Hullan, Moll Dunlea's mother, swore that Moll slept in the same bed with her the night of the murder, and several nights before and after, and that Michael Kearney was not in their house that year at all.

George Flannery, Thomas Gorman, Harry Keating, and others proved that Michael Kearney had left the country before the time of the murder ; and a farmer, named Hendrekin, swore that Edmund Meehan spent all the night in his house, in which it was said Bridge was killed.

In any other country but Ireland such an impeachment of the prosecutors would immediately acquit the prisoners ; but the ascendancy party had the judge and jury in their

hands, and were resolved to hang their victims. Father Sheehy had several respectable witnesses to testify on his behalf, but his relentless enemies laid snares for them, and had some arrested, as Whiteboys and others, for murder.

A Mr. Herbert, a respectable farmer, was arrested on the charge of being a Whiteboy, on his way to court, and was so terrified by threats of execution that he subsequently turned a witness for the prosecution.

Mr. Keating, of Tubrid, a highly respectable Catholic gentleman, testified that, during the entire night of the supposed murder, Father Sheehy was in his house at Tubrid, and could not have left it without his knowledge.

At this stage of the proceedings, Parson Hewitson rose in court, with a paper in his hand, and said: "I find in this list Mr. Keating's name among those concerned in the late murder of a sergeant and corporal at Newmarket." Mr. Keating was at once removed and committed to jail, and his testimony expunged.*

This ruse showed how well the magistrates had laid their devilish plots, and struck terror into several in court, who might have given important evidence; but they saw that by so doing they would get themselves flung into jail, without doing any good to the doomed priest.

Dr. Egan, the Catholic bishop, had important testimony to give, but it is to be presumed that he refrained from attending the trial through fear of the Orange faction.

The high sheriff of the county, Daniel Toler, ancestor of the notorious and bloody Lord Norbury, made himself very active intimidating witnesses from appearing on behalf of the prisoners.

* Mr. Keating succeeded in having his trial removed to Kilkenny, out of reach of the Tipperary Orange magistrates, and was honorably acquitted. The jury scouted the evidence brought against him, which was partly the same as convicted Father Sheehy.

Father Sheehy saw how deeply the plot had been laid for his ruin, and as he saw Mr. Keating removed a prisoner from the witness stand, he knew that his fate was sealed. It availed little that several witnesses proved that they had seen Bridge after the night on which it was said he had been murdered; and that he stated to them that he was about leaving the country for good, in order to avoid swearing at the trials of some Whiteboys.* All this availed little, for the jury found Edmund Meehan guilty of the murder of John Bridge, and the same jury found Nicholas Sheehy *guilty of the murder of John Bridge, that is to say, as having aided and abetted Edward Meehan therein.*†

* It is strange that there was nothing said about the body of Bridge during the trial. The impression at the time, and which still exists in Tipperary, was that Bridge had fled the country to avoid both the Orange faction, who were using him as an informer, and the Whiteboys, whom he feared on account of his testimony against them. It is also stated that he was afterwards identified by several parties in St. John's, Newfoundland. On the other hand, Major Sirr, of Dublin Castle, father of the notorious Major Sirr, of '98, held a letter purporting to be from Father Sheehy, in which he stated that Bridge was killed, but that he knew nothing of the murder until a dying man accused himself of the crime. Though Dr. Curry, Dr. Egan, and other eminent authorities accept this letter as genuine, we doubt it, and look on it as a forgery, for if the witnesses saw Bridge murdered, and saw the body buried, as they testified, they could have pointed out the place to the authorities, who would, most certainly, have made the most of such a strong proof in their favor; but the fact is, neither the body nor the grave were ever found. Furthermore, Father Sheehy's reply to the judge confirms the belief that the document was a forgery concocted to mitigate the atrocity of Father Sheehy's foul murder.

† It is a remarkable fact that not one of the jurors who tried Father Sheehy, died by a natural death. Sir Thomas Maude died a raving maniac, crying out that Father Sheehy was dragging him down to hell. Bagwell, of Kilmore, became an idiot; and his eldest son shot himself in a packet on his way to England, and that branch of the family soon became extinct. Jacob was seized with fits, in which he barked like a dog, and could scarcely be kept from eating the flesh off himself. Cook, of Kiltinan, was drowned. Parson Hewitson died suddenly. Barker had no

Again was the voice of wailing, loud and deep, heard echoing through the building : sighs and loud groans gave note that many a heart, even in that packed assemblage, sympathized with the unfortunate victim of injustice. But the prisoner himself only raised his eyes to heaven and said, "Even *this*, my God! even *this* can I bear! All things, whatsoever Thou wilt, whether they be good or evil! so long as Thou keepest me in the state of grace, I can cheerfully submit to Thy holy will."

On the following morning the prisoners were brought up for sentence. Poor Meehan received his death sentence

heir, and died in fits. Tuthill cut his throat. Another juror, named Shaw, was choked to death. Alexander Hoops was drowned. Ferris died mad. Another dropped dead at his own door. Another died in a privy. Dumvill was killed by his horse. Minchin died in beggary. The Pennefeather family was reduced to poverty, and many of them died idiots. The Barker and Jacob families are also extinct, in a direct line. The same might be said of the families of nearly all the jurors who tried Father Sheehy. Though I cannot give the fate of each of the jurors, it is remarkable that a curse seemed to blight each and every one of them, and even their descendants.

To finish the catalogue: Moll Dunlea was killed by falling into a cellar, in Cork, while drunk; Lonergan died of a loathesome disease, in Dublin; and Toohey died of the leprosy. On the other hand, the descendants of Mr. Callaghan, who showed justice and mercy to the poor persecuted priest, have become nobles in the land.

The following verses, taken from an old Irish song, allude to the fate of Father Sheehy's jury, and are attributed to his sister, who went half crazy, and watched his head for twenty years, until it was given up to her:—

"And where are they, dear head! that once reviled thee?—
Who spiked thee high, and with filthy pitch defiled thee?—
All prayers for pity spurn'd, scoff'd, and slighted—
They crush'd my heart, and left me old and blighted.

"Sure of their doom, some died in madness, yelling
Of Sheehy's quarter'd corpse, of Hell's dark dwelling;
And some, O righteous God! impious and daring,
Pour'd forth their cursed lives, and died despairing."

with great composure, but the sobs and cries of his aged father and distracted wife were pitiful to hear. Father Sheehy was then put forward.

"Nicholas Sheehy," said the judge, "have you any reason to offer why sentence of death should not be passed upon you?"

"My good lord," said the priest, with a simple earnestness of manner that touched every heart that was not steeled by prejudice, "my good lord! I am aware that your question is a mere form, and that anything I can or could say would have no effect; still, as the opportunity is afforded me, I must say that I am entirely innocent of the crime—the heinous crime—of which I have been convicted. Not only am I innocent thereof, but, to the best of my belief, no such murder has been committed. I am almost fully persuaded that this very John Bridge is still living, for we have the clearest evidence that some days subsequent to the date of the supposed murder the man was seen alive and in good health, and took leave of his friends to go either to Cork or Kinsale, to embark for some foreign country."

Here he was interrupted by the judge, who desired him to confine himself to his own case.

"My lord! it appears to me that I speak to the purpose; surely I do when myself and another are to be put to death for a crime which *never was* committed by any one. Knowing, or at least believing, this to be the case, I protest against the entire proceedings, as regards Meehan and myself, and *will* protest until my latest moment against the shameful injustice, the gross perjury, the deadly malice of which we are the victims. In conclusion, I must declare that notwithstanding all this, I bear these unhappy men who persecute me even to death, not the slightest ill-will; I leave them in the hands of a just God, knowing that He will deal with them according to their deserts! That is all I have to

say! I leave God to distinguish between the innocent and the guilty!"

The judge, after a few remarks, passed sentence in the following words:—

"You shall be hanged, drawn, and quartered, on Saturday next, the 15th inst., and may God have mercy on your soul, and grant you a sight of the enormity of your crime!"

"I thank your lordship for your good wishes," replied the poor priest; "doubtless I have much to answer for before God, since we are all sinful creatures at the very best, but He knows that of this crime, or aught like unto it, I am wholly innocent. To His justice I fearlessly and with all confidence give myself up. Praise, however, and glory to His holy name, now and for ever more, and may His will be done on earth as it is in heaven!"

On the 15th of March, two days after receiving their sentence, Father Sheehy and Ned Meehan were executed in Clonmel.* An immense concourse of the afflicted peasantry had assembled on the melancholy occasion. Women and children wept bitterly as they knelt in prayer; strong men knit their brows in vexation, for they saw their faithful *Soggarth Aroon* going to be strangled to death for their sakes, and they powerless to help him, for that strong force of cavalry and infantry that surrounded the gallows, looked

* Some authorities state that Father Sheehy was executed in Clogheen. This opinion gained credence from the fact that his cousin, Ned Sheehy, and his companions, were hanged there. Dr. Madden and tradition agree in stating that he was executed in Clonmel. After the most diligent research I have come to the conclusion that he was hanged on Gallows Hill, now a most beautiful suburban retreat of the Malcomson family. Tradition also states that as the headless trunks were borne through the street, Father Sheehy's sister collected the blood that dripped from the body in the palm of her hand, and smeared it over Bishop Egan's door. As it is very hard to remove the stains of blood from wood, this gave rise to the belief that the doctor's door was mysteriously covered with blood which never could be eradicated.

threateningly on, as if they would desire nothing better than a pretence to fall on the people and butcher them. The sobs and moans of the multitude were hushed, as the victims were led forth to the scaffold. A wail of agony went up from that living mass, accompanied by a deep-muttered curse against their persecutors. The priest and his fellow martyr bent their heads in prayer, as they eagerly profitted by the ministrations of Father Doyle, their spiritual attendant and their warm friend.

At length, having reached the place of execution, the troops formed in a ring around the gallows, with the sobbing multitude outside them. The rope having been placed around Father Sheehy's neck, he turned to the weeping crowd, and said :

"May the Almighty God, before whose judgment seat I am about to appear, bless and protect you all, and may he grant to each of you the graces of which you stand most in need! May He preserve you steadfastly in the true faith by which alone salvation is to be obtained. I need scarcely tell you, my good people, that I die entirely innocent of the foul crime laid to my charge. As for those who have persecuted me even to death, and the jury who condemned me on such evidence, I forgive and pity them all, and would not change place with any one of them for all the riches of the earth. The care of my reputation I leave to my God—He will re-establish it in His own good time. In conclusion, I pray you all to retire quietly to your homes, and make no disturbance, for that would only give a pretext for fresh persecution."

As he concluded, a wail of woe rang to heaven from the afflicted crowd, and a shriek, loud and piercing, ascended from the foot of the gallows. It was a wail of anguish from three broken-hearted women, who had forced their way through the soldiers, namely, Father Sheehy's two sisters,

Mrs. Green and Mrs. Burke, and the stricken young wife of Ned Meehan.

The tears rushed to the eyes of the dying men, and Meehan, stretching forth his hands to his poor wife, exclaimed : "O Biddy, Biddy dear, may God pity and protect you and our children, my poor wife." Father Sheehy held his hands over the prostrate women, whom the soldiers were removing from the foot of the gallows, and exclaimed : "May God pity and comfort ye, poor stricken people!" He then embraced his old friend, Father Doyle, and, calmly turning around, gave the signal to the hangman, and was immediately launched into eternity, as a wild, heart-piercing wail went up from the horror-stricken crowd.*

As soon as life was extinct, the bodies were cut down and the heads severed from the trunks. The latter were deliv-

* The death of Father Sheehy did not satisfy the Orange landlords. In the following month, his cousin, Ned Sheehy ; a respectable farmer, James Buxton, and James Farrell were also tried for the murder of Bridge, for swearing Toohy to be true to *Shawn Meskill* (a name given to the White-boys, after one of their leaders) and her children, and other charges. The swearing against them was reckless and savage, being the same as hung the priest. They were, of course, sentenced to death, and executed at Clogheen. When their heads were chopped off, a young girl named Ann Mary Butler snatched up the head of Ned Sheehy, and made off with it. The pitying soldiers made way for her, and closed up on the hangman, who pursued her. The head was decently interred with the body, while the other two were spiked at Clonmel. These men declared, just before their execution, that they were offered their liberty by the Rev. Lawrence Broderick, Rev. John Hewitson, Sir William Barker's son, Matthew Bumbury, Bagnell, Toler, and Bagnall, if they would swear against Bishop Creagh, Lord Dunboyne's brother, Robert Keating, several other gentlemen, and some priests, charging them with being engaged in a conspiracy with the French government to raise an insurrection in Ireland ; but, above all, if they would declare that Father Sheehy was guilty, and that he "had died with a lie in his mouth." These brave men withstood all, and died with remarkable fortitude, declaring their innocence to the last. Ned Sheehy was the grandfather of the celebrated Countess of Blessington, one of his daughters being married to Edmund Power, of Currageen.

ered to their friends, for interment, but the heads were spiked over the old jail, where they, and the heads of Buxton and Farrell, remained for years, ghastly spectacles of the savagery and ruffianism of the Orange landlords of Tipperary.

Just twenty years afterwards, in 1786, Father Sheehy's sister was allowed to take away his head, and inter it with his body, in Shandraghan graveyard.

Beside the ruins of the Old Church sleeps the remains of Father Sheehy. A beaten path leads to the grave, for many a pilgrim has trod over it. The white headstone that marks this hallowed spot bears the following inscription :

"Here lieth the remains of the Rev. Nicholas Sheehy, parish priest of Shandraghan, Ballysheehan, and Templeheny. He died March 15, 1766, aged 38 years. Erected by his sister, Catherine Burke, *alias* Sheehy."

The tyrannical power and religious intolerance that trampled down the people's rights in the name of liberty, that despoiled their altars and churches, and tortured and martyred their priests, in the name of religion, are no more. Brighter days have dawned upon Ireland, and we can pityingly look back upon the past, thanking God that that noble heritage of Ireland, her Catholic faith, has been preserved pure and undefiled by the sacrifices of the long and noble array of martyrs and confessors, whose blood has fructified into such a rich harvest, and has brought forth such noble fruit, not only in Ireland, but also in America and other countries.

The lives, sufferings, and deaths of such men as Bishop Plunket and Father Sheehy kept warm the spirit of freedom and religion in the hearts of the people.

Religion and liberty have ever been associated in the minds of the Irish people. Like twin sisters, they have gone hand in hand ; and now, when the shackles that man-

aced the fair form of the one have been broken and flung in the dust, may the other soon stand forth as pure and as free.

A kinder feeling and a more generous spirit pervades the land ; the dark past is buried with its bloody record, and a brighter future—a future of peace and happiness—seems to dawn upon long-suffering Ireland. The dark cloud that St. Patrick, in his vision, saw overspread the length and breadth of Ireland, has been dispelled by the light of faith and the teachings of the Gospel ; and though tyrants have desolated her by their bitter hate, and bedewed her soil with streams of martyrs' blood, still she has gloriously risen from long ages of darkness and sorrow, and proudly stands forth to-day, the uncrowned queen of nations, the hallowed Isle of Saints and Martyrs.

We have now concluded these sad memorials of a dark and troublous period in the history of Ireland, and though the sad volume is written in the blood of the best and most pious of Ireland's persecuted children, still, it is a record that we can look back upon with the conscious pride that no other country can produce a parallel, where a whole nation made such terrible sacrifices to preserve unsullied their religion and their national independence. Speaking of these cruel penal times, we select, as a fitting conclusion to our work, the following expressive poem on the subject, from the pen of an anonymous writer. Short as it is since the poem first appeared, the intolerance that the poet deplores has passed away, and the Catholic religion is to-day free and disenthralled in Ireland. Let us trust that a few years more shall crown the victory with the priceless boon of national liberty.

Holy Ghost College
SCHOLASTICATE

Pittsburgh, Pa.

THE PENAL DAYS.

In that dark time of cruel wrong, when on our country's breast,
 A dreary load, a ruthless code, with wasting terrors press'd—
 Our gentry stripp'd of land and clan, sent exiles o'er the main,
 To turn the scales on foreign fields for foreign monarchs' gain ;
 Our people trod like vermin down, all 'fenceless, flung to sate
 Extortion, lust, and brutal whim, and rancorous bigot hate ;
 Our priesthood tracked from cave to hut, like felons chased and lashed,
 And from their ministering hands the lifted chalice dashed—
 In that black time of law-wrought crime, of stifling woe and thrall,
 There stood supreme one foul device, one engine worse than all ;
 Him whom they wished to keep a slave, they sought to make a brute ;
 They banned the light of heaven, they bade instruction's voice be mute

God's second priest, the Teacher, sent to feed men's mind with lore—
 They marked a price upon his head, as on the priest's before.
 Well, well they knew that never, face to face, beneath the sky,
 Could tyranny and knowledge meet, but one of them should die ;
 That lettered slaves will link their might until their murmurs grow
 To that imperious thunder-peal which despots quail to know ;
 That men who learn will learn their strength, the weakness of their
 lords,
 Till all the bonds that gird them round are snapped like Samson's cords.
 This well they knew, and called the power of ignorance to aid.
 So might, they deemed, an abject race of soulless serfs be made—
 When Irish memories, hopes, and thoughts, were withered, branch and
 stem,
 A race of abject, soulless serfs, to hew and draw for them.

Ah, God is good and nature strong ; they let not thus decay
 The seeds that, deep in Irish breasts, of Irish feeling lay ;
 Still sun and rain made emerald green the loveliest fields on earth,
 And gave the type of deathless hope, the little shamrock, birth ;
 Still faithful to their Holy Church, her direst straits among,
 To one another faithful still, the priests and people clung,
 And Christ was worshipped, and received with trembling haste and fear,
 In field and shed, with posted scouts, to warn of bloodbonds near ;

Still, crouching 'neath the sheltering hedge, or stretched on mountain
fern,

The teacher and his pupils met, feloniously—to learn ;
Still round the peasant's heart of hearts his darling music twined,
A fount of Irish sobs or smiles in every note enshrined ;
And still beside the smouldering turf were fond traditions told
Of heavenly saints and princely chiefs, the power and faith of old.

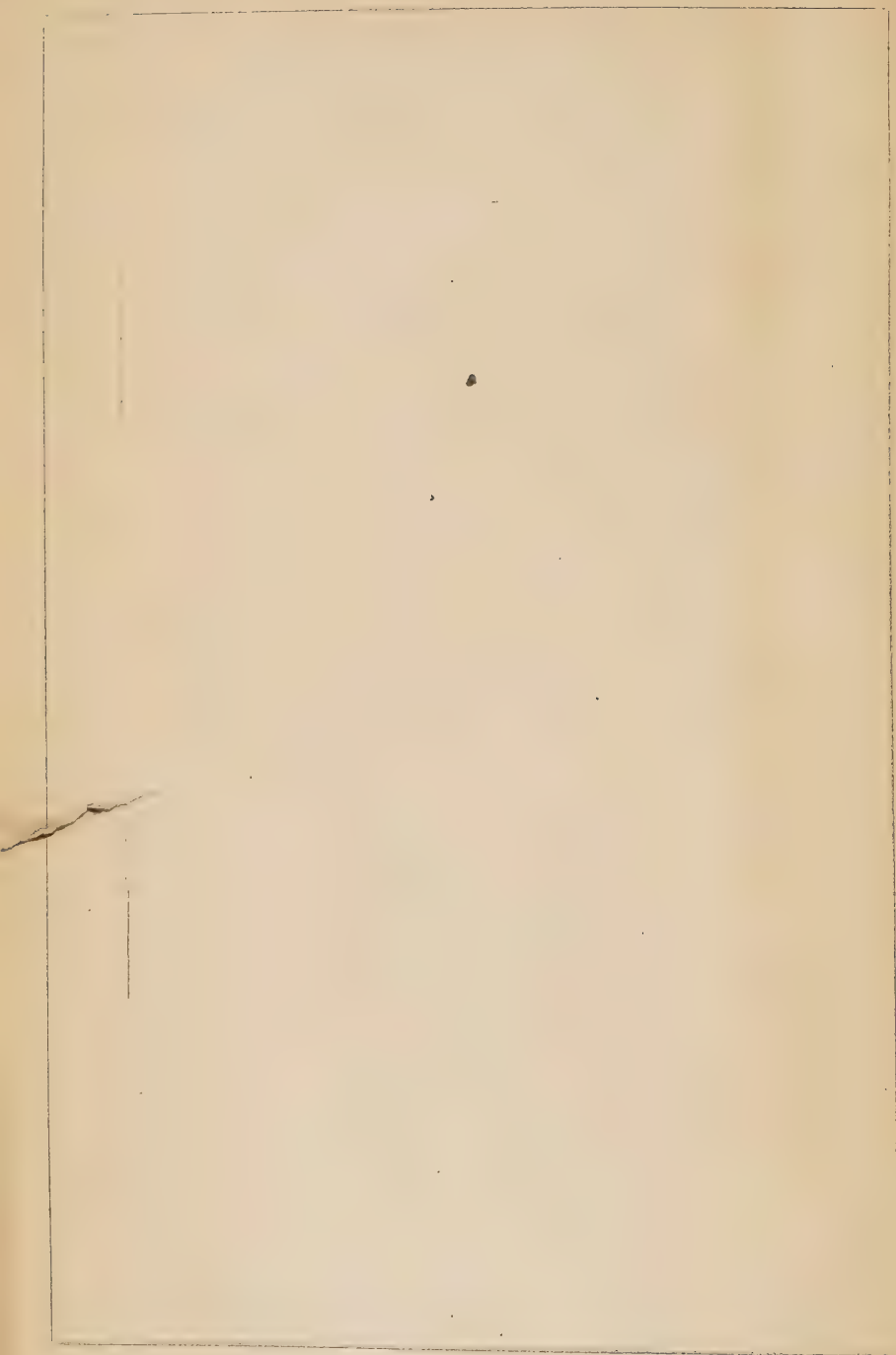
Deep lay the seeds, yet rankest weeds sprang mingled—could they fail ?
For what were freedom's blessed worth, if slavery wrought not bale ?
As thrall, and want, and ignorance, still deep and deeper grew,
What marvel weakness, gloom, and stife fell dark amongst us too ;
And servile thoughts, that measure not the inborn wealth of man,
And servile cringe, and subterfuge, to 'scape our master's ban ;
And drunkenness, our sense of woe a little while to steep ;
And aimless feud, and murderous plot—oh, one could pause and weep !
'Mid all the darkness, faith in Heaven still shone, a saving ray,
And Heaven o'er our redemption watched, and chose its own good day.
Two men were sent us ; one for years, with Titan strength of soul,
To beard our foes, to peal our wrongs, to band us and control.
The other, at a later time, on gentler mission came,
To make our noblest glory spring from out our saddest shame !
On all our wondrous, upward course hath Heaven its finger set,
And we—but, oh, my countrymen, there's much before us yet !

How sorrowful the useless powers our glorious Island yields--
Our countless havens desolate, our waste of barren fields ;
The all unused mechanic might our rushing streams afford,
The buried treasures of our mines, our sea's unvalued hoard !
But, oh, there is one piteous waste, whence all the rest have grown,
One worst neglect, the mind of man left desert and unsown.
Send Knowledge forth to scatter wide, and deep to cast its seeds,
The nurse of energy and hope, of manly thoughts and deeds.
Let it go forth : right soon will spring those forces in its train
That vanquish Nature's stubborn strength, that rifle earth and main ;
Itself a nobler harvest far than Autumn tints with gold,
A higher wealth, a surer gain than wave and mine enfold.
Let it go forth unstained, and purged from Pride's unholy leaven,
With fearless forehead raised to man, but humbly bent to Heaven.

Holy Ghost Collage
SCHELASTATE

Deep let it sink in Irish hearts—the story of their isle,
And waken thoughts of tenderest love and burning wrath the while;
And press upon us, one by one, the fruits of English sway,
And blend the wrongs of bygone times with this our fight to-day;
And show our Father's constancy by truest instinct led,
To loathe and battle with the power that on their substance fed;
And let it place beside our own the world's vast page, to tell
That never lived the nation yet could rule another well.
Thus, thus our cause shall gather strength; no feeling vague and blind
But stamped by passion on the heart, by reason on the mind.
Let it go forth—a mightier foe to England's power than all
The rifles of America, the armaments of Gaul!
It *shall* go forth, and woe to them that bar or thwart its way;
Tis God's own light, all heavenly bright, we care not who says *no*.







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